The Fountain of Life Opened Up

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John Flavel, The Fountain of Life

The Fountain of Life opened up:

or,

A Display of Christ in his essential and mediatorial glory.

Containing forty-two sermons on various texts.

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To his much honoured and beloved Kinsman, Mr. John Flavel, of London, Merchant,

and his virtuous Consort, the Author wisheth Grace, Mercy, and Peace.

My dear and honoured friends

If my pen were both able, and at leisure, to get glory in paper, it

would be but a paper glory when I had gotten it; but if by displaying

(which is the design of these papers) the transcendent excellency of

Jesus Christ, I may win glory to him from you, to whom I humbly offer

them, or from any other into whose hands providence shall cast them,

that will be glory indeed, and an occasion of glorifying God to all

eternity.

It is not the design of this epistle to compliment, but to benefit you;

not to blazen your excellencies, but Christ's; not to acquaint the

world how much you have endeared me to yourselves, but to increase and

strengthen the endearments betwixt Christ and you, upon your part. I

might indeed (this being a proper place for it) pay you my

acknowledgements for your great kindnesses to me and mine; of which, I

assure you, I have, and ever shall have, the most grateful sense: but

you and I are theatre enough to one another, and can satisfy ourselves

with the inclosed comforts and delights of our mutual love and

friendship. But let me tell you, the whole world is not a theatre large

enough to show the glory of Christ upon, or unfold the one half of the

unsearchable riches that lie hid in him. These things will be far

better understood, and spoken of in heaven, by the noon-day divinity,

in which the immediately illuminated assembly do there preach his

praises, shall by such a stammering tongue, and scribbling pen as mine,

which does but mar them.

Alas! I write his praises but by moon-light; I cannot praise him so

much as by halves. Indeed, no tongue but his own (as Nazianzen said of

Basil) is sufficient to undertake that task. What shall I say of

Christ? The excelling glory of that object dazzles all apprehension,

swallows up all expression. When we have borrowed metaphors from every

creature that has any excellency or lovely property in it, till we have

stript the whole creation bare of all its ornaments, and clothed Christ

with all that glory; when we have even worn out our tongues, in

ascribing praises to him, alas! we have done nothing, when all is done.

Yes, wo is me! how do I every day behold reasonable souls most

unreasonably disaffected to my lovely Lord Jesus! denying love to One,

who is able to compel love from the stoniest heart! yea, though they

can never make so much of their love (would they set it to sale) as

Christ bids for it.

It is horrid and amazing to see how the minds of many are captivated

and ensnared by every silly trifle; and how others can indifferently

turn them with a kind of spontaneity to this object, or to that (as

their fancy strikes) among the whole universe of beings, and scarce

ever reluctate, recoil, or nauseate, till they be persuaded to Christ.

In their unconverted state, it is as easy to melt the obdurate rocks

into sweet syrup, as their hearts into divine love.

How do the great men of the world ambitiously court the honours and

pleasures of it? The merchants of the earth trade, and strive for the

dear-bought treasures of it; whilst the price of Christ (alas! ever too

low) falls every day lower and lower upon the exchange of this world! I

speak it as a sad truth, if there were no quicker a trade (as dead as

they say it is) for the perishing treasures of the earth, than there is

for Christ this day in England, the exchange would quickly be shut up,

and all the trading companies dissolved.

Dear Sir, Christ is the peerless pearl hid in the field, Mat. 13: 46.

Will you be that wise merchant, that resolves to win and compass that

treasure, whatever it shall cost you? Ah, Sir, Christ is a commodity

that can never be bought too dear.

My dear kinsman, my flesh, and my blood; my soul thirsteth for your

salvation, and the salvation of your family. Shall you and I resolve

with good Joshua that whatever others do, "we and our families will

serve the Lord;" that we will walk as the redeemed by his blood,

shewing forth his virtues and praises in the world? that as God has

made us one in name, and one in affection, so we may be one in Christ,

that it may be said of us, as it was of Austin and Alippous long ago,

that they were sanguine Christi conglutinati, glued together by the

blood of Christ.

For my own part, I have given in my name to him long since; wo to me,

if I have not given in my heart also; for, should I deceive myself in

so deep a point as that, how would my profession as a Christian, my

calling as a minister, yea, these very sermons now in your hands, rise

in judgement to condemn me? which God forbid.

And doubtless, Sir, your eyes have seen both the vanity of all

creatures, and the necessity and infinite worth of Christ. You cannot

forget what a vanity the world appeared to you, when in the year 1668,

you were summoned by the messengers of death (as you and all that were

about you then apprehended) to shoot the gulph of vast eternity, when a

malignant fever and pleurisy (whereof your physician has given an

account to the world) did shake the whole frame of the tabernacle

wherein your soul through mercy yet dwells; and long may it dwell

there, for the service and praise of your great Deliverer. I hope you

have not, nor ever will forget how vain the world appeared to your eye,

when you looked back (as it were over your shoulder) and saw how it

shrunk away from you; nor will you ever forget the awful apprehensions

of eternity that then seized your spirit, or the value you then had for

Christ; which things, I hope, still do, and ever will remain with you.

And for you, dear cousin, as it becomes a daughter of Sarah, let your

soul be adorned with the excellencies of Christ, and beauties of

holiness. A king from heaven makes suit for your love; if he espouse

your soul now he will fetch it home to himself at death in his chariot

of salvation; and great shall be your joy, when the marriage of the

Lamb is come. Look often upon Christ in this glass; he is fairer than

the children of men. View him believingly, and you cannot but like and

love him. "For (as one well saith) love, when it sees, cannot but cast

out its spirit and strength upon amiable objects and things loveworthy.

And what fairer things than Christ! O fair sun, and fair moon, and fair

stars, and fair flowers, and fair roses, and fair lilies, and fair

creatures! but, O ten thousand, thousand times fairer Lord Jesus! Alas,

I wronged him in making the comparison this way. O black sun and moon;

but O fair Lord Jesus! O black flowers, and black lilies and roses; but

O fair fair, ever fair Lord Jesus! O all fair things, black, deformed,

and without beauty, when ye are set beside the fairest Lord Jesus! O

black heaven, but O fair Christ! O black angels, but O surpassingly

fair Lord Jesus."

I hope you both are agreed with Christ, according to the articles of

peace propounded to you in the gospel; and that you are every day

driving on salvation work, betwixt him and you, in your family, and in

your closets.

And now, my dear, friends, if these discoveries of Christ, which I

humbly offer to your hands, may be any way useful to your souls, to

assist them either in obtaining, or in clearing their in merest in him,

my heart shall rejoice, even mine; for none under heaven can be more

willing, though many are more able, to help you thither, than is

Your affectionate and obliged,

kinsman and servant

From my Study at Dartmouth, John Flavel.

March 14th, 1671.

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To the Christian Readers,

Especially those in the Town and Corporation of Dartmouth, and Parts

adjacent, who have either befriended, or attended these Lectures.

Honoured and worthy Friends,

Knowledge is man's excellency above the beasts that perish, Psal. 32:

9. the knowledge of Christ is the Christian's excellency above the

Heathen, 1 Cor. 1: 23, 24. Practical and saving knowledge of Christ is

the sincere Christian's excellency above the self- cozening hypocrite,

Heb. 6: 4, 6. but methodical and well digested knowledge of Christ is

the strong Christian's excellency above the weak, Heb. 5: 13, 14. A

saving, though an immethodical knowledge of Christ, will bring us to

heaven, John 17: 2, but a regular and methodical, as well as a saving

knowledge of him, will bring heaven into us, Col. 2: 2, 3.

For such is the excellency thereof, even above all other knowledge of

Christ, that it renders the understanding judicious, the memory

tenacious, and the heart highly and fixedly joyous. How it serves to

confirm and perfect the understanding, is excellently discovered by a

worthy divine of our own, in these words:

A young ungrounded Christian, when he sees all the fundamental truths,

and sees good evidence and reasons of them, perhaps may be yet ignorant

of the right order and place of every truth. It is a rare thing to have

young professors to understand the necessary truths methodically: and

this is a very great defect: for a great part of the usefulness and

excellency of particular truths consisteth in the respect they have to

one another. This therefore will be a very considerable part of your

confirmation, and growth in your understandings, to see the body of the

Christian doctrine, as it were, at one view, as the several parts of it

are united in one perfect frame; and to know what aspect one point has

upon another, and which are their due places. There is a great

difference betwixt the sight of the several parts of a clock or watch,

as they are disjointed and scattered abroad, and the seeing of them

conjointed, and in use and motion. To see here a pin and there a wheel,

and not know how to set them all together, nor ever see them in their

due places, will give but little satisfaction. It is the frame and

design of holy doctrine that must be known, and every part should be

discerned as it has its particular use to that design, and as it is

connected with the other parts.

By this means only can the true nature of Theology, together with the

harmony and perfection of truth, be clearly understood. And every

single truth also will be much better perceived by him that sees its

place and order, than by any other: for one truth exceedingly

illustrates and leads another into the understanding. - Study therefore

to grow in the more methodical knowledge of the same truths which you

have received; and though you are not yet ripe enough to discern the

whole body of theology in due method, yet see so much as you have

attained to know, in the right order and placing of every part. As in

anatomy, it is hard for the wisest physician to discern the course of

every branch of the veins and arteries; but yet they may easily discern

the place and order of the principal parts, and greater vessels, (and

surely in the body of religion there are no branches of greater or more

necessary truth than these) so it is in divinity, where no man has a

perfect view of the whole, till he comes to the state of perfection

with God; but every true Christian has the knowledge of all the

essentials, and may know the orders and places of them all.

And as it serves to render the mind more judicious, so it causes the

memory to be more tenacious, and retentive of truths. The chain of

truth is easily held in the memory, when one truth links in another;

but the loosing of a link endangers the scattering of the whole chain.

We use to say, order is the mother of memory; I am sure it is a

singular friend to it: hence it is observed, those that write of the

art of memory, lay so great a stress upon place and number. The memory

would not so soon be overcharged with a multitude of truths, if that

multitude were but orderly disposed. It is the incoherence and

confusion of truths, rather than their number, that distracts. Let but

the understanding receive then regularly, and the memory will retain

them with much more facility. A bad memory is a common complaint among

Christians: all the benefit that many of you have in hearing, is from

the present influence of truths upon your hearts; there is but little

that sticks by you, to make a second and third impression upon them. I

know it may be said of some of you, that if your affections were not

better than your memories, you would need a very large charity to pass

for Christians. I confess it is better to have a well ordered heart,

than a methodical head; but surely both are better than either. And for

you that have constantly attended these exercises, and followed us

through the whole series and deduction of these truths, from text to

text, and from point to point; who have begun one sabbath where you

left another, it will be your inexcusable fault, if these things be not

fixed in your understanding and memories, as nails fastened in a sure

place: especially as providence has now brought to your eyes, what has

been so often sounded in your ears, which is no small help to fix these

truths upon you, and prevent that great hazard of them, which commonly

attends bare hearing; for now you may have recourse as often as you

will to them, view and review them, till they become your own.

But though this be a great and singular advantage, yet is not all you

may have by a methodical understanding of the doctrines of Christ: it

is more than a judicious understanding them, or faithful remembering

them, that you and I must design, even the warm, vital, animating

influences of these truths upon our hearts, without which we shall be

never the better; yea, much the worse for knowing and remembering them.

Truth is the sanctifying instrument, John 17: 17. the mould into which

our souls are cast, Rom. 6: 17. according therefore to the stamps and

impressions it makes upon our understandings, and the order in which

truths lie there, will be the depth and lastingness of their

impressions and influences upon the heart; as, the more weight is laid

upon the seal, the more fair and lasting impression is made upon the

wax. He that sees the grounds and reasons of his peace and comfort most

clearly, is like to maintain it the more constantly.

Great therefore is the advantage Christians have by such methodical

systems. Surely they may be set down among the desiderata

Christianorum, The most desired things of Christians.

Divers worthy modern pens have indeed undertaken this noble subject

before me, Some more succinctly, others more copiously: these have done

worthily, and their praises are in the churches of Christ; yet such

breadth there is in the knowledge of Christ, that not only those who

have written on this subject before me, but a thousand authors more may

employ their pens after us, and not interfere with, or straiten

another.

And such is the deliciousness of this subject, that, were there ten

thousand volumes written upon it, they would never cloy, or become

nauseous to a gracious heart. We use to say, one thing tires, and it is

true that it does so, except that one thing be virtually and eminently

all things, as Christ is; and then one thing can never tire; for such

is the variety of sweetness in Christ, who is the deliciae humani

generis, the delights of the children of men, that every time he is

opened to believers from pulpit or press, it is as if heaven had

furnished them with a new Christ; and yet he is the same Christ still.

The treatise itself will satisfy you, that I have not boasted in

another man's line, of things made ready to my hand; which I speak not

in the least to win any praise to myself from the undertaking, but to

remove prejudice from it; for I see more defects in it, than most of my

readers will see, and can forethink more faults to be found in it, than

I now shall stand to tell thee of, or answer for. It was written in a

time of great distractions; and didst thou but know how oft this work

has died and revived under my hand, thou wouldst wonder that ever it

came to thine.

I am sensible it may fall under some censorious (it may be, envious)

eyes, and that far different judgements will pass upon it; for pro

captu lectoris habent sua fata libelli: And no wonder if a treatise of

Christ be, when Christ himself was to some, "a stone of stumbling, and

a rock of offence." I expect not to please every reader, especially the

envious; magna debet esse eloquentie, quae invitis placet. It is as

hard for some to look upon other men's gifts without envy, as it is to

look upon their own without pride; nor will I be any further concerned

with such readers, than to pity them; well knowing that every proud,

contemptuous and envious censure is a grenado that breaks in the hand

of him that casts it.

But to the ingenuous and candid reader, I owe satisfaction for the

obscurity of some part of this discourse, occasioned by the conciseness

of the stile; to which I have this only to say, that I was willing to

crowd as much matter as I could into this number of sheets in thy hand,

that I might therein ease thee both in thy pains and thy purse. I

confess the sermons were preached in a more relaxed stile, and most of

these things were enlarged in the pulpit, which are designedly

contracted in the press, that the volume might not swell above the

ability of common readers. And it was my purpose at first to have

comprised the second part, viz., The application of the redemption that

is with Christ unto sinners, in one volume, which occasioned the

contraction of this; but that making a just volume itself, must await

another season to see the light. If the reader will be but a little the

more intent and considerate in reading, this conciseness will turn to

his advantage.

This may suffice to show the usefulness of such composure, and prevent

offence; but something yet remains with me, to say to the readers in

general, to those of this town in special, and to the flock committed

by Christ to my charge more especially.

1. To readers in general, according as their different states and

conditions may be; there are six things earnestly to be requested of

them.

(1.) If you be yet strangers to Christ, let these things begin, and

beget your first acquaintance with him. I assure thee, reader, it was a

principal part of the design thereof; and here thou wilt find many

directions, helps, and sweet encouragements, to assist a poor stranger

as thou art, in that great work. Say not, I am an enemy to Christ, and

there is no hope of reconciliation; for here thou wilt see, how "God

was in Christ reconciling the world to himself." Say not, all this is

nothing except God had told thee so, and appointed some to treat with

thee about it; "for he has committed unto us the word of this

reconciliation." Say not, yea, that may be from your own pity and

compassion for us, and not from any commission you have for it; for we

"are ambassadors for Christ," 2 Cor. 5: 20.

Say not, O but my sins are greater than can be forgiven: the

difficulties of my salvation are too great to be overcome, especially

by a poor creature as I am, that am able to do nothing, no, not to

raise one penny towards the discharge of that great debt I owe to God.

For here thou wilt find, upon thy union with Christ, that there is

merit enough in his blood, and mercy enough in his bowels, to justify

and save such a one as thou art. Yea, and I will add for thine

encouragement, that it is a righteous thing, with God to justify and

save thee, that canst not pay him one penny of all the vast sums thou

owest him; when, by the same rule of justice, he condemns the most

strict, self-righteous Pharisee, that thinks thereby to quit scores

with him. It is righteous for a judge to cast him that has paid

ninety-nine pounds of the hundred, which he owed, because the payment

was not full; and to acquit him, whose surety has paid all, though

himself did not, and freely confess that he cannot pay one farthing of

the whole debt.

(2.) If thou be a self deceiving soul, that easily takest up thy

satisfaction about thine interest in Christ, look to it, as thou

valuest thy soul, reader, that a fond and groundless conceit of thine

interest in Christ do not effectually and finally obstruct a true and

saving, interest in him. This is the common and fatal error in which

multitudes of souls are ensnared and ruined: for look as a conceit of

great wisdom hinders many from the attaining of it; so a groundless

conceit that Christ is already thine, may prove the greatest obstacle

between Christ and thee: but here thou will meet with many rules that

will not deceive thee, trials that will open thy true condition to

thee.

Thou sometimes reflectest upon the state of thy soul, and enquirest, is

Christ mine? may I depend upon it, that my condition is safe? Thy heart

returns thee an answer of peace, it speaks as thou wouldst have it. But

remember, friend, and mark this line, Thy final sentence is not yet

come from the mouth of thy Judge; and what if, after all thy

self-flattering hopes and groundless confidence, a sentence should come

from him quite cross to that of thine own heart? where art thou then?

what a confounded person wilt thou be? Christless, speechless, and

hopeless, all at once!

O therefore build sure for eternity; take heed lest the loss of thine

eternal happiness be at last imputed by thee to the deceitfulness and

laziness of thine own heart: lest thy heart say to thee in hell, as the

heart of Apollodorus seemed in his sufferings to say to him, I am the

cause of all this misery to thee.

(3.) If thou be one whose heart is eagerly set upon this vain world, I

beseech thee take heed, lest it interpose itself betwixt Christ and thy

soul, and so cut thee off from him for ever. O beware, lest the dust of

the earth, getting into thine eyes, so blind thee, that thou never see

the beauty or necessity of Christ. The god of this world so blinds the

eyes of them that believe not. And what are sparkling pleasures that

dazzles the eyes of some, and the distracting cares that wholly divert

the minds of others, but as a napkin drawn by Satan over the eyes of

them that are to be turned off into hell? 1 Cor. 4: 3, 4.

Some general aims, and faint wishes after Christ you may have; but

alas! the world has centered thy heart, intangled thy affections, and

will daily find new diversions for them from the great business of

life; so that, if the Lord break not this snare, thou wilt never be

able to deliver thy soul.

(4.) If thou be a loose and careless professor of Christ, I beseech

thee, let the things thou shalt read in this treatise of Christ,

convince, shame, reclaim thee from thy vain conversation. Here thou

wilt find how contrary thy conversation is to the grand designs of the

death and resurrection of Christ. Oh, rethinks as thou art reading the

deep humiliation, and unspeakable sorrows Christ underwent for the

expiating of sin, thou shouldest thenceforth look upon sin as a tender

child would look upon that knife that stabbed his father to the heart!

thou shouldst never whet and sharpen it again to wound the Son of God

afresh. To such loose and careless professors, I particularly recommend

the last general use of this discourse, containing many great motives

to reformation and strict godliness in all that call upon the name of

the Lord Jesus.

(5.) If thou hast been a profane and vain person, but now art pardoned,

and dost experience the superabounding riches of grace, my request to

thee is, that thou love Jesus Christ with a more fervent love than ever

yet thou hadst for him. Here thou wilt find many great incentives, many

mighty arguments to such a love of Christ. Poor soul, consider what

thou hast been, what the morning of thy life was, what treasures of

guilt thou laidst up in those days; and then think, can such a one as I

receive mercy, and that mercy not break my heart? Can I read my pardon,

and mine eyes not drop? What! mercy for such a wretch as I! a pardon

for such a rebel! O what an ingenuous thaw should this cause upon my

heart! if it do not, what a strange heart is thine.

Did the love of Christ break through so many impediments to come to

thee? Did it make its way through the law, through the wrath of God,

through the grave, through thine own unbelief and great unworthiness,

to come to thee? O what a love was the love of Christ to thy soul; And

is not thy love strong enough to break through the vanities and trifles

of this world, which entangle it, to go to Christ? How poor, how low

and weak is thy love to Christ then?

(6.) Lastly, Art thou one that hast through mercy at last attained

assurance, or good hope, through grace, of thy interest in Christ?

Rejoice then in thy present mercy, and long ardently to be with thine

own Christ in his glory. There be many things dispersed through this

treatise, of Christ, to animate such joy, and excite such longings. It

was truly observed by a worthy author, (whose words I have mentioned

more freely than his name in this discourse) That it is in a manner as

natural for us to leap when we see the new Jerusalem, as it is to laugh

when we are tickled: Joy is not under the soul's command when Christ

kisseth it. And for your desires to be with Christ, what consideration

can you find in this world strong enough to rein them in? O when you

shall consider what he has done, suffered, and purchased for you, where

he is now, and how much he longs for your coming, your very hearts

should groan out those words, Phil. 1: 23, "I desire to be dissolved,

and to be with Christ." The Lord direct your hearts into the love of

God, and into the patient waiting for of Christ.

2. Having delivered my message to the reader in general, I have

somewhat more particularly to say to you of this place.

You are a people that were born under, and bred up with the gospel. It

has been your singular privilege, above many towns and parishes in

England, to enjoy more than sixty years together an able and fruitful

ministry among you. The dew of heaven lay upon you, as it did upon

Gideon's fleece, when the ground was dry in other places about you; you

have been richly watered with gospel-showers; you, with Capernaum, have

been exalted to heaven in the means of grace. And it must be owned to

your praise, that you testified more respect to the gospel than many

other places have done, and treated Christ's ambassadors with more

civility, whilst they prophesied in sackcloth, than some other places

did. These things are praise-worthy in you. But all this, and much more

than this, amounts not to that which Jesus Christ expects from you, and

which in his name I would now persuade you to. And O that I (the least

and unworthiest of all the messengers of Christ to you) might indeed

prevail with all that are Christless among you, (1 ) To answer the long

continued calls of God to you, by a thorough and sound conversion, that

the long-suffering of God may be your salvation, and you may not

receive all this grace of God in vain. O that the damned might never be

set a wondering, to see a people of your advantages for heaven, sinking

as much below many of themselves in misery, as you now are above them

in means and mercy.

Dear friends, my heart's desire and prayer to God for you is that you

may be saved. O that I knew how to engage this whole town to Jesus

Christ, and make fast the marriage-knot betwixt him and you, albeit

after that I should presently go to the place of silence; and see men

no more, with the inhabitants of the world. Ah sirs! me thinks I see

the Lord Jesus laying the merciful hand of a holy violence upon you:

methinks he calls to you, as the angel to Lot saying, "Arise, lest ye

be consumed; And "while he lingered, the men laid hold upon his hand,

the Lord being merciful unto him. And they brought him without the

city, and said, Escape for thy life, stay not in all the plain; escape

to the mountain, lest thou be consumed," Gen. 19: 15. How often (to

allude to this) has Jesus Christ in like manner laid hold upon you in

the preaching of the gospel, and will you not flee for refuge to him?

Will you rather be consumed, than to endeavour an escape? A beast will

not be driven into the fire, and will you not be kept out? The merciful

Lord Jesus, by his admirable patience and bounty, has convinced you how

loth he is to leave or lose you. To this day his arms are stretched

forth to gather you, and will you not be gathered? Alas for my poor

neighbours! Must so many of them perish at last? What shall I do for

the daughter of my people?

Lord, by arguments shall they be persuaded to be happy? What will win

them effectually to thy Christ? They have many of them escaped the

pollutions of the world through the knowledge of the Lord and Saviour.

They are a people that love thine ordinances, they take delight in

approaching to God; thou hast beautified many of them with lovely and

obliging tempers and dispositions. Thus far they are come, there they

stick; and beyond this no power but thine can move them. O thou, to

whose hand this work is and must be left, put forth thy saving power

and reveal thine arm for their salvation; Thou hast glorified thy name

in many of them; Lord, glorify it again.

(2.) My next request is, that you will all be persuaded, whether

converted or unconverted, to set up all the duties at religion in your

families, and govern your children and servants as men that must give

an account to God for them in the great day. O that there were not a

prayerless family in this town! How little will their tables differ

from the manger, where beasts feed together, if God be not owned and

acknowledged there, in your eating and drinking? And how can you expect

blessings should dwell in your tabernacles, if God be not called on

there? Say not, you want time for it, or that your necessities will not

allow it; for, had you been more careful of these duties, it is like

you had not been exposed to such necessities: besides, you can find

time to be idle, you can waste a part of every day vainly; Why could

not that time be redeemed for God? Moreover, you will not deny but the

success of all your affairs at home and abroad depends upon the

blessing of God; and if so, think you it is not the right way, even to

temporal prosperity, to engage his presence and blessing with you, in

whose hands your all is? Say not, your children and servants are

ignorant of God, and therefore you cannot comfortably join with them in

those duties, for the neglect of those duties is the cause of their

ignorance; and it is not like they will be better, till you use God's

means to make them so.

Besides, prayer is a part of natural worship, and the vilest among men

are bound to pray, else the neglect of it were none of their sin. O let

not a duty, upon which so many and great blessings hang, fall to the

ground, upon such silly (not to say wicked) pretences to shift it off.

Remember, death will shortly break up all your families, and disband

them; and who then think you will have most comfort in beholding their

dead? The day of account also hastens, and then who will have the most

comfortable appearing before the just and holy God? Set up, I beseech

you, the ancient and comfortable duties of reading the scriptures,

singing of psalms, and prayer, in all your dwelling-places. And do all

these conscientiously, as men that have to do with God; and try the

Lord herewith, if he will not return in a way of mercy to you, and

restore even your outward prosperity to you again. However, to be sure,

far greater encouragements than that lie before you, to oblige you to

your duties.

(3.) More especially, I have a few things to say to you that have

attended on the ministry, or are under my oversight in a more

particular manner, and then I have done. And,

1st, I cannot but observe to you the goodness of our God, yea, the

riches of his goodness:

Who freely gave Jesus Christ out of his own bosom for us, and has not

withheld his Spirit, ordinances and ministers, to reveal and apply him

to us. Here is love that wants an epithet to match it:

Who engaged my heart upon this transcendent subject in the course of my

ministry among you: a subject which angels study and admire, as well as

we:

Who so signally protected and overshadowed our assemble in those days

of trouble, wherein these truths were delivered to you. You then sat

down under his shadow with great delight, and his fruit was sweet to

your taste: his banner over you was love; your bread was then sure, and

your waters failed not: Yea, such was his peculiar indulgence, and

special tenderness to you, that he suffered no man to do you harm; and

it can hardly be imagined any could attempt it that had but known this,

and no worse than this, to be your only design and business:

Who made these meditations of Christ a strong support, and sweet relief

to mine, now with Christ, and no less to me, under the greatest

exercises and tries that ever befel me in this world; preserving me yet

(though a broken vessel) for some farther use and service to your

souls:

Who in the years that are past left not himself without witness among

us, blessing my labours, to the conversion and edification of many;

Some of which yet remain with us, but some are fallen asleep:

Who has made many of you that yet remain, a willing and obedient

people, who have in some measure supported the reputation of religion

by your stability and integrity in days of abounding iniquity: my joy

and my crown; so stand ye fast in the Lord!

Who after all the days of fears and troubles, through which we have

past, has at last given us and his churches rest; "that we being

delivered out of the hands of our enemies, might serve him without fear

in righteousness and holiness (which doing, this mercy may be extended

to us) all the days of our life."

In testimony of a thankful heart for these invaluable mercies, I humbly

and cheerfully rear up this pillar of remembrance, inscribing it with

EBEN-EZER, and JEHOVAH-JIREH!

2dly, As I could not but observe these things to you, so I have a few

things to request of you, in neither of which I can bar denial, so

deeply Christ's, your own, and my interest lie in them.

(1.) Look to it, my dear friends, that none of you be found Christless

at your appearance before him. Those that continue Christless now, will

be left speechless then. God forbid that you that have heard so much of

Christ, and you that have professed so much of Christ, should at last

fall into a worse condition than those that never heard the name of

Christ.

(2.) See that you daily grow more Christ-like by conversing with him,

as you do, in his precious ordinances. Let it be with your souls, as it

is with a piece of cloth, which receives a deeper dye every time it is

dipt into a vat. If not, you may not expect the continuance of your

mercies much longer to you.

(3.) Get these great truths well digested both in your heads and

hearts, and let the power of them be displayed in your lives, else the

pen of the scribe, and the tongue of the preacher, are both in vain.

These things, that so often warmed your hearts from the pulpit, return

now to make a second impression upon them from the press. Hereby you

will recover and fix those truths, which, it is like, are in great part

already vanished from you.

This is the fruit I promise myself from you: and whatever entertainment

it meets with from others in this Christ-despising age, yet two things

relieve me; one is, that future times may produce more humble and

hungry Christians than this glutted age enjoys, to whom it will be

welcome: the other is, that duty is discharged, and endeavours are used

to bring men to Christ,, and build them up in him: wherein he does and

will rejoice, who is a well-wisher to the souls of men.

John Flavel.

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The Fountain of Life

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Sermon 1 Opens the Excellency of the Subject.

1 COR. 2: 2.

For I determined not to know any thing among you, save Jesus Christ,

and him crucified.

The former verse contains an apology for the plain and familiar manner

of the apostle's preaching, which was not (as he there tells them) with

excellency of speech, or of wisdom; i. e. he studied not to gratify

their curiosity with rhetorical strains, or philosophical niceties. In

this he gives the reason, "for I determined not to know any thing among

you, save Jesus Christ," &c.

"I determined not to know." The meaning is not, that he simply

despised, or condemned all other studies and knowledge; but so far only

as they stand in competition with, or opposition to the study and

knowledge of Jesus Christ. And it is as if he should say, it is my

stated, settled judgement; not a hasty, inconsiderate censure, but the

product and issue of my most serious and exquisite enquiries. After I

have well weighed the case, turned it round, viewed it exactly on every

side, balanced all advantages and disadvantages, pondered all things,

that are fit to come into consideration about it; this is the result

and final determination, that all other knowledge, how profitable, how

pleasant soever, is not worthy to be named in the same day with the

knowledge of Jesus Christ. This, therefore, I resolve to make the scope

and end of my ministry, and the end regulates the mean; such pedantic

toys, and airy notions as injudicious ears affect, would rather

obstruct than promote my grand design among you; therefore, wholly

waving that way, I applied myself to a plain, popular, unaffected

dialect, fitted rather to pierce the heart, and convince the

conscience, than to tickle the fancy. This is the scope of the words,

in which three things fall under consideration;

First, The subject matter of his doctrine, to wit, Jesus Christ. "I

determined to know nothing," i. e. to study nothing myself, to teach

nothing to you, but "Jesus Christ." Christ shall be the centre to which

all the lines of my ministry shall be drawn. I have spoken and written

of many other subjects in my sermons and epistles, but it is all

reductively the preaching and discovery of Jesus Christ: of all the

subjects in the world, this is the sweetest; if there be any thing on

this side heaven, worthy our time and studies, this is it. Thus he

magnifies his doctrine, from the excellency of its subject-matter,

accounting all other doctrines but airy things, compared with this.

Secondly, We have here that special respect or consideration of Christ,

which he singled out from all the rest of the excellent truths of

Christ, to spend the main strength of his ministry upon; and that is,

Christ as crucified: and the rather, because hereby he would obviate

the vulgar prejudice raised against him upon the account of his cross;

"For Christ crucified was to the Jews a stumbling block, and to the

Greeks foolishness," chap. 1: 23. This also best suited his end, to

draw them on to Christ; as Christ above all other subjects, so Christ

crucified above all things in Christ. There is, therefore, a great

emphasis in this word, "and him crucified."

Thirdly, The manner in which he discoursed this transcendent subject to

them, is also remarkable; he not only preached Christ crucified, but he

preached him assiduously and plainly. He preached Christ frequently;

"and whenever he preached of Christ crucified, he preached him in a

crucified stile." This is the sum of the words; to let them know that

his spirit was intent upon this subject, as if he neither knew, nor

cared to speak of any other. All his sermons were so full of Christ,

that his hearers might have thought he was acquainted with no other

doctrine. Hence observe,

Doct. That there is no doctrine more excellent in itself or more

necessary to be preached and, studied, than the doctrine of Jesus

Christ, and him crucified.

ALL other knowledge, how much soever it be magnified in the world, is,

and ought to be esteemed but dross, in comparison of the excellency of

the knowledge of Jesus Christ, Phil. 3: 8. "In him are hid all the

treasures of wisdom and knowledge," Col. 2: 3.

Eudoxus was so affected with the glory of the sun, that he thought he

was born only to behold it; much more should a Christian judge himself

born only to behold and delight in the glory of the Lord Jesus.

The truth of this proposition will be made out by a double

consideration of the doctrine of Christ.

First, Let it be considered absolutely, and then these lovely

properties with which it is naturally clothed, will render it superior

to all other sciences and studies.

1st, The knowledge of Jesus Christ is the very marrow and kernel of all

the scriptures; the scope and centre of all divine revelations: both

Testaments meet in Christ. The ceremonial law is full of Christ, and

all the gospel is full of Christ: the blessed lines of both Testaments

meet in him; and how they both harmonise, and sweetly concentre in

Jesus Christ, is the chief scope of that excellent epistle to the

Hebrews, to discover; for we may call that epistle the sweet harmony of

both Testaments. This argues the unspeakable excellency of this

doctrine, the knowledge whereof must needs therefore be a key to unlock

the greatest part of the sacred scriptures. For it is in the

understanding of scripture, much as it is in the knowledge men have in

logic and philosophy: if a scholar once come to understand the

bottom-principle, upon which, as upon its hinge, the controversy turns

the true knowledge of that principle shall carry him through the whole

controversy, and furnish him with a solution to every argument. Even so

the right knowledge of Jesus Christ, like a clue, leads you through the

whole labyrinth of the scriptures.

2dly, The knowledge of Jesus Christ is a fundamental knowledge; and

foundations are most useful, though least seen. The knowledge of Christ

is fundamental to all graces, duties, comforts, and happiness.

(1.) It is fundamental to all graces; they all begin in knowledge; Col.

3: 10. "The new man is renewed in knowledge." As the old, so the new

creation begins in light; the opening of the eyes is the first work of

the Spirit; and as the beginnings of grace, so all the

after-improvements thereof depend upon this increasing knowledge, 2

Pet. 3: 18. "But grow in grace, and in the knowledge of our Lord and

Saviour." See how these two, grace and knowledge, keep equal pace in

the soul of a Christian in what degree the one increases, the other

increases answerable.

(2.) The knowledge of Christ is fundamental to all duties; the duties,

as well as the graces of all Christians, are all founded in the

knowledge of Christ, Must a Christian believe? That he can never do

without the knowledge of Christ: faith is so much dependent on his

knowledge, that it is denominated by it, Isa. 53: 11. "By his knowledge

shall my righteous servant justify many;" and hence, John 6: 40, seeing

and believing are made the same thing. Would a man exercise hope in

God? that he can never do without the knowledge of Christ, for he is

the author of that hope, 1 Pet. 1: 3, he is also its object, Heb. 6:

19. its ground-work and support, Col. 1: 27. And as you cannot believe

or hope, so neither can you pray acceptably without a competent degree

of this knowledge. The very Heathen could say, Non loquendum de Deo

sine lumine, i. e. Men must not speak of God without light: the true

way of conversing with, and enjoying God in prayer, is by acting faith

on him through a Mediator: so much comfort and true excellency there is

in it, and no more. O then, how indispensable is the knowledge of

Christ, to all that do address themselves to God in any duty.

(3.) It is fundamental to all comforts: all the comforts of believers

are streams from this fountain. Jesus Christ is the very object matter

of a believer's joy, Phil. 3: 3. "Our rejoicing is in "Christ Jesus."

Take away the knowledge of Christ, and a Christian is the most sad and

melancholy creature in the world: again, let Christ but manifest

himself, and dart the beams of his light into their souls, it will make

them kiss the stakes, sing in flames, and shout in the pangs of death,

as men that divide the spoil.

Lastly, This knowledge is fundamental to the eternal happiness of

souls: as we can perform no duty, enjoy no comfort, so neither can we

be saved without it, John 17: 3. "This is life eternal, to know thee

the only true God, and Jesus Christ whom thou hast sent." And, if it be

life eternal to know Christ, then it is eternal damnation to be

ignorant of Christ: as Christ is the door that opens heaven, so

knowledge is the key that opens Christ. The excellent gifts, and

renowned parts of the moral Heathens, though they purchased to them

great esteem and honour among men, yet left them in a state of

perdition, because of this great defect, they were ignorant of Christ,

1 Cor. 1: 21. Thus you see how fundamental the knowledge of Christ is,

essentially necessary to all the graces, duties, comforts and happiness

of souls.

3dly, The knowledge of Christ is profound and large; all other sciences

are but shadows; this is a boundless, bottomless ocean; no creature has

a line long enough to fathom the depth of it; there is height, length,

depth and breadth ascribed to it, Eph. 3: 18, yea, it passeth

knowledge. There is "a manifold wisdom of God in Christ," Eph. 3: 10.

It is of many sorts and forms, of many folds and plates: it is indeed

simple, pure and unmixed with any thing but itself, yet it is manifold

in degrees, kinds and administrations; though something of Christ be

unfolded in one age, and something in another, yet eternity itself

cannot fully unfold him. I see something, said Luther, which blessed

Austin saw not; and those that come after me, will see that which I see

not. It is in the studying of Christ, as in the planting of a new

discovered country; at first men sit down by the sea-side, upon the

skirts and borders of the land; and there they dwell, but by degrees

they search farther and farther into the heart of the country. Ah, the

best of us are yet but upon the borders of this vast continent!

4thly, The study of Jesus Christ is the most noble subject that ever a

soul spent itself upon; those that rack and torture their brains upon

other studies, like children, weary themselves at a low game; the eagle

plays at the sun itself. The angels study this doctrine, and stoop down

to look into this deep abyss. What are the truths discovered in Christ,

but the very secrets that from eternity lay hid in the bosom of God?

Eph. 3: 8, 9. God's heart is opened to men in Christ, John 1: 18. This

makes the gospel such a glorious dispensation, because Christ is so

gloriously revealed therein, 2 Cor. 3: 9. and the studying of Christ in

the gospel, stamps such a heavenly glory upon the contemplating soul,

ver. 18.

5thly, It is the most sweet and comfortable knowledge; to be studying

Jesus Christ, what is it but to be digging among all the veins and

springs of comfort? And the deeper you dig, the more do these springs

flow upon you. How are hearts ravished with the discoveries of Christ

in the gospel? what ecstasies, meltings, transports, do gracious souls

meet there? Doubtless, Philip's ecstasy, John 1: 25. "eurekamen

Iesoun", "We have found Jesus," was far beyond that of Archimedes. A

believer could sit from morning to night, to hear discourses of Christ;

"His mouth is most sweet", Cant. 5: 16.

Secondly, Let us compare this knowledge with all other knowledge, and

thereby the excellency of it will farther appear.

1. All other knowledge is natural, but this wholly supernatural, Mat.

11: 27. "No man knoweth the Son, but the Father", neither knoweth any

the Father, save the Son, and he to whom soever the Son will reveal

him." The wisest Heathens could never make a discovery of Christ by

their deepest searches into nature; the most eagle-eyed philosophers

were but children in knowledge, compared with the most illiterate

Christians.

2. Other knowledge is unattainable by many. All the helps and means in

the world would never enable some Christians to attain the learned arts

and languages; men of the best wits, and most pregnant parts, are most

excellent in these; but here is the mystery and excellency of the

knowledge of Christ, that men of most blunt, dull and contemptible

parts attain, through the teaching of the Spirit, to this knowledge, in

which the more acute and ingenious are utterly blind. Mat. 11: 25, "I

thank thee, O Father, Lord of heaven and earth, because thou hast hid

these things from the wise and prudent, and hast revealed them unto

babes." 1 Cor. 1: 26, 27. "You see your calling, brethren, how that not

many wise men after the flesh, not many mighty, not many noble are

called: but God has chosen the foolish things of the world, to confound

the wise," &c.

3. Other knowledge, though you should attain the highest degree of it,

would never bring you to heaven, being defective and lame both in the

integrity of parts, the principal thing, viz. Christ, being wanting;

and in the purity of its nature: for the knowing Heathens grew vain in

their imaginations, Rom. 1: 21, and in the efficacy and influence of it

on the heart and life, They held the truth in unrighteousness; their

lusts were stronger than their light, Rom. 1: 18. But this knowledge

has potent influences, changing souls, into its own image, 2 Cor. 3:

18, and so proves a saving knowledge unto men, 1 Tim. 2: 4. And thus I

have in a few particulars pointed out the transcendence of the

knowledge of Christ.

The use of all this I shall give you in a few inferences, on which I

shall not enlarge, the whole being only preliminary to the doctrine of

Christ; only for the present I shall hence infer,

Inference 1.

The sufficiency of the doctrine of Christ, to make men wise unto

salvation. Paul desired to know nothing else; and, indeed, nothing else

is of absolute necessity to be known. A little of this knowledge, if

saving and effectual upon thy heart, will do thy soul more service,

than all the vain speculation and profound parts that others so much

glory in. Poor Christian, be not dejected, because thou sees thyself

out-stript and excelled by so many in other parts of knowledge; if thou

know Jesus Christ, thou knowest enough to comfort and save thy soul.

Many learned philosophers are now in hell, and many illiterate

Christians in heaven.

Inference 2.

If there be such excellency in the knowledge of Christ, let it humble

all, both saints and sinners, that we have no more of this clear and

effectual knowledge in us, notwithstanding the excellent advantages we

have had for it. Sinners, concerning you I may sigh and say with the

apostle, 1 Cor. 15: 34. "Some have not the knowledge of Christ, I speak

this to your shame". This, O this is the condemnation. And even for you

that are enlightened in this knowledge, how little do you know of Jesus

Christ, in comparison of what you might have known of him? What a shame

is it, that you should need to be taught the very first truths, "when

for the time you might have been teachers of others?" Heb. 5: 12, 13,

14. "That your ministers cannot speak unto you as spiritual, but as

unto carnal, even as unto babes in Christ," 1 Cor. 3: 1, 2. O how much

time is spent in other studies, in vain discourses, frivolous

pamphlets, worldly employments? How little is the search and study of

Jesus Christ.

Inference 3.

How sad is their condition that have a knowledge of Christ, and yet as

to themselves it had been better they had never had it! Many there be

that content themselves with an unpractical, ineffectual, and merely

notional knowledge of him; of whom the apostle saith, "It had been

better for them not to have known," 2 Pet. 2: 21. It serves only to

aggravate sin and misery; for though it be not enough to save them, yet

it puts some weak restraints upon sin, which their impetuous lusts

breaking down, exposes them thereby to a greater damnation.

Inference 4.

Fourthly, This may inform us by what rule to judge both ministers and

doctrine. Certainly that is the highest commendation of a minister, to

be an able minister of the New Testament; not of the letter, but of the

Spirit, 2 Cor. 3: 6. He is the best artist, that can most lively and

powerfully display Jesus Christ before the people, evidently setting

him forth as crucified among them; and that is the best sermon, that is

most full of Christ, not of art and language. I know that a holy

dialect well becometh Christ's ministers, they should not be rude and

careless in language or method; but surely the excellency of a sermon

lies not in that, but in the plainest discoveries and liveliest

applications of Jesus Christ.

Inference 5.

Let all that mind the honour of religion, or the peace and comfort of

their own souls, wholly sequester and apply themselves to the study of

Jesus Christ, and him crucified. Wherefore spend we ourselves upon

other studies, when all excellency, sweetness, and desirableness is

concentered in this one? Jesus Christ is fairer than the children of

men, the chiefest among ten thousands, "as the apple-tree among the

trees of the wood;" Quae faciunt divisa beatum, in hoc mixta fluunt.

These things which singly ravish and delight the souls of men, are all

found conjunctly in Christ. O what a blessed Christ is this! whom to

know is eternal life. From the knowledge of Jesus Christ do bud forth

all the fruits of comfort, and that for all seasons and conditions.

Hence Rev. 22: 2, he is called "the tree of life, which bears twelve

manner of fruits, and yields its fruit every month; and the very leaves

of this tree are for healing." In Christ souls have, (1.) All

necessaries for food and physic. (2.) All varieties of fruits, twelve

manner of fruits; a distinct sweetness in this, in that, and in the

other attribute, promise, ordinance. (3.) In him are these fruits at

all times, he bears fruit every month; there is precious fruit in Jesus

Christ, even in the black month; winter fruits as well as summer

fruits. O then study Christ, study to know him more extensively. There

be many excellent things in Christ, that the most eagle-eyed believer

has not yet seen: Ah! tis pity that any thing of Christ should lie hid

from his people. Study to know Christ more intensively, to get the

experimental taste and lively power of his knowledge upon your hearts

and affections: This is the knowledge that carries all the sweetness

and comfort in it. Christian, I dare appeal to thy experience, whether

the experimental taste of Jesus Christ, in ordinances and duties, has

not a higher and sweeter relish than any created enjoyment thou ever

tasted in this world? O then separate, devote, and wholly give thyself,

thy time, thy strength to this most sweet transcendent study.

Inference 6.

Lastly, Let me close the whole with a double caution; one to ourselves,

who by our callings and professions are the ministers of Christ;

another to those that sit under the doctrine of Christ daily.

First, If this doctrine be the most excellent, necessary, fundamental,

profound, noble, and comfortable doctrine, let us then take heed lest,

while we study to be exact in other things, we be found ignorant in

this. Ye know it is ignominious, by the common suffrage of the

civilised world, for any man to be unacquainted with his own calling,

or not to attend the proper business of it: it is our calling, as the

Bridegroom's friends, to woo and win souls to Christ, to set him forth

to the people as crucified among them, Gal. 3: 1, to present him in all

his attractive excellencies, that all hearts may be ravished with his

beauty, and charmed into his arms by love: we must also be able to

defend the truths of Christ against undermining heretics, to instil his

knowledge into the ignorant, to answer the cases and scruples of poor

doubting Christians. How many intricate knots have we to untie? What

pains, what skill is requisite for such as are employed about our work?

And shall we spend our precious time in frivolous controversies,

philosophical niceties, dry and barren scholastic notions? Shall we

study every thing but Christ? Revolve all volumes but the sacred ones?

What is observed even of Bellarmine, that he turned with loathing from

school divinity, because it wanted the sweet juice of piety, may be

convictive to many among us, who are often too much in love with worse

employment than what he is said to loathe. O let the knowledge of

Christ dwell richly in us.

Secondly, Let us see that our knowledge of Christ be not a powerless,

barren, unpractical knowledge: O that, in its passage from our

understanding to our lips, it might powerfully melt, sweeten, and

ravish our hearts! Remember, brethren, a holy calling never saved any

man, without a holy heart; if our tongues only be sanctified, our whole

man must be damned. "We and our people must be judged by the same

gospel, and stand at the same bar, and be sentenced to the same terms,

and dealt with as severely as any other men: We cannot think to be

saved by our clergy, or to come off with a Legit ut clericus, when

there is wanting the Credit et vixit ut Christianus; as an eminent

Divine speaks. O let the keepers of the vineyard look to, and keep

their own vineyard: we have a heaven to win or lose, as well as others.

Thirdly, Let us take heed that we withhold not our knowledge of Christ

in unrighteousness from the people. O that our lips may disperse

knowledge and feed many. Let us take heed of the napkin, remembering

the day of account is at hand. Remember, I beseech you, the relations

wherein you stand, and the obligations resulting thence: Remember, the

great Shepherd gave himself for, and gave you to the flock; your time,

your gifts are not yours, but God's; remember the pinching wants of

souls, who are perishing for want of Christ; and if their tongues do

not, yet their necessities do bespeak us, as they did Joseph, Gen. 47:

15. "Wherefore should we die in thy presence? Give us food, that we may

live and not die." Even the sea monsters draw forth their breasts to

their young ones, and shall we be cruel! Cruel to souls! Did Christ not

think it too much to sweat blood, yea, to die for them? And shall we

think it much to watch, study, preach, pray, and do what we can for

their salvation? O let the same mind be in you which was also in

Christ!

Secondly, To the people that sit under the doctrine of Christ daily,

and have the light of his knowledge shining round about them.

First, Take heed ye do not reject and despise this light. This may be

done two ways: First, When you despise the means of knowledge by slight

and low esteems of it. Surely, if you thus reject knowledge, God will

reject you for it, Hos. 4: 6. It is a despising of the richest gift

that ever Christ gave to the church; and however it be a contempt and

slight that begins low, and seems only to vent itself upon the weak

parts, in artificial discourses, and untaking tones and gestures of the

speakers; yet, believe it, it is a daring sin that flies higher than

you are aware, Luke 10: 16 "He that despiseth you, despiseth me; and he

that despiseth me, despiseth him that sent me". Secondly, You despise

the knowledge of Christ, When you despise the directions and loving

constraints of that knowledge; when you refuse to be guided by your

knowledge, your light and your lusts contest and struggle within you. O

it is sad when your lusts master your light. You sin not as the

heathens sin, who know not God; but when you sin, you must slight and

put by the notices of your own consciences, and offer violence to your

own convictions. And what sad work will this make in your souls? How

soon will it lay your consciences waste?

Secondly, Take heed that you rest not satisfied with that knowledge of

Christ you have attained, but grow on towards perfection. It is the

pride and ignorance of many professors, when they have got a few raw

and undigested notions, to swell with self-conceit of their excellent

attainments. And it is the sin, even of the best of saints, when they

see (veritas in profundo) how deep the knowledge of Christ lies, and

what pains they must take to dig for it, to throw by the shovel of

duty, and cry, Dig we cannot. To your work, Christians, to your work;

let not your candle go out: sequester yourselves to this study, look

what intercourses, and correspondence are betwixt the two world; what

communion soever God and souls maintain, it is in this way; count all,

therefore, but dross in comparison of that excellency which is in the

knowledge of Jesus Christ.

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Sermon 2. Sets forth Christ in his essential en primeval Glory.

Proverbs 8:30

Then I was by him, [as] one brought up [with him]: and I was daily

[his] delight, rejoicing always before him;

These words are a part of that excellent commendation of wisdom, by

which in this book Solomon intends two things; first, Grace or

holiness, Prov 4: 7. " Wisdom is the principal thing." Secondly, Jesus

Christ, the fountain of that grace: and look, as the former is renowned

for its excellency, Job 28: 14, 15, so the latter, in this context,

wherein the Spirit of God describes the most blessed state of Jesus

Christ, the wisdom of the Father, from those eternal delights he had

with his Father, before his assumption of our nature: "Then was I by

him," &c. that long Evum was wholly swallowed up, and spent in

unspeakable delights and pleasures. Which delights were twofold, (1.)

The Father and Son delighted one in another (from which delights the

Spirit is not here excluded) without communicating that their joy to

any other, for no creature did then exist save in the mind of God,

verse 30. (2.) They delighted in the salvation of men, in the prospect

of that work, though not yet extant, verse 31. My present business lies

in the former, viz. the mutual delights of the Father and Son, one with

and in another; the account whereof we have in the text; wherein

consider,

1. The glorious condition of the non-incarnated Son of God, described

by the person with whom his fellowship was, "Then was I by him," or

with him; so with him as never was any, in his very bosom, John 1: 18,

the only begotten Son was in the bosom of the Father, an expression of

the greatest dearness and intimacy in the world; as if he should say,

wrapt up in the very soul of his Father, embosomed in God.

2. This fellowship is illustrated by a metaphor, wherein the Lord will

stoop to our capacities, (as "One brought up with him"), the Hebrew

word "amon" is sometimes rendered a cunning workman, or curious artist,

as in Cant. 7: 1, which is the same word. And indeed Christ shewed

himself such an artist in the creation of the world; "For all things

were made by him, and without him there was nothing made, that was

made," John 1: 3. But Montanus, and others, render it nutricius; and so

Christ is here compared to a delightful child, spotting before its

Father: the Hebrew root "shachak", which our translation renders

"rejoicing before him," signifies to laugh, play, or rejoice; so that,

look as parents delight to see their children sporting before them, so

did the Father delight in beholding this darling of his bosom.

3. This delight is farther amplified by the perpetuity, and

uninterruptedness thereof; "I was day by day his delight, rejoicing

always before him." These delights of the Father and the Son one in

another, knew not a moment's interruption, or diminution: thus did

these great and glorious persons mutually let forth their fullest

pleasure and delight, each into the heart of the other; they lay as it

were embosomed one in another, entertaining themselves with delights

and pleasures ineffable, and inconceivable. Hence we observe,

Doct. That the condition and state of Jesus Christ before his

incarnation, was a state of the highest and most unspeakable delight

and pleasure, in the enjoyment of his Father.

John tells us he was in the bosom of his Father: to lie in the bosom is

the posture of dearest love, John 13: 23. "Now there was leaning on

Jesus' bosom one of his disciples whom Jesus loved:" but Christ did not

lean upon the Father's bosom, as that disciple did in his, but lay in

it: and therefore in Isa. 42: 1, the Father calls him, "Mine elect in

whom my soul delighteth;" which is variously rendered; the Septuagint,

quem suscepit, whom my soul takes, or wraps up: others, complacuit, one

that highly pleases and delights my very soul: and 2 Cor. 8: 9, he is

said, in this estate, wherein I am now describing him, to be rich: and,

Phil. 2: 7. "To be equal with God, and to be in the form of God," (i.

e.) to have all the glory and ensigns of the majesty of God; and the

riches which he speaks of, was no less than all that God the Father

has, John 16: 14. "All that the Father has is mine:" and what he now

has in his exalted state, is the same he had before his humiliation,

John 17: 5. Now to sketch out (as we are able) the unspeakable felicity

of that state of Christ, whilst he lay in that blessed bosom, I shall

consider it three ways, negatively, positively, and comparatively.

1. Let us consider that state negatively, by removing from it all those

degrees of abasement and sorrow which his incarnation brought him

under: as,

First, He was not then abased to the condition of a creature, which was

a low step indeed, and that which upon the matter undid him in point of

reputation; for by this (saith the apostle) "he made himself of no

reputation," Phil. 2: 7, it emptied him of his glory. For God to be

made man, is such an abasement as none can express: but then not only

to appear in true flesh, but also in the likeness of sinful flesh, as.

Rom. 8: 3. O what is this!

Secondly, Christ was not under the law in this estate. I confess it was

no disparagement to Adam in the state of innocence, to angels in their

state of glory, to be under law to God; but it was an inconceivable

abasement to the absolute independent Being to come under law: yea, not

only under the obedience, but also under the malediction and curse of

the law, Gal. 4: 4. "But when the fulness of time was come, God sent

forth his Son, made of a woman, made under the law."

Thirdly, In this state he was not liable to any of those sorrowful

consequent and attendants of that frail and feeble state of humanity,

which he afterwards assumed, with the nature. As, (1.) He was

unacquainted with griefs; there was no sorrowing or sighing in that

bosom where he lay, though afterwards he became a man of sorrows, and

acquainted with grief," Isa. 53: 3. "A man of sorrows," as if he had

been constituted and made up of pure and unmixed sorrows; every day

conversing with griefs, as with his intimate companions and

acquaintance. (2.) He was never pinched with poverty and wants, while

he continued in that bosom, as he was afterwards, when he said, "The

foxes have holes, and the birds of the air have nests, but the Son of

man has not where to lay his head," Matth. 8: 20. Ah blessed Jesus!

thou needest not to have wanted a place to have lain thine head, hadst

thou not left that bosom for my sake. (3.) He never underwent reproach

and shame in that bosom, there was nothing but glory and honour

reflected upon him by his Father, though afterwards he was despised,

and rejected of men, Isa 53: 3. His Father never looked upon him

without smiles and love, delight and joy, though afterwards he became a

reproach of men, and despised of the people, Psalm 22: 6. (4.) His holy

heart was never offended with an impure suggestion or temptation of the

Devil; all the while he lay in that bosom of peace and love, he never

knew what it was to be assaulted with temptations to be besieged and

battered upon by unclean spirits, as he did afterwards, Mat. 4: 1,

"Then was Jesus led up of the spirit into the wilderness to be tempted

of the Devil." It was for our sakes that he submitted to those

exercises of spirit, "to be in all points tempted like as we are, that

he might be unto us a merciful and faithful high-priest, Heb. 4: 15.

(5.) He was never sensible of pains and tortures in soul or body, there

were no such things in that blessed bosom where he lay, though

afterwards he groaned and sweat under them, Isa. 53: 5. The Lord

embraced him from eternity, but never wounded him till he stood in our

place and room (6.) There were no hidings or withdrawings of his Father

from him; there was not a cloud from eternity upon the face of God,

till Jesus Christ had left that bosom. It was a new thing to Christ to

see frowns in the face of his Father; a new thing for him to cry, "My

God, my God, why hast thou forsaken me?" Mat. 27: 46. (7.) There were

never any impressions of his Fathers wrath upon him, as there were

afterwards: God never delivered such a bitter cup into his hands

before, as that was, Matth. 26: 39. Lastly, There was no death, to

which he was subject, in that bosom. All these things were new things

to Christ; he was above them all, till for our sakes he voluntarily

subjected himself unto them. Thus you see what that state was not.

2. Let us consider it positively, what it was, and guess by some

particular considerations (for indeed we can but guess) at the glory of

it; as, (1.) We cannot but conceive it to be a state of matchless

happiness, if we consider the persons enjoying and delighting in each

other: he was with God, John 1: 1. God, you know, is the fountain,

ocean and centre of all delights and joys: Psal. 16: 11, "In thy

presence is fulness of joy." To be wrapt up in the soul and bosom of

all delights, as Christ was, must needs be a state transcending

apprehension; to have the fountain of love and delight letting out

itself so immediately, and fully, and ever lastingly, upon this only

begotten darling of his soul, so as it never did communicate itself to

any; judge what a state of transcendent felicity this must be. Great

persons have great delights.

(2.) Or if we consider the intimacy, dearness, yea, oneness of those

great persons one with another: the nearer the union, the sweeter the

communion. Now Jesus Christ was not only near and dear to God, but one

with him; I and my Father are one," John 10: 30, one in nature, will,

love and delight. There is indeed a moral union of souls among men by

love, but this was a natural oneness, no child is so one with his

father, no husband so one with the wife of his bosom, no friend so one

with his friend, no soul so one with its body, as Jesus Christ and his

Father were one. O what matchless delights must necessarily flow from

such a blessed union!

(3.) Consider again the purity of that delight with which the blessed

Father and Son embraced each other; the best creature delights one in

another, are mixed, debased, and allayed; if there be something

ravishing and engaging, there is also something cloying and distasting.

The purer any delight is, the more excellent. Now, there are no crystal

streams flowing so purely from the fountain, no beams of light so

unmixed from the sun, as the loves and delights of these holy and

glorious persons were: the holy, holy, holy Father embraced the thrice

holy Son with a most holy delight and love.

(4.) Consider the constancy of this delight; it was from everlasting,

as in verse 23, and from eternity; it never suffered one moment's

interruption. The overflowing fountain of God's delight and love never

stopped its course, never ebbed; but as he speaks in the text, "I was

daily his delight, rejoicing always before him." Once more, consider

the fulness at that delight, the perfection of that pleasure; I was

delights: so the word is in its original; not only plural, delights,

all delights, but also in the abstract, delight itself: as afterwards

from the abundance of his sorrows, he was stiled, a man of sorrows, so

here, from the fulness of his delights: as though you should say, even

constituted and made up of pleasure and delight.

3. Once more, let us consider it comparatively, and this state still

yet appear more glorious, comparing it with either the choicest

delights that one creature takes in another, or that God takes in the

creature, or that the creatures take in God: measure these immense

delights, betwixt the Father and his Son, by either of these lines, and

you shall find them infinitely short: For, (1.) Though the delights

that creatures take in each other, be sometimes a great delight; such

was Jacob's delight in Benjamin, whose life is said to be bound up in

the lad's life, a dear and high expression, Gen. 44: 30. Such was that

of Jonathan in David, whose soul was knit with his soul, "and he loved

him as his own soul," 1 Sam. 13: 1, and such is the delight of one

friend in another: "there is a friend that is as a man's own soul,"

Deut. 13: 6, yet all this is but creature-delight, and can in no

particular equal the delights betwixt the Father and the Son; for this

is but a finite delight, according to the measure and abilities of

creatures, but that is infinite, suitable to the infinite perfection of

the divine Being; this is always mixed, that perfectly pure. (2.) Or if

you compare it with the delight that God takes in the creatures, it is

confessed that God takes great delight in some creatures. "The Lord

takes pleasure in his saints, he rejoices over them with singing! and

resteth in his love," Zeph. 3: 17; Isa. 62: 5. But yet there is a great

difference betwixt his delight in creatures, and his delights in

Christ; for all his delight in the saints is secondary, and for

Christ's sake; but his delights in Christ are primary, and for his own

sake: we are accepted in the beloved, Eph. 1: 6, he is beloved, and

accepted for himself. (3.) To conclude, compare it once more with the

delights that the best of creatures take in God, and Christ, and it

must be confessed that is a choice delight, and a transcendent love,

with which they love and delight in him; Psal. 73: 25. "Whom have I in

heaven but thee? and on earth there is none I desire besides thee."

What pangs of love, what raptures of delight did the spouse express to

Christ? "O thou whom my soul loveth!" But surely our delight in God is

no perfect rule to measure his delight in Christ by: for our love to

God (at the best) is still imperfect; that is the burden and constant

complaint of saints, but this is perfect; ours is inconstant, up and

down, ebbing and flowing, but this is constant. So then, to conclude,

the condition and state of Jesus Christ before his incarnation, was a

state of the highest and matchless delight, in the enjoyment of his

Father. The uses follow.

Use of Information.

Inference 1.

What an astonishing act of love was this then, for the Father to give

the delight, the darling, of his soul, out of his very bosom, for poor

sinners! all tongues must needs pause and falter, that attempt the

expressions of his grace, expressions being here swallowed up: "God so

loved the world, that he gave his only begotten Son," John 3: 16. Here

is a "sic" without a "sicut"; so loved them: how did he love them? nay,

here you must excuse the tongues of angels; which of us would deliver a

child, the child of our delights, an only child, to death for the

greatest inheritance in the world? what tender parent can endure a

parting pull with such a child? when Hagar was taking her last leave

(as she thought) of her Ishmael, Gen. 21: 16. the text saith, "she went

and sat over against him, a good way off: for she said, Let me not see

the death of the child. And she sat over-against him, and lift up her

voice, and wept:" though she were none of the best of mothers, nor he

the best of children, yet she could not give up the child. O it was

hard to part! what an outcry did David make, even for an Absalom!

wishing he had died for him. What a hole (as I may say) has the death

of some children made in the hearts of some parents, which will never

be closed up in this world! yet surely, never did any child lie so

close to a parent's heart, as Christ did to his Father's; and yet he

willingly parts with him, though his only one, the Son of his delights,

and that to death, a cursed death, for sinners, for the worst of

sinners. O miranda Dei philanthropic! O the admirable love of God to

men! matchless love! a love past finding out! Let all men, therefore,

in the business of their redemption, give equal glory to the Father

with the Son, John 5: 23. If the Father had not loved thee, he had

never parted with such a Son for thee.

Inference 2.

From one wonder let our souls turn to another, for they are now in the

midst of wonders: adore, and be forever astonished at the love of Jesus

Christ to poor sinners; that ever he should consent to leave such a

bosom, and the ineffable delights that were there, for such poor worms

as we are. O the heights, depths, lengths, and breadths of unmeasurable

love! O see, Rom. 5: 6, 7, 8. Read, and wonder; how is the love of

Christ commended in ravishing circumstances to poor sinners! You would

be loth to leave a creature's bosom, a comfortable dwelling, a fair

estate for the best friend in the world; your souls are loth to leave

their bodies, though they have no such great content there; but which

of you, if ever you found by experience what it is to be in the bosom

of God by divine communion, would be persuaded to leave such a bosom

for all the good that is in the world? And yet Jesus Christ who was

embraced in that bosom after another manner than ever you were

acquainted with, freely left it, and laid down the glory and riches he

enjoyed there, for your sakes; and as the Father loved him; even so

(believers) has he loved you, John 17: 22. What manner of love is this!

Who ever loved as Christ loves? Who ever denied himself for Christ, as

Christ denied himself for us?

Inference 3.

Hence we are informed, That interest in Jesus Christ is the true way to

all spiritual preferment in heaven. Do you covet to be in the heart, in

the favour and delight of God? Get interest in Jesus Christ, and you

shall presently be there. What old Israel said of the children of his

beloved Joseph, Thy children are my children; the same God saith of all

the dear children of Christ, Gen. 48: 5, 9. You see among men, all

things are carried by interest: persons rise in this world as they are

befriended; preferment goes by favour: So it is in heaven, persons are

preferred according to their interest in the beloved, Eph. 1: 9. Christ

is the great favourite in heaven: his image upon your souls and his

name in your prayers, makes both accepted with God.

Inference 4.

How worthy is Jesus Christ of all our love and delights? You see how

infinitely the Father delighteth in him, how he ravishes the heart of

God; and shall he not ravish our hearts? I present you a Christ this

day, able to ravish any soul that will but view and consider him. O

that you did but see this lovely Lord Jesus Christ! Then would you go

home sick of love: surely he is a drawing Saviour, John 12: 32. Why do

ye lavish away your precious affections upon vanity: None but Christ is

worthy of them: when you spend your precious affections upon other

objects, what is it but to dig for dross with golden mattocks? The Lord

direct our hearts into the love Of Christ. O that our hearts, loves and

delights did meet and concentre with the heart of God in this most

blessed object! O let him that left God's bosom for you, be embosomed

by you, though yours be nothing to God's; he that left God's bosom for

you, deserves yours.

Inference 5.

If Christ be the beloved darling of the Father's soul, think what a

grievous and insufferable thing it is to the heart of God, to see his

dear Son despised, slighted, and rejected by sinners: verily, there is

no such cut to the heart of God in the whole world. Unbelievers trample

upon God's darling, tread under foot him that eternally lay in his

bosom, Heb. 10: 29. Smite the Apple of his eye, and how God will bear

this, that parable, Mat. 21: 37, to 40, will inform you, surely he will

miserably destroy such wretched sinners. If you would study to do God

the greatest despight, there is none like this. What a dismal word is

that; 1 Cor. 16: 22. "If any man love not our Lord Jesus Christ, let

him be Anathema Maranatha," (i. e.) let the great curse of God lie upon

that man till the Lord come. O sinners! you shall one day know the

price of this sin; you shall feel what it is to despise a Jesus, that

is able to compel love from the hardest heart. O that you would slight

him no more! O that this day your hearts might fall in love with him! I

tell you, if you would set your love to sale, none bids so fair for it

as Christ.

2. Use of Exhortation

1. To saints: If Christ lay eternally in this bosom of love, and yet

was content to forsake and leave it for your sakes; then, (1.) Be you

ready to forsake and leave all the comforts you have on earth for

Christ: famous Galleacius left all for this enjoyment. Moses left all

the glory of Egypt: Peter, and the other Apostles left all, Luke 18:

28. But what have we to leave for Christ in comparison of what he left

for us? Surely Christ is the highest pattern of self-denial in the

world. (2.) Let this confirm your faith in prayer: If he, that has such

an interest in the heart of God, intercede with the Father for you,

then never doubt of audience and acceptance with him; surely you shall

be accepted through the beloved, Eph. 1: 6. Christ was never denied any

thing that he asked, John 11: 42. The Father hears him always; though

you are not worthy, Christ is, and he ever lives to make intercession

for you, Heb. 7: 25.

(3.) Let this encourage thy heart, O saint, in a dying hour, and not

only make thee patient in death, but in a holy manner impatient till

thou be gone; for whither is thy soul now going, but to that bosom of

love whence Christ came? John 17: 24. "Father, I will that they also,

whom thou hast given me, be with me where I am:" and where is he but in

that bosom of glory and love where he lay before the world was? ver. 5.

O then let every believer encourage his soul; comfort ye one another

with these words, I am leaving the bosom of a creature, I am going to

the bosom of God.

2. To sinners, exhorting them to embrace the bosom-son of God: Poor

Wretches! Whatever you are, or have been; whatever guilt or

discouragement at present you lie under; embrace Christ, who is freely

offered to you, and you shall be as dear to God as the holiest and most

eminent believer in the world: but if you still continue to despise and

neglect such a Saviour, sorer wrath is treasured up for you than other

sinners, even something worse than dying without mercy, Heb. 10: 28. O

that these discoveries and overtures of Christ may never come to such a

fatal issue with any of your souls, in whose eyes his glory has been

this day opened!

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Sermon 3. Opens the Covenant of Redemption betwixt the Father and the Redeemer.

Isa.53:12.

Therefore will I divide him [a portion] with the great, and he shall

divide the spoil with the strong; because he hath poured out his soul

unto death: and he was numbered with the transgressors; and he bare the

sin of many, and made intercession for the transgressors.

In this chapter, the gospel seems to be epitomised; the subjectmatter

of it is the death of Christ, and the glorious issue thereof: by

reading of it, the Eunuch of old, and many Jews since, have been

converted to Christ. Christ is here considered absolutely, and

relatively; Absolutely, and so his innocence is industriously

vindicated, ver. 9. Though he suffered grievous things, yet not for his

own sins, "for he had done no violence, neither was any deceit in his

mouth;" but relatively considered in the capacity of a surety for us:

so the justice of God is so fully vindicated in his sufferings; ver. 6.

"The Lord has laid upon him the iniquity of us all." How he came to

sustain this capacity and relation of a surety for us, is in these

verses plainly asserted to be by his compact and agreement with his

Father, before the worlds were made, verse 10, 11,12.

In this verse we have, 1. His work. 2. His reward. 3. The respect or

relation of each to the other. (1.) His work, which was indeed a hard

work, to pour out his soul unto death, aggravated by the companions,

with whom, being numbered with transgressors; the capacity in which,

bearing all the sins of the elect, "he bare the sins of many in and by

the manner of his bearing it, viz. meekly, and forgivingly, "he made

intercession for the transgressors;" This was his work. (2.) The reward

or fruit which is promised him for this work, "therefore will I divide

him a portion with the great, and he will divide the spoil with the

strong;" wherein is a plain allusion to conquerors in war, for whom are

reserved the richest garments, and most honourable captives to follow

the conqueror, as an addition to his magnificence and triumph; these

were wont to come after them in chains, Isa. 45: 14. see Judges 5: 3

(3.) The respect or relation betwixt that work and this triumph: some

will have this work to have no other relation to that glory, than a

mere antecedent to a consequent: others give it the respect and

relation of a meritorious cause to a reward. It is well observed by Dr.

Featly, that the Hebrew particle "lachen", which we render therefore,

noting order, is not worth so much contention about it, whether it be

the order of casualty, or mere antecedence; neither do I foresee any

absurdity in calling Christ's exaltation the reward and fruit of his

humiliation: however, it is plain, whether one or other, it is that the

Father here agrees and promises to give him, if he will undertake the

redemption of the elect, by pouring out his soul unto death; of all

which this is the plain result:

Doct. That the business of man's salvation was transacted upon

covenant terms, betwixt the Father and the Son, from all

eternity.

I would not here be mistaken, as though I were now to treat of the

covenant of grace, made in Christ betwixt God and us; it is not the

covenant of grace, but of redemption, I am now to speak to, which

differs from the covenant of grace, in regard of the federates in this,

it is God the Father, and Jesus Christ, that mutually covenant; in

that, it is God and man: they differ, also in the receptive part, in

this it is required of Christ that he should shed his blood, in that it

is required of us that we believe. They also differ in their promises;

in this, God promises to Christ a name above every name, ample dominion

from sea to sea; in that, to us, grace and glory: so that these are two

distinct covenants.

The substance of this covenant of redemption is, dialogue-wise,

expressed to us in Isa. 49, where, (as divines have well observed)

Christ begins, at the first and second verses, and shows his

commission, telling his Father, how he had both called, and prepared

him for the work of redemption; "The Lord has called me from the womb -

he has made my mouth like a sharp sword, and made me a polished shaft",

&c. q. d. by reason of that superabundant measure of the spirit of

wisdom and power wherewith I am anointed and filled; my doctrine shall,

as a sword, pierce the hearts of sinners; yea, like an arrow, drawn to

the head, strike deep into souls standing at a great distance from God

and godliness.

Having told God how ready, and fit he was for his service, he will know

of him what reward he shall have for his work, for he resolves his

blood shall not be undervalued; hereupon, verse 3, the Father offers

him the elect of Israel for his reward, bidding low at first (as they

that make bargains use to do) and only offers him that small remnant,

still intending to bid higher: But Christ will not be satisfied with

these, he values his blood higher than so: therefore, in verse 4 he is

brought in complaining, "I have laboured in vain, and spent my strength

for nought," q. d. This is but a small reward for so great a suffering,

as I must undergo; my blood is much more worth than this comes to, and

will be sufficient to redeem all the elect dispersed among the isles of

the Gentiles, as well as the lost sheep of the house of Israel.

Hereupon the Father comes up higher, and tells him, he intends to

reward him better than so; and therefore, verse 6 says, "It is a light

thing that thou shouldst be my servant to raise up the tribes of Jacob,

and to restore the preserved of Israel; I will also give thee for a

light to the Gentiles, that thou mayest be my salvation to the ends of

the earth." Thus is the treaty carried on betwixt them, transacting it

after the manner of men.

Now, to open this great point, we will here consider, (1.) The persons

transacting one with another. (2.) The business transacted. (3.) The

quality and manner of the transaction, which is federal. (4.) The

articles to which they agree. (5.) How each person performs his

engagement to the other. And, Lastly, The antiquity or eternity of this

covenant transaction.

(1.) The persons transacting and dealing with each other in this

covenant; and indeed they are great persons, God the Father, and God

the Son, the former as a Creditor, and the latter as a Surety. The

Father stands upon satisfaction, the Son engages to give it. If it be

demanded, why the Father and the Spirit might not as well have treated

upon our redemption, as the Father and Son! It is answered, Christ is

the natural Son of God, and therefore fittest to make us the adopted

sons of God. Christ also is the middle person in the Trinity, and

therefore fittest to be the mediator and middle person betwixt us and

God. The Spirit has another office assigned him, even to apply, as

Christ's vicegerent, the redemption designed by the Father, and

purchased by the Son for us.

(2.) The business transacted betwixt them; and that was the redemption

and recovery of all God's elect: our eternal happiness lay now before

them, our dearest and everlasting concerns were now in their hands: the

elect (though not yet in being) are here considered as existent, yea,

and as fallen, miserable, forlorn creatures: How these may again be

restored to happiness (salva justitia Dei) without prejudice to the

honour, justice and truth of God; this, this is the business that lay

before them.

(3.) For the manner, or quality of the transaction, it was federal, or

of the nature of a covenant; it was by mutual engagements and

stipulations, each person undertaking to perform his part in order to

our recovery.

We find each person undertaking for himself by solemn promise; the

Father promiseth that he will "hold his hand, and keep him," Isa. 42:

6. The Son promiseth, he will obey his Father's call to suffering, and

not "be rebellious," Isa. 50: 5. And, having promised, each holds the

other to his engagement. The father stands upon the satisfaction

promised him; and, when the payment was making, he will not abate him

one earthing, Rom. 8: 32. "God spared not his own Son," i. e. he abated

nothing of the full price he was to have at his hands for us.

And as the Father stood strictly upon the terms of the covenant, so did

Christ also; John 17: 45. "I have glorified thee on earth, (saith he to

the Father) I have finished the work thou gavest me to do; and now,

Father, glorify me with thine own self." As if he had said, Father, the

work is done, now where is the wages I was promised? I call for glory

as my due, as much my due as the hire of the labourer is his due, when

his work is done.

4. More particularly; we will next consider the articles to which they

do both agree; or, what it is that each person does for himself promise

to the other. And, to let us see how much the Father's heart is engaged

in the salvation of poor sinners, there are five things which he

promiseth to do for Christ, if he will undertake that work.

First, He promiseth to invest him, and anoint him to a threefold

office, answerable to the misery that lay upon the elect as so many

bars to all communion with, and enjoyment of God; for, if ever man be

restored to that happiness, the blindness of his mind must be cured,

the guilt of sin expiated, and his captivity to sin led captive:

answerably, Christ must, "of God, be made unto us, wisdom,

righteousness, sanctification and redemption," 1 Cor. 1: 30. And he is

made so to us as our Prophet, Priest, and King; but he could not put

himself into either of these; for if so, he had acted without

commissions and consequently all he did had been invalid; Heb. 5: 5.

"Christ glorified not himself to be made an High-Priest, but he that

said unto him, Thou art my Son". A commission therefore to act

authoritatively, in these offices, being necessary to our recovery, the

Father engages to him to seal him such a threefold commission.

He promiseth to invest him with an eternal and royal Priesthood, Psal.

110: 4. "The Lord has sworn, and will not repent; Thou art a priest

forever, after the order of Melchisedec." This Melchisedec being King

of Righteousness, and king of Salem, that is, Peace, had a royal

priesthood; and his descent not being reckoned, it had an adumbration

of eternity in it, and so was more apt to type and shadow forth the

priesthood of Christ than Aaron's was, Heb. 7: 16, 17, 24, 25, as the

apostle accommodates them there.

He promiseth moreover to make him a Prophet, and that an extraordinary

one, even the Prince of prophets; the chief Shepherd, as much superior

to all others, as the sun is to the lesser stars; so you have it, Isa.

42: 6, 7. "I will give thee for a light to the Gentiles, to open the

blind eyes," &c.

And not only so, but to make him king also, and that of the whole

empire of the world; so Psal. 2: 6, 7, 8. "Ask of me, and I will give

thee the Heathen for thine inheritance, and the utmost ends of the

earth for thy possession." Thus he promiseth to qualify and furnish him

completely for the work, by his investiture with this threefold office.

Secondly, And forasmuch as he knew it was a hard and difficult work his

Son was to undertake, a work that would have broken the backs of all

the angels in heaven, and men on earth, had they engaged in it;

therefore he promiseth to stand by him, and assist and strengthen him

for it: so, Isa. 42: 5, 6, 7. "I will hold thy hand," or take hold of

thee with my hands, for so it may be rendered, i. e. I will underprop

and support thy humanity, when it is even overweighted with the burden

that is to come upon it, and ready to sink down under it; for so you

know the case stood with him, Mark 14: 34, and so it was foretold of

him, Isa. 53: 7. "He was oppressed," &c. and indeed the humanity needed

a prop of no less strength than the infinite power of the Godhead: the

same promise you have in the first verse also, "Behold my servant whom

I uphold."

Thirdly, He promiseth to crown his work with success, and bring it to

an happy issue, Isa. 53: 10. "He shall see his seed, he shall prolong

his days, and the pleasure of the Lord shall prosper in his hand." He

shall not begin, and not finish; he shall not shed his invaluable blood

upon hazardous terms; but shall see and reap the sweet fruits thereof;

as the joyful mother forgets her pangs, when she delightfully embraces

and kisses her living child.

Fourthly, The Father promiseth to accept him in his work, though

millions should certainly perish, Isa. 49: 4. "Surely (saith he) my

work is with the Lord." And, verse 5. "I shall be glorious in the eyes

of the Lord." His faith has therein respect to this compact and

promise. Accordingly the Father manifests the satisfaction he had in

him, and in his work, even while he was about it upon the earth, when

there came such a "voice from the excellent glory, saying, This is my

beloved Son, in whom I am well pleased."

Fifthly, As he engaged to reward him highly for his work, by exalting

him to singular and super-eminent glory and honour, when he should have

dispatched and finished it. So you read, Psal. 2: 7. "I will declare

the decree; the Lord has said unto me, Thou art my Son, this day have I

begotten thee." It is spoken of the day of his resurrection, when he

had just finished his sufferings. And so the apostle expounds and

applies it, Acts 13: 32, 33. For then did the Lord wipe away the

reproach of his cross, and invested him with such glory, that he looked

like himself again. As if the Father had said, now thou hast again

recovered thy glory, and this day is to thee as a new birth-day.

These are the encouragements and rewards proposed and promised to him

by the Father. This was the "joy set before him", (as the apostle

phraseth it in Heb. 12: 2.) which made him so patiently to "endure the

cross, and despise the shame."

And in like manner Jesus Christ restipulates, and gives his engagement

to the Father; that, upon these terms, he is content to be made flesh,

to divest, as it were, himself of his glory, to come under the

obedience and malediction of the law, and not to refuse any, the

hardest sufferings it should please his Father to inflict on him. So

much is implied in Isa. 50: 5, 6, 7. "The Lord has opened mine ear, and

I was not rebellious, neither turned away back; I gave my back to the

smilers, and my cheeks to them that pulled off the hair; I hid not my

face from shame and spitting: For the Lord God will help me, therefore

shall I not be confounded; I have set my face as a flint, and I know

that I shall not be ashamed." When he saith, I was not rebellious,

"mariti", he meaneth, I was most heartily willing, and content to

accept the terms; for there is a Meiosis in the words, and much more is

intended than expressed. And the sense of this place is well delivered

to us in other terms, Psal. 40: 6, 7, 8, 9, 10. "Then said I, Lo I

come, I delight to do thy will, O God, thy law is within my heart." O

see with what a full consent the heart of Christ closeth with the

Father's offers and proposals; like some echo, that answers your voice

twice or thrice over. So does Christ here answer his Father's call, "I

come, I delight to do thy will; yea, thy law is in my heart." And thus

you see the articles to which they both subscribed, or the terms they

agreed on.

(5.) I will briefly show how these articles, and agreements were on

both parts, performed, and that precisely and punctually. For, (1.) The

Son having thus consented, accordingly he applies himself to the

discharge of his work. He took a body, in it fulfilled all

righteousness, even to a little, Matth. 3: 15. And at last his out was

made an offering for sin, so that he could say as it is, John 17: 4.

"Father, I have glorified thee on earth, I have finished the work thou

gavest me to do." He went through all the parts of his active, and

passive obedience, cheerfully and faithfully. (2.) The Father made good

his engagements to Christ, all along, with no less faithfulness than

Christ did his. He promised to assist, and hold his hand, and so he

did; Luke 22: 43, "And there appeared to him an angel from heaven,

strengthening him." That was one of the sorest brunts that ever Christ

met with; this was seasonable aid and succour. He promised to accept

him in his work, and that he should be glorious in his eyes; so he did:

for he not only declared it by a voice from heaven, Luke 3: 22!. "Thou

art my beloved Son, in whom I am well pleased:" But it was

fully-declared in his resurrection and ascension, which were a full

discharge and justification of him. He promised him that "He should see

his seed," and so he did; for his very birth-dew was as the dew of the

morning; and ever since his blood has been fruitful in the world. He

promised gloriously to reward and exalt him; and so he has, Phil. 2: 9,

10, 11, and that highly and super-eminently, "giving him a name above

every name in heaven and earth." Thus were the articles performed.

(6.) Lastly, When was this compact made betwixt the Father and the Son?

I answer, it bears date from eternity. Before this world was made, then

were his delights in us, while as yet we had no existence, but only in

the infinite mind and purpose of God, who had decreed this for us in

Christ Jesus, as the apostle speaks, 2 Tim. 1: 9. What grace was that

which was given us in Christ before the world began, but this grace of

redemption, which was from everlasting thus contrived and designed for

us, in that way which has been here opened? Then was the council, or

consultation of peace betwixt them both, as some take that scripture,

Zech. 6: 13.

Next let us apply it to ourselves.

Use 1. The first use that offers itself to us from hence, is the

abundant security that God has given the elect for their salvation, and

that not only in respect of the covenant of grace made with then, but

also of this covenant of redemption made with Christ for them; which

indeed is the foundation of the covenant of grace. God's single promise

is security enough to our faith, his covenant of grace adds, ex

abundanti, farther security; but both these viewed as the effects and

fruits of this covenant of redemption, make all fast and sure. In the

covenant of grace, we question not the performance on God's part, but

we are often stumbled at the grand defects on our parts. But when we

look to the covenant of redemption there is nothing to stagger our

faith, both the federates being infinitely able and faithful to perform

their parts; so that there is no possibility of a failure there. Happy

were it, if puzzled and perplexed Christians would turn their eyes from

the defects that are in their obedience, to the fulness and

completeness of Christ's obedience; and see themselves complete in him,

when most lame and defective in themselves.

Use 2. Hence also to be informed, that God the Father, and God the Son,

do mutually rely and trust to one another in the business of our

redemption. The Father relies upon the Son for the performance of his

part; as it is, Isa. 42: 1, " Behold my servant, whom I uphold."

Montanus turns it, on whom I lean or depend. As if the Father had said,

behold what a faithful servant I have chosen, in whom my soul is at

rest: I know he will go through with his work, I can depend upon him.

And, to speak plain, the Father so far trusted Christ, that upon the

credit of his promise to come into the world, and in the fulness of

time to become a sacrifice for the elect, he saved all the Old

Testament saints, whose faith also respected a Christ to come; with

reference whereto, it is said, Heb. 11: 39, 40. "That they received not

the promises, God having provided some better things for us, that they

without us should not be made perfect," i. e. without Jesus Christ

manifested in the flesh, in our times, though believed on, as to come

in the flesh, in their times. And as the Father trusted Christ, so does

Christ, in like manner, depend upon, and trust his Father. For, having

performed his part, and left the world again, he now trusteth his

Father for the accomplishment of that promise made him, Isa. 53: 10.

"That he shall see his seed," &c. He depends upon his Father for all

the elect that are left behind, yet unregenerated, as well as those

already called, that they shall be all preserved unto the heavenly

kingdom, according to that, John 17: 11. "And now I am no more in the

world, but these are in the world; and I come unto thee: holy Father,

keep, through thine own name, those whom thou hast given me." And can

it be imagined, that the Father will fail in his trust, who every way

acquitted himself so punctually to the Son? It cannot be.

Use 3. Moreover, hence we infer the validity and unquestionable success

of Christ's intercession in heaven for believers. You read, Heb. 7: 25.

"That he ever lives to make intercession; and, Heb. 12: 24. "That his

blood speaks for good things for them." Non, that his blood shall

obtain what it pleads in heaven for, is undoubted, and that from the

consideration of this covenant of redemption. For here you see that the

things he now asks of his Father, are the very same which his Father

promised him, and covenanted to give him, before this world was. So

that, besides the interest of the person, the very equity of the matter

speaks its success, and requires performance. Whatever he asks for us,

is as due to him as the wages of the hireling, when the work is ended;

if the work be done, and done faithfully, as the Father has

acknowledged it is, then the reward is due, and due immediately; and no

doubt but he shall receive it from the lands of a righteous God.

Use 4. Hence, in like manner, you may be informed of the consistency of

grace with full satisfaction to the justice of God. The apostle, 2 Tim.

1: 9. tells us, "We are saved according to his own purpose and grace,

which was given us in Jesus Christ before the world began." i. e.

According to the gracious terms of this covenant of redemption; and yet

you see notwithstanding, how strictly God stands upon satisfaction from

Christ; so then, grace to us, and satisfaction to justice, are not so

inconsistent as the Socinian adversaries would make them; what was debt

to Christ, is grace to us: when you hear men cry out, Here is grace

indeed! pay me all, and I will forgive you; remember, how all mouths

are stopped with that one text, Rom. 3: 24. "Being justified freely by

his grace;" and yet he adds, "through the redemption that is in

Christ."

Use 5. Again, Hence judge of the antiquity of the love of God to

believers! what an ancient friend he has been to us; who loved us,

provided for us, and contrived all our happiness, before we were, yea,

before the world was. We reap the fruits of this covenant now, the seed

whereof was sown from eternity; yea, it is not only ancient, but also

most free: no excellencies of ours could engage the love of God; for as

yet we were not.

Use 6. Hence judge, How reasonable it is that believers should embrace

the hardest terms of obedience unto Christ, who complied with such hard

terms for their salvation: they were hard and difficult terms indeed,

on which Christ received you from the Father's hand: it was, as you

have heard, to pour out his soul unto death, or not to enjoy a soul of

you. Here you may suppose the Father to say, when driving his bargain

with Christ for you:

Father. My son, here is a company of poor miserable souls, that have

utterly undone themselves, and now lie open to my justice! Justice

demands satisfaction for them, or will satisfy itself in the eternal

ruin of them: What shall be done for these souls And thus Christ

returns.

Son. O my Father, such is my love to, and pity for them, that rather

than they shall perish eternally, I will be responsible for them as

their Surety; bring in all thy bills, that I may see what they owe

thee; Lord, bring them all in, that there may be no after-reckonings

with them; at my hand shalt thou require it. I will rather choose to

suffer thy wrath than they should suffer it: upon me, my Father, upon

me be all their debt.

Father. But, my Son, if thou undertake for them, thou must reckon to

pay the last mite, expect no abatements; if I spare them, I will not

spare thee.

Son. Content, Father, let it be so; charge it all upon me, I am able to

discharge it: and though it prove a kind of undoing to me, though it

impoverish all my riches, empty all my treasures, (for so indeed it

did, 2 Cor. 8: 9. "Though he was rich, yet for our sakes he became

poor") yet I am content to undertake it. Blush, ungrateful believers, O

let shame cover your faces; judge in yourselves now, has Christ

deserved that you should stand with him for trifles, that you should

shrink at a few petty difficulties, and complain, this is hard, and

that is harsh? O if you knew the grace of our Lord Jesus Christ in this

his wonderful condescension for you, you could not do it.

Use 7. Lastly, How greatly are we all concerned, to make it sure to

ourselves, that we are of this number which the Father and the Son

agreed for before the world was; that we were comprehended in Christ's

engagement and compact with the Father?

Obj. Yea, but you will say, who can know that, there were no witnesses

to that agreement.

Sol. Yes, We may know, without ascending into heaven, or prying into

unrevealed secrets, that our names were in that covenant, if, (1.) You

are believers indeed; for all such the Father then gave to Christ, John

17: 8. "The men that thou gavest me (for of them he spake immediately

before) they have believed that thou didst send me." (2.) If you

savingly know God in Jesus Christ, such were given him by the Father,

John 17: 6. "I have manifested thy name unto the men thou gavest me."

By this they are discriminated from the rest, verse 25. "The world has

not known thee, but these have known," &c. (3.) If you are men and

women of another world; John 17: 16, "They are not of the world, as I

am not of the world." May it be said of you, as of dying men, that you

are not men and women for this world, that you are crucified and dead

to it, Gal. 6: 14, that you are strangers in it? Heb. 11: 13, 14. (4.)

If you keep Christ's word, John 17: 6. "Thine they were, and thou

gavest them me; and they have kept thy word." By keeping his word,

understand the receiving of the word, in its sanctifying effects and

influences into your hearts, and your perseverance in the profession

and practice of it to the end, John 17: 17, "Sanctify them through thy

truth, thy word is truth". John 15: 7, "If ye abide in me, and my words

abide in you, ye shall ask what ye will." Blessed and happy is that

soul upon which these blessed characters appear, which our Lord Jesus

has laid so close together, within the compass of a few verses, in this

17th chapter of John. These are the persons the Father delivered unto

Christ, and he accepted from the Father, in this blessed covenant.

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Sermon 4. Opens the admirable love of God in giving his own Son for us.

John 3:16.

For God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting

life.

You have heard of the gracious purpose and design of God, to recover

poor sinners to himself by Jesus Christ, and how this design of love

was laid and contrived in the covenant of redemption, whereof we last

spake.

Now, according to the terms of that covenant, you shall hear from this

scripture, how that design was by one degree advanced towards its

accomplishment, in God's actual giving or parting with his own Son far

us: "God so loved the world, that he gave," &c.

The whole precedent context is spent in discovering the nature and

necessity of regeneration, and the necessity thereof is in this text

urged and inferred from the peculiar respect and eye God had upon

believers, in giving Christ for them; they only reaping all the special

and saving benefits and advantages of that gift: "God so loved the

world, that he gave his only begotten Son, that whosoever believeth in

him should not perish."

In the words are to be considered,

1. The original spring or fountain of our best mercies, the love of

God. The love of God is, either benevolent, beneficent, or

complacential. His benevolent love, is nothing else but his desire and

purpose of saving, and doing us good; so his purpose and grace to Jacob

is called love, Rom. 9: 13. "Jacob have I loved;" but this being before

Jacob was, could consist in nothing else but the gracious purpose of

God towards him. His beneficent love, is his actual doing, good to the

persons beloved, or his bestowing the effects of his love upon us,

according to that purpose. His complacential love, is nothing else but

that delight and satisfaction he finds in beholding the fruits and

workings of that grace in us, which he first intended for us, and then

actually collated or bestowed on us. This love of benevolence, is that

which I have opened to you, under the former head, God's compact with

Christ about us, or his design to save us on the articles and terms

therein specified.

The love of beneficence, is that which this scripture speaks of; out of

this fountain Christ flowed to us, and both ran into that of

complacency, for therefore he both purposed and actually bestowed

Christ on us, that he might everlastingly delight in beholding the

glory and praise of all this reflected on himself, by his redeemed

ones. This then is the fountain of our mercies.

2. The mercy flowing out of this fountain, and that is Christ; The

mercy, as he is emphatically called, Luke 1: 72. The marrow, kernel,

and substance of all other mercies. He gave his only begotten Son: This

was the birth of that love, the like whereunto it never brought forth

before, therefore it is expressed with a double emphasis in the text,

the one is the particle "houtos", so; "he so loved the world;" here is

a sic without a sicut: How did he love it? Why, he so loved it; but how

much, the tongues of angels cannot declare. And moreover, to enhance

the mercy, he is stiled his only begotten Son: to have given a Son had

been wonderful; but to give his only begotten Son, that is love

inexpressible, unintelligible.

3. The objects of this love, or the persons to whom the eternal Lord

delivered Christ, and that is the [world.] This must respect the elect

of God in the world, such as do, or shall actually believe, as it is

exegetically expressed in the next words, "That whosoever believes in

him should not perish:" Those whom he calls the world in that, he

stiles believers in this expression; and the word [world] is put to

signify the elect, because they are scattered through all parts, and

are among all ranks of men in the world; these are the objects of this

love; it is not angels, but men, that were so loved; he is called

"filantropos", a Lover, a Friend of Men, but never "filangelos" or

"filokisos", the Lover or Friend of Angels, or creatures of another

species.

4. The manner in which this never-enough celebrated mercy flows to us,

from the fountain of divine love, and that is most freely and

spontaneously. He gave, not he sold, or barely parted from, but gave.

Nor yet does the Father's giving imply Christ to be merely passive; for

as the Father is here said to give him, so the apostle tells us, Gal.

2: 20. That he gave himself; "who loved me, and gave himself for me:"

The Father gave him out of good will to men, and he as willingly

bestowed himself on that service. Hence the note is,

Doct. That the gift of Christ is the highest and fullest

manifestation of the love of God to sinners, that ever was made

from eternity to them.

How is this gift of God to sinners signalised in that place of the

apostle, 1 Joh. 4: 10, "Herein is love; not that we loved God, but that

he loved us, and sent his Son to be the propitiation for our sins?" Why

does the apostle so magnify this gift in saying, "Herein is love," as

if there were love in nothing else! May we not say, that to have a

being, a being among the rational creatures, therein is love? To have

our life carried so many years like a taper in the hand of Providence,

through so many dangers, and not yet put out in obscurity, therein is

love? To have food and raiment, convenient for us, beds to lie on,

relations to comfort us, in all these is love? Yea, but if you speak

comparatively, in all these there is no love, to the love expressed in

sending or giving Christ for us: These are great mercies in themselves,

but compared to this mercy, they are all swallowed up, as the light of

candles when brought into the sun-shine. No, no, herein is love, that

God gave Christ for us. And it is remarkable, that when the apostle

would show us, in Rom. 5: 8, what is the noblest fruit that most

commends to men the root of divine love that bears it, he shows us this

very fruit of it that I am now opening; "But God, saith he, commendeth

his love towards us, in that while we were yet sinners, Christ died for

us:" this is the very flower of that love.

The method into which I will cast this precious point, shall be this:

(1.) To show how Jesus Christ was given by the Father. (2.) How that

gift is the fullest and richest manifestation of the love of God that

was ever made to the world. (3.) And then draw forth the uses of it.

1. How was Jesus Christ given by the Father, and what is implied

therein.

You are not so to understand it, as though God parted with his interest

and property in his Son, when he is said to give him; he was as much

his own as ever. When men give, they transfer property to another; but

when God had given him, he was, I say, still as much his own as ever:

but this giving of Christ implies,

(1.) His designation and appointment unto death for us; for so you

read, that it was done "according to the determinate counsel of God,"

Acts 2: 23. Look, as the Lamb under the Law was separated from the

flock, and set apart for a sacrifice; though it were still living, yet

it was intentionally, and preparatively given, and consecrated to the

Lord: so Jesus Christ was, by the counsel and purpose of God, thus

chosen, and set apart for his service: and therefore in Isa. 42: 1. God

calls him his Elect, or chosen One.

(2.) His giving Christ, implies a parting with him, or setting him (as

the French has it) at some distance from himself for a time. There was

a kind of parting betwixt the Father and the Son, when he came to

tabernacle in our flesh: so he expresseth it, John 16: 28. "I came

forth from the Father, and am come into the world; again, I leave the

world and go to the Father". This distance that this incarnation and

humiliation set him at, was properly as to his humanity, which was

really distant from the glory into which it is now taken up, and in

respect of manifestation of delight and love, the Lord seemed to carry

it as one at a distance from him. Oh! this was it that so deeply

pierced, and wounded his soul, as is evident from that complaint, Ps.

32: 1, 2. "My God, my God, why hast thou forsaken me? Why art thou so

far from the words of my roaring? O my God, I cry in the day time, but

thou hearest not," &c.

(3.) God's giving of Christ, implies his delivering him into the hands

of justice to be punished; even as condemned persons are, lay sentence

of law, given or delivered into the hands of executioners. So Acts 2:

23. "Him, being delivered by the determinate counsel at God, ye have

taken, and by wicked hands have slain:" and so he is said, Rom. 8: 32

"To deliver him up to death for us all." The Lord, when the time was

come that Christ must suffer, did, as it were, say, O all ye roaring

waves of my incensed justice, now swell as high as heaven, and go over

his soul and body; sink him to the bottom; let him go, like Jonah, his

type, into the belly of hell, unto the roots of the mountains. Come all

ye raging storms, that I have reserved for this day of wrath, beat upon

him, beat him down, that he may not be able to look up, Psal. 60: 12.

Go justice, put him upon the rack, torment him in every part, till all

his "bones be out of joint, arid his heart within him be melted as wax;

in the midst of his bowels," Psal. 22: 14. And ye assembly of the

wicked Jews and Gentiles, that have so long gaped for his blood, now he

is delivered into your hands; you are permitted to execute your malice

to the full: I now loose your chain, and into your hand and power is he

delivered.

(4.) God's giving of Christ, implies his application of him, with all

the purchase of his blood, and settling, all this upon us, as an

inheritance and portion, John 6: 32,33, "My Father giveth you the true

bread from heaven; for the bread of God is he which cometh down from

heaven, and giveth light to the world." God has giveth him as bread to

poor starving creatures, that by faith they might eat and live. And so

he told the Samaritaness, John 4: 10. "If thou knewest the gift of God,

and who it is that saith unto thee, Give me to drink, thou wouldst have

asked of him, and he would have given thee living water." Bread and

water are the two necessaries for the support of natural life; God has

given Christ, you see, to be all that, and more, to the spiritual life.

2. How this gift of Christ was the highest, and fullest manifestation

of the love of God, that ever the world saw: and this will be evidenced

by the following particulars:

(1.) If you consider how near and dear Jesus Christ was to the Father;

he was his Son, "his only Son," saith the text; the Son of his love,

the darling of his Soul: His other Self, yea, one with himself; the

express image of his person; the brightness of his Father's Glory: In

parting with him, he parted with his own heart, with his very bowels,

as I may say. "Yet to us a Son is given," Isa. 9: 6, and such a Son as

he calls "his dear Son," Col. 1: 13. A late writer tells us, that he

has been informed, that in the famine in Germany, a poor family being

ready to perish with famine, the husband made a motion to the wife, to

sell one of the children for bread, to relieve themselves and the rest:

The wife at last consents it should be so; but then they began to think

which of the four should be sold; and when the eldest was named, they

both refused to part with that, being their first born, and the

beginning of their strength. Well, then they came to the second, but

could not yield that he should be sold, being the very picture and

lively image of his father. The third was named, but that also was a

child that best resembled the mother. And when the youngest was thought

on, that was the Benjamin, the child of their old age; and so were

content rather to perish altogether in the famine, than to part with a

child for relief. And you know how tenderly Jacob took it, when his

Joseph and Benjamin were rent from him. What is a child, but a piece of

the parent wrapt up in another skin? And yet our dearest children are

but as strangers to us, in comparison of the unspeakable dearness that

was betwixt the Father and Christ. Now, that he should ever be content

to part with a Son, and such an only One, is such a manifestation of

love, as will be admired to all eternity. And then,

(2.) Let it be considered, To what he gave him, even to death, and that

of the cross; to be made a curse for us; to be the scorn and contempt

of men; to the most unparalleled sufferings that ever were inflicted or

borne by any. It melts our bowels, it breaks our heart, to behold our

children striving in the pangs of death: but the Lord beheld his Son

struggling under agonies that never any felt before him. He saw him

falling to the ground, grovelling in the dust, sweating blood, and

amidst those agonies turning himself to his Father, and, with a heart

rending cry, beseeching him, "Father, if it be possible, let this cup

pass," Luke 22: 42. To wrath, to the wrath, of an infinite God without

mixture; to the very torments of hell was Christ delivered, and that by

the hand of his own Father. Sure then that love must needs want a name,

which made the Father of mercies deliver his only Son to such miseries

for us.

(3.) It is a special consideration to enhance the love of God in giving

Christ, that in giving him he gave the richest jewel in his cabinet; a

mercy of the greatest worth, and most inestimable value, Heaven itself

is not so valuable and precious as Christ is: He is the better half of

heaven; and so the saints account him, Psal. 73: 25, "Whom have I in

heaven but thee?" Ten thousand thousand worlds, saith one, as many

worlds as angels can number, and then as a new world of angels can

multiply, would not all be the bulk of a balance, to weigh Christ's

excellency, love, and sweetness. O what a fair One! what an only One!

what an excellent, lovely, ravishing One, is Christ! Put the beauty of

ten thousand paradises, like the garden of Eden, into one; put all

trees, all flowers, all smells, all colours, all tastes, all joys, all

sweetness, all loveliness in one; O what a fair and excellent thing

would that be? And yet it should be less to that fair and dearest

well-beloved Christ, than one drop of rain to the whole seas, rivers,

lakes, and fountains of ten thousand earths. Christ is heaven's wonder,

and earths wonder.

Now, for God to bestow the mercy of mercies, the most precious thing in

heaven or earth, upon poor sinners; and, as great, as lovely, as

excellent as his Son was, yet not to account him too good to bestow

upon us, what manner of love is this!

(4.) Once more, let it be considered on whom the Lord bestowed his Son:

upon angels? No, but upon men. Upon man his friend? No, but upon his

enemies. This is love; and on this consideration the apostle lays a

mighty weight, in Rom. 5: 8, 9, 10. "But God (saith he) commendeth his

love towards us, in that while we were yet sinners, Christ died for us,

- When we were enemies, we were reconciled to God by the death of his

Son." Who would part with a son for the sake of his dearest friends?

but God gave him to, and delivered him for enemies: O love unspeakable!

(5.) Lastly, Let us consider how freely this gift came from him: It was

not wrested out of his hand by our importunity; for we as little

desired as deserved it: It was surprising, preventing, eternal love,

that delivered him to us: "Not that we loved him, but he first loved

us," 1 John 4: 19. Thus as when you weigh a thing, you cast in weight

after weight, till the scales break; so does God, one consideration

upon another, to overcome our hearts, and make us admiringly to cry,

what manner of love is this! And thus I have shewed you what God's

giving of Christ is, and what matchless love is manifested in that

incomparable gift.

Next we shall apply this, in some practical corollaries.

Corollary 1. Learn hence, The exceeding preciousness of souls, and at

what a high rate God values them that he will give his Son, his only

Son out of his bosom, as a ransom for them. Surely this speaks their

preciousness: God would not have parted with such a Son for small

matters: all the world could not redeem them; gold and silver could not

be their ransom; so speaks the apostle, 1 Peter 1: 18. "You were not

redeemed with corruptible things, as silver and gold, but with the

precious blood of Christ." Such an esteem God had for them, that rather

than they should perish, Jesus Christ shall be made a man, yea, a curse

for them. Oh then, learn to put a due value upon your own souls: do not

sell that cheap, which God has paid so dear for: Remember what a

treasure you carry about you; the glory that you see in this world is

not equivalent in worth to it. Matth. 16: 26. "What shall a man give in

exchange for his soul?"

Corollary 2. If God has given his own Son for the world, then it

follows, that those for whom God gave his own Son, may warrantably

expect any other temporal mercies from him. This is the apostle's

inference, Rom. 8: 32. "He that spared not his own Son, but delivered

him up for us all; how shall he not, with him, freely give us all

things?" And so 1 Cor. 3: 21, 22. "All is yours, for ye are Christ's"

i. e. They hold all other things in Christ, who is the capital, and

most comprehensive mercy.

To make out the grounds of this comfortable deduction, let these four

things be pondered, and duly weighed in your thoughts. (1.) No other

mercy you need or desire, is, or can be so dear to God, as Jesus Christ

is: he never laid any other thing in his bosom as he did his Son. As

for the world, and the comforts of it, it is the dust of his feet, he

values it not; as you see by his providential disposals of it; having

given it to the worst of men. "All the Turkish empire," saith Luther,

"as great and glorious as it is, is but a crumb which the master of the

family throws to the dogs." Think upon any other outward enjoyment that

is valuable in your eyes, and there is not so much comparison betwixt

it and Christ, in the esteem of God, as is betwixt your dear children

and the lumber of your houses, in your esteem. If then God has parted

so freely from that which was infinitely dearer to him than these; how

shall he deny these, when they may promote his glory, and your good?

(2.) As Jesus Christ was nearer the heart of God than all these; so

Christ is, in himself, much greater and more excellent than all of

them: Ten thousand worlds, and the glory of them all, is but the dust

of the balance, if weighed with Christ. These things are but poor

creatures, but he is over all, God blessed for ever, Rom. 9: 5. They

are common gifts, but he is the Gift of God, John 4: 10. They are

ordinary mercies, but he is The mercy, Luke 1: 72. As one pearl, or

precious stone is greater in value than ten thousand common pebbles.

Now, if God has so freely given the greater, how can you suppose he

should deny the lesser, mercies? Will a man give to another a large

inheritance, and stand with him for a trifle? how can it be? (3.) There

is no other mercy you want, but you are entitled to it by the gift of

Christ; it is, as to right, conveyed to you with Christ. So, in the

fore cited 1 Cor. 3: 21, 22, 23. "the world is yours, yea, all is

yours; for ye are Christ's." So 2 Cor. 1: 20. "For all the promises of

God in Christ, in him they are yea, and in him, amen." With him he has

given you all things, "eis apolausin", 1 Tim. 6: 17. richly to enjoy:

the word signifies rem aliquam cum laetitia percipere, to have the

sweet relish and comfort of an enjoyment. So have we in all our

mercies, upon the account of our title to them in Christ. (4.) Lastly,

If God has given you this nearer, greater, and all comprehending mercy,

when you were enemies to him, and alienated from him; it is not

imaginable he should deny you any inferior mercy, when you are come

into a state of reconciliation and amity with him. So the apostle

reasons, Rom. 5: 8, 9, 10. "For if, when we were enemies, we were

reconciled to God, by the death of his Son; much more being reconciled,

we shall be saved by his life". And thus you have the second inference

with its grounds.

Corollary 3. If the greatest love has been manifested in giving Christ

to the world, then it follows, that the greatest evil and wickedness is

manifested in despising, slighting, and rejecting Christ. It is sad to

abuse the love of God manifested in the lowest gift of providence; but,

to slight the richest discoveries of it, even in that peerless gift,

wherein God commends his love in the most taking and astonishing

manner; this is sin with a witness. Blush, O heavens, and be

astonished, O earth; yea, be ye horribly afraid! No guilt like this.

The most flagitious wretches among the barbarous nations are innocent,

in comparison of these. But, are there any such in the world? Dare any

slight this gift of God? Indeed, if men's words might be taken, there

are few or none that dare do so; but if their lives and practices may

be believed, this, this is the sin of the far greater part of the

christianised world. Witness the lamentable stupidity and supineness;

witness the contempt of the gospel; witness the hatred and persecution

of his image, laws and people. What is the language of all this, but a

vile esteem of Jesus Christ?

And now, let me a little expostulate with those ungrateful souls, that

trample under foot the Son of God, that value not this love that gave

him forth. What is that mercy which you so condemn and undervalue? is

it so vile and cheap a thing as your entertainment speaks it to be? Is

it indeed worth no more than this in your eyes? Surely you will not be

long of that opinion! Will you be of that mind, think on, when death

and judgement shall have thoroughly awakened you! Oh, no: Then a

thousand worlds for a Christ! as it is storied of our crooked-backed

Richard, when he lost the field, and was in great danger by his enemies

that pressed upon him; Oh now, (said he) a kingdom for a horse! Or

think we, that any beside you in the world are of your mind? you are

deceived, if you think so, "To them that believe he is precious,"

through all the world, 1 Pet. 2: 7. and in the other world they are of

a quite contrary mind. Could you but hear what is said of him in

heaven, in what a dialect the saved of the Lord do extol their Saviour;

or could you but imagine the self-revenges, the self torments, which

the damned suffer for their folly, and what a value they would set upon

one tender of Christ, if it might but again be hoped for; you would see

that such as you are the only despisers of Christ. Beside, methinks it

is astonishing, that you should despise a mercy in which your own souls

are so dearly, so deeply, so everlastingly concerned, as they are in

this gift of God. If it were but the soul of another, nay, less, if but

the body of another, and yet less than that, if but another's beast,

whose life you could preserve, you are obliged to do it; but when it is

thyself, yea, the best part of thyself, thine own invaluable soul, that

thou ruinest and destroyest thereby, Oh, what a monster art thou, to

cast it away thus! What! will you slight your own souls? care you not

whether they be saved, or whether they be damned? is it indeed an

indifferent thing with you which way they fall at death? have you

imagined a tolerable hell? is it easy to perish? are you not only

turned God's enemies, but your own too? Oh see what monsters sin can

turn men and women into! Oh the stupefying, besetting, intoxicating

power of sin! But perhaps you think that all these are but uncertain

sounds, with which we alarm you; it may be thine own heart will preach

such doctrine as this to thee: Who can assure thee of the reality of

these things? why shouldest thou trouble thyself with an invisible

world, or be so much concerned for what thine eyes never saw, nor midst

ever receive the report from any that have seen them? Well, though we

cannot now show you these things, yet shortly they shall be shown you;

and your own eyes shall behold them. You are convinced and satisfied

that many other things are real which you never saw: but be assured,

That "if the word spoken by angels was steadfast, and every

transgression and disobedience received a just recompence of reward,

how shall we escape, if we neglect so great a salvation, which at first

began to be spoken to us by the Lord, and was confirmed to us by them

that heard him, God also bearing them witness?" Heb. 2: 2, 3, 4. But if

they be certain, yet they are not near; it will be a long time before

they come. Poor soul! how dost thou cheat thyself? It maybe not by

twenty parts so long a time as thy own fancy draws it forth for thee;

thou art not certain of the next moment.

And suppose what thou imagines: What are twenty or forty years when

they are past? yea, what are a thousand years to vast eternity? Go

trifle away a few days more, sleep out a few nights more, and then lie

down in the dust; it will not be long ere the trump of God shall awaken

thee, and thine eyes shall behold Jesus coming in the clouds of heaven,

and then you will know the price of this sin. Oh, therefore, if there

be any sense of eternity upon you, any pity or love for yourselves in

you; if you have any concernments more than the beasts that perish,

despise not your own offered mercies, slight not the richest gift that

ever was yet opened to the world; and a sweeter cannot be opened to all

eternity,

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Sermon 5. Of Christ's wonderful Person.

John 1: 14

And the Word was made flesh, and dwelt among us, &c.

You have heard the covenant of redemption opened. The work therein

propounded by the Father, and consented to by the Son, is such as

infinitely exceeds the power of any mere creature to perform. He that

undertakes to satisfy God, by obedience for man's sin, must himself be

God; and he that performs such a perfect obedience, by doing, and

suffering all that the law required, in our room, must be man. These

two natures must be united in one person, else there could not be a

concourse or co-operation of either nature in his mediatory works. How

these natures are united, in the wonderful person of our Emmanuel, is

the first part of the great mystery of godliness: a subject studied and

adored by angels! and the mystery thereof is wrapped up in this text.

Wherein we have,

First, The incarnation of the Son of God plainly asserted.

Secondly, That assertion strongly confirmed.

(1.) In the assertion we have three parts.

1. The Person assuming, "ho Logos", the Word, i. e. the second Person

or Subsistent in the most glorious Godhead, called the Word, either

because he is the scope or principal matter, both of the prophetical

and promissory word; or because he expounds and reveals the mind and

will of God to men, as verse 18. The only begotten Son which is in the

bosom of the Father, he has declared or expounded him.

2. The nature assumed, "sarks", Flesh, i. e. the entire human nature,

consisting of a true human soul and body. For so this word "sarks", in

Rom. 3: 20, and the Hebrew word "basar" which answers to it, by a usual

Metonymy of a part for the whole, is used, Gen. 6: 12. And the word

Flesh is rather used here, than Man, on purpose to enhance the

admirable condescension and abasement of Christ; there being more of

vileness, weakness, and opposition to spirit in this word, than in

that, as is pertinently noted by some. Hence the whole nature is

denominated by that part, and called flesh.

3. The assumption itself, "egeneto", he was made; not fuit, he was, (as

Socinus would render it, designing thereby to overthrow the existence

of Christ's glorified body now in heaven) but factus est, it was made,

i. e. he took or assumed the true human nature (called flesh, for the

reason before rendered) into the unity of his divine person, with all

its integral parts and essential properties; and so was made, or became

a true and real man, by that assumption. The apostle speaking; of the

same act, Heb. 2: 16. uses another word, He took on him,

"epilambanetai", fitly rendered he took on him, or he assumed; which

assuming, though; inchoative, it was the work of the whole Trinity, God

the Father, in the Son, by the Spirit, forming or creating that nature;

as if three sisters should make a garment betwixt them, which only one

of them wears: yet, terminative, it was the act of the Son only; it was

he only that was made flesh. And when it is said, he was made flesh,

misconceive not, as if there was a mutation of the Godhead into flesh;

for this was performed, "not by changing what he was, but by assuming

what he was not," as Augustine well expresseth it. As when the

scripture, in a like expression, saith, "He was made sin," 2 Cor. 5:

21, and made a curse, Gal. 3: 13, the nearing is not, that he was

turned into sin, or into a curse; no more may we think here the Godhead

was turned into flesh, and lost its own being and nature, because it is

said he was made flesh. This is the sum of the assertion.

(2.) This assertion ["that the word was made flesh,"] is strongly

confirmed. He "dwelt among us," and we saw his glory. This was no

phantasm, but a most real and indubitable thing. For, "eskenosen en

hemin", pitched his tent, or tabernacled with us. And we are

eye-witnesses of it. Parallel to that, 1 John 1: 1, 2, 3. "That which

was from the beginning, which we have heard, which we have seen with

our eyes, which we have looked upon, and our hands have handled, of the

Word of life, &c. declare we unto you." Hence note,

Doct. That Jesus Christ did really assume the true and perfect

nature of man, into a personal unions with his divine nature,

and still remains true God, and true man, in one person for

ever.

The proposition contains one of the deepest mysteries of godliness, 1

Tim. 3: 16. A mystery, by which apprehension is dazzled, invention

astonished, and all expression swallowed up. If ever the tongues of

angels were desirable to explicate any word of God, they are so here.

Great is the interest of words in this doctrine. We walk upon the brink

of danger. The least tread awry may engulf us in the bogs of error.

Arius would have been content, if the council of Nice would but have

gratified him in a letter, "homousios", and "homoiousios". The

Nestorians also desired but a letter, "Theodochos", "theotokos". These

seemed but small and modest requests, but, if granted, had proved no

small prejudice to Jesus Christ, and his truths. I desire therefore the

reader would, with greatest attention of mind, apply himself to these

truths. It is a doctrine hard to understand, and dangerous to mistake.

I am really of his mind that said, It is better not touch the bottom,

than not keep within the circle:' Melius est nescire centrum, quam non

tenere circulum. He did assume a true human body; that is plainly

asserted, Phil. 2: 7, 8, &c. Heb. 2: 14, 16. In one place it is called

taking on him the seed of Abraham, and in the text, flesh. He did also

assume a true human soul, this is undeniable by its operations,

passions, and expiration at last, Matth. 26: 38 and 27: 50. And that

both these natures make but one person, is as evident from Rom. 1: 3,

4. "Jesus Christ was made of the seed of David according to the flesh,

and declared to be the Son of God with power, according to the Spirit

of holiness, by the resurrection from the dead." So Rom. 9: 5, "Of

whom, as concerning the flesh, Christ came, who is over all, God

blessed for ever. Amen." But that you may have a sound and clear

understanding of this mystery, I will (1.) Open the nature; (2.) The

effects; and (3.) The reasons or ends of this wonderful union.

First, The nature of this union. There are three illustrious and

dazzling unions in scripture: that of three persons in one God,

Essentially. That of two distinct natures, and persons; by one spirit

Mystically: and this of two distinct natures in one person,

Hypostatically. This is my task to open at this time: and, for the more

distinct and perspicuous management thereof, I shall speak to it both

negatively and positively.

1. Negatively. Think not when Christ assumed our nature, that it was

united consubstantially, so as the three persons in the Godhead are

united among themselves. They all have but one and the same nature and

will; but in Christ are two distinct natures and wills, though but one

person.

2. Nor yet that they are limited Physically, as soul and body are

united in one person; for death actually dissolves that; but this is

indissoluble. So that when his soul expired, and his body was interred,

both soul and body were still united to the second person as much as

ever.

3. Nor yet is it such a mystical union, as is between Christ and

believers. Indeed that is a glorious union; but though believers are

said to be in Christ, and Christ in them, yet they are not one person

with him. They are not christed into Christ, or godded into God, as

blasphemous Familists speak.

Secondly, Positively. But this assumption of which I speak, is that

whereby the second Person in the Godhead did take the human nature into

a personal union with himself, by virtue whereof the manhood subsists

in the second person, yet without confusion, both making but one

person, "Theanthropos", or Immanuel, God with us.

So that though we truly ascribe a two-fold nature to Christ, yet not a

double person; for the human nature of Christ never subsisted

separately and distinctly, by any personal subsistence of its own, as

it does in all other men, but from the first moment of conception,

subsisted in union with the second person.

To explicate this mystery more particularly, let it be considered;

First, The human nature was united to the second person miraculously

and extraordinarily, being supernaturally framed in the womb of the

Virgin, by the overshadowing power of the Highest, Luke 1: 34, 35. By

reason whereof it may truly and properly be said to be the fruit of the

womb, not of the loins of men, nor by man. And this was necessary to

exempt the assumed nature from the stain and pollution of Adam's sin,

which it wholly escaped; inasmuch as he received it not, as all others

do, in the way of ordinary generation, wherein original sin is

propagated: but this being extraordinarily produced, was a most pure

and holy thing, Luke 1: 35. And indeed this perfect shining holiness,

in which it was produced, was absolutely necessary, both in order to

its union with the divine Person, and the design of that union; which

was both to satisfy for, and to sanctity us. The two natures could not

be conjoined in the person of Christ, had there been the least taint of

sin upon the human nature. For God can have no fellowship with sin,

much less be united to it. Or, supposing such a conjunction with one

sinful nature, yet he being a sinner himself, would never satisfy for

the sins of others; nor could any unholy thing ever make us holy. "Such

an High-priest therefore became us as is holy, harmless, undefiled,

separate from sinners, Heb. 7: 26. And such an one he must needs be,

whom the Holy Ghost produces in such a peculiar way, "to hagion", that

holy thing.

Secondly, As it was produced miraculously, so it was assumed

integrally; that is to say, Christ took a complete and perfect human

soul and body, with all and every faculty and member pertaining to it.

And this was necessary (as both Austin and Fulgentius have well

observed) that thereby he might heal the whole nature of that leprosy

of sin, which has seized and infected every member and faculty. "Panta

anelaben hina panta hagiaze". "He assumed all, to sanctify all;" as

Damascen expresseth it. He designed a perfect recovery, by sanctifying

us wholly in soul, body, and spirit; and therefore assumed the whole in

order to it.

Thirdly, He assumed our nature, as with all its integral parts, so with

all its sinless infirmities. And therefore it is said of him, Heb. 2:

17. "That it behaved him," "kata panta homoiotenai", according to all

things (that is, all things natural, not formally sinful, as it is

limited by the same apostle, Heb. 4: 15.) to be made like into his

brethren. But here our divines so carefully distinguish infirmities

into personal and natural. Personal infirmities are such as befall

particular persons, from particular causes, such as dumbness,

blindness, lameness, leprosies, monstrosities, and other deformities.

These it was no way necessary that Christ should, nor did he at all

assume; but the natural ones, such as hunger, thirst, weariness,

sweating, bleeding, mortality, &c., which though they are not in

themselves formally and intrinsically sinful; yet are they the effects

and consequent of sin. They are so many marks, that sin has left of

itself upon our natures. And on that account Christ is said to be sent

"in the likeness of sinful flesh", Rom. 8:3. Wherein the gracious

condescension of Christ for us is marvellously signalised, that he

would not assume our innocent nature, as it was in Adam before the

fall, while it stood in all its primitive glory and perfection; But

after sin had quite defaced, ruined, and spoiled it.

Fourthly, The human nature is so united with the divine, as that each

nature still retains its own essential properties distinct. And this

distinction is not, nor can be lost by that union. So that the two

understandings, wills, powers &c. viz. The divine and human are not

confounded; but a line of distinction runs betwixt them still in this

wonderful person. It was the heresy of the Eutychians, condemned by the

council of Chalcedon, to affirm, that there was no distinction betwixt

the two natures in Christ. Against whom that council determined, that

they were united "asunochutos", without any immutation or confusion.

Fifthly, The union of the two natures in Christ, as an inseparable

union; so that from the first moment thereof, there never was, nor to

eternity shall be, any separation of them.

Doubt. If you ask how the union remained betwixt them, when Christ's

human soul and body were separated from each other upon the cross? Is

not death the dissolution of the union betwixt soul and body?

Resolution. True, the natural union betwixt his soul and body was

dissolved by death for a time, but this hypostatical union remained

even then as entire and firm as ever: for, though his soul and body

were divided from each other, yet neither of them from the divine

nature. Divines assist our conception of this mystery, by an apt

illustration. A man that holds in his hand a sword sheathed, when he

pleaseth, draws forth the sword; but still holds that in one hand, and

the sheath in the other, and then sheaths it again, still holding it in

his hand: so when Christ died, his soul and body retained their union

with the divine nature, though not (during, that space) one with

another.

And thus you are to form and regulate your conceptions of this great

mystery. Some adumbrations and imperfect similitudes of it may be found

in nature. Among which some commend that union which the soul and body

have with each other; they are of different natures, yet both make one

individual man. Others find fault with this, because both these united

make but one complete human nature; whereas, in Christ's person, there

are two natures, and commend to us a more perfect emblem, viz., That of

the Cyon and the tree or stock, which have two natures, yet make but

one tree. But then we must remember that the Cyon wants a root of its

own, which is an integral part, but Christ assumed our nature

integrally. This defect is by others supplied in the Misletoe and the

Oak, which have different natures; and the Misletoe subsists in union

with the Oak, still retaining the difference of nature; and though

making but one tree, yet bears different fruits. And so much to the

first thing, namely, the nature of this union.

Secondly, For the effects, or immediate results of this marvellous

union, let these three be well considered.

1. The two natures being thus united in the person of the Mediator, by

virtue whereof the properties of each nature are attributed, and do

truly agree in the whole person; so that it is proper to say, the Lord

of glory was crucified, 1 Cor. 2: 8, and the blood of God redeemed the

Church, Acts 20: 28, that Christ was both in heaven, and in the earth

at the same time, John 3: 13.

Yet we do not believe that one nature does transfuse or impart its

properties to the other, or that it is proper to say the divine nature

suffered, bled, or died; or the human is omniscient, omnipotent,

omnipresent; but that the properties of both natures, are so ascribed

to the person, that it is proper to affirm any of them of him in the

concrete, though not abstractly. The right understanding at this would

greatly assist, in teaching the true sense of the forenamed, and many

other dark passages in the scriptures.

2. Another fruit of this hypostatical union, is the singular

advancement of the human nature in Christ, far beyond and above what it

is; capable of in any other person, it being hereby replenished and

filled with an unparalleled measure of divine graces and excellencies;

in which respect he is said to be "anointed above, or before his

fellows," Gal. 14: 8, and so becomes the object of adoration and divine

worship, Acts 7: 59. This the Socinians oppugn with this argument: He

that is worshipped with a divine worship, as he is Mediator, is not so

worshipped as God; but Christ is worshipped as Mediator. But we say,

that to be worshipped as Mediator, and as God, are not opposite, but

the one is necessarily included in the other; and therein is further

included the ratio formalis sub qua of that divine religious worship.

3. Hence, in the last place, follows, as another excellent fruit of

this union, The concourse and co-operation of each nature to his

mediatory works; for in them he acts according to both natures: the

human nature doing what is human, viz. suffering, sweating, bleeding,

dying; and his divine nature stamping all these with infinite value;

and so both sweetly concur unto one glorious work and design of

mediation. Papists generally deny that he performs any of these

mediatory works as God, but only as man; but how boldly do they therein

contradict these plain scriptures? See 2 Cor. 5: 10. Heb. 9: 14,15. And

so much as to the second thing propounded, viz. the fruits of this

union.

Thirdly, The last thing to be opened is the grounds and reasons of this

assumption. And we may say, touching that, (1.) That the human nature

was not assumed to any intrinsical perfection of the Godhead, not to

make that human nature itself perfect. The divine did not assume the

human nature necessarily, but voluntarily; not out of indigence, but

bounty; not because it was to be perfected by it, but to perfect it, by

causing it to lie as a pipe, to the infinite all filling fountain of

grace and glory, of which it is the great receptacle. And so,

consequently, to qualify and prepare him for a full discharge of his

mediatorship, in the offices of our Prophet, Priest, and King. Had he

not this double nature in the unity of his person, he could not have

been our Prophet: For, as God, he knows the mind and will of God, John

1: 18 and 3: 13, and as man he is fitted to impart it suitably to us,

Deut. 18: 15, 16, 17, 18, compared with Acts 3: 22.

As Priest, had he not been man, he could have shed no blood; and if not

God, it had been no adequate value for us, Heb. 2: 17. Acts 3: 28.

As King, had he not been man, he had been an heterogeneous, and so no

fit head for us. And if not God, he could neither rule nor defend his

body the Church.

These then were the designs and ends of that assumption.

Use 1. Let all Christians rightly inform their minds in this truth of

so great concernment in religion, and hold it fast against all subtle

adversaries, that could wrest it from them. The learned Hooker

observes, that the dividing of Christ's person, which is but one, and

the confounding of his natures, which are two, has been the occasion of

those errors, which have so greatly disturbed the peace of the church.

The Arians denied his deity, levelling him with other mere men. The

Apollinarians maimed his humanity. The Sabellians affirmed, that the

Father and Holy Ghost were incarnated as well as the Son; and were

forced, upon that absurdity, by another error, viz. denying the three

distinct persons in the Godhead, and affirming they were but three

names. The Eutychians confounded both natures in Christ, denying any

distinction of them. The Seleusians affirmed, that he unclothed himself

of his humanity when he ascended, and has no human body in heaven. The

Nestorians so rent the two names of Christ asunder, as to make two

distinct persons of them.

But ye (beloved) have not so learned Christ. Ye know he is, (1.) True

and very God; (2.) True and very man; that, (3.) these two natures make

but one person, being united inseparately; (4.) that they are not

confounded or swallowed up one in another, but remain still distinct in

the person of Christ. Hold ye the sound words which cannot be

condemned. Great things hang upon all these truths. O suffer not a

stone to be loosed out of the foundation.

Use 2. Adore the love of the Father, and the Son, who bid so high for

your souls, and at this rate were contented you should be recovered.

1. The love of the Father is herein admirably conspicuous, who so

vehemently willed our salvation, that he was content to degrade the

darling of his soul to so vile and contemptible a state, which was,

upon the matter, an undoing to him, in point of reputation; as the

apostle intimates, Phil. 2: 7. If two persons be at a variance, and the

superior, who also is the wronged person, begin to stoop first, and

say, you have deeply wronged me, yea, your blood is not able to repair

the wrongs you have done me: however, such is my love to you, and

willingness to be at peace with you, that I will part with what is most

dear to me in all the world, for peace-sake; yea, though I stoop below

myself, and seem, as it were, to forget my own relation and endearments

to my own son, I will not suffer such a breach betwixt me and you. John

3: 16. "God so loved the world, that he gave his only begotten Son."

2. And how astonishing is the love of Christ, that would make such a

stoop as this to exalt us! Oh, it is ravishing to think, he should pass

by a more excellent and noble species of creatures, refusing the

angelic nature, Heb. 2: 16, to take flesh; and not to solace and

disport himself in it neither, nor experience sensitive pleasures in

the body, for, as he needed them not, being at the fountain-head of the

highest joys, so it was not at all in his design, but the very

contrary, even to make himself a subject capable of sorrows, wounds,

and tears. It was, as the apostle elegantly expresseth it, in Heb. 2:

9, "hopos huper pantos geusetai tanatou"; that he might sensibly taste

what relish death has, and what bitterness is in those pangs and

agonies. Now, Oh that you would get your hearts suitably impressed and

affected with these high impressures of the love both of the Father and

the Son! How is the courage of some noble Romans celebrated in history,

for the brave adventures they made for the commonwealth; but they could

never stoop as Christ did, being so infinitely below him in personal

dignity.

Use 3. And here infinite wisdom has also left a famous and everlasting

mark of itself; which invites, yea, even chains the eyes of angels and

men to itself. Had there been a general council of angels, to advise

upon a way of recovering poor sinners, they would all have been in an

everlasting demur and loss about it. It could not have entered their

thoughts, (though they are intelligencers, and more sagacious

creatures) that ever mercy, pardon, and grace, should find such a way

as this to issue forth from the heart of God to the hearts of sinners.

Oh, how wisely is the method of our recovery laid! So that Christ may

be well called, "the power and wisdom of God," 1 Cor. 1: 24; forasmuch

as in him the divine wisdom is more glorified than in all the other

works of God, upon which he has impressed it. Hence it is, that some of

the schoolmen affirm, (though I confess myself unsatisfied with it)

that the incarnation of Christ was in itself so glorious a

demonstration of God's wisdom and power, and thereupon so desirable in

itself, that though man had not sinned, yet Christ would have been made

man.

Use 4. Hence also we infer the incomparable sweetness of the Christian

religion, that shows poor sinners such a fair foundation to rest their

trembling consciences upon. While poor distressed souls look to

themselves, they are perpetually puzzled. That is the cry of a

distressed natural conscience, Micah 6: 6 "Wherewith shall I come

before the Lord?" The Hebrew is "akadem Jehova" how shall I prevent or

anticipate the Lord? And so Montanus renders it, in quo praeoccupabo

Dominum? Conscience sees God arming himself with wrath, to avenge

himself for sin; cries out, Oh, how shall I prevent him; if he would

accept the fruit of my body, (those dear pledges of nature,) for the

sin of my soul, he should have them. But now we see God coming down in

flesh, and so intimately united our flesh to himself, that it has no

proper subsistence of its own, but is united with the divine person:

hence it is easy to imagine what worth and value must be in that blood;

and how eternal love, springing forth triumphantly from it, flourishes

into pardon, grace, and peace. Here is a way in which the sinner may

see justice and mercy kissing each other, and the latter exercised

freely, without prejudice to the former. All other consciences through

the world, lie either in a deep sleep in the devil's arms or else are

rolling (sea sick) upon the waves of their own fears and dismal

presages. Oh, happy are they that have dropped anchor on this ground,

and not only know they have peace, but why they have it!

Use 5. Of how great concernment is it, that Christ should have union

with our particular persons, as well as with our common nature? For by

this union with our nature alone, never any man was, or can be saved.

Yea, let me add, that this union with our natures, is utterly in vain

to you, and will do you no good, except he have union with your persons

by faith also. It is indeed infinite mercy, that God is come so near

you, as to dwell in your flesh; and that he has fixed upon such an

excellent method to save poor sinners. And has he done all this? is he

indeed come home, even to your own doors, to seek peace? does he vail

his unsupportable glory under flesh, that he might treat the more

familiarly? and yet do you refuse him, and shut your hearts against

him? Then hear one word, and let thine ears tingle at the sound of it:

Thy sin is hereby aggravated beyond the sin of devils, who never sinned

against a mediator in their own nature; who never despised, or refused,

because indeed, they were never offered terms of mercy, as you are.

And I doubt not but the devils themselves, who now tempt you to reject,

will, to all eternity, upbraid your folly for rejecting this great

salvation, which in this excellent way is brought down, even to your

own doors.

Use 6. If Jesus Christ has assumed our nature, then he is sensibly

touched with the infirmities that attend it, and so has pity and

compassion for us, under all our burdens. And indeed this was one end

of his assuming it, that he might be able to have compassion on us, as

you read, Heb. 2: 17, 18. "Wherefore in all things it behoved him to be

made like unto his brethren, that he might be a merciful and faithful

High-priest, in things pertaining to God, to make reconciliation for

the sins of the people. For in that he himself has suffers, being

tempted, he is able to succour them that are tempted." O what a comfort

is this to us, that he who is our High-Priest in heaven, has our nature

on him, to enable him to take compassion on us!

Use 7. Hence we see, to what a height God intends to build up the

happiness of man, in that he has laid the foundation thereof so deep,

in the incarnation of his own Son.

They that intend to build high, use to lay the foundation low. The

happiness and glory of our bodies, as well as souls, are founded in

Christ's taking our flesh upon him: for, therein, as in a model or

pattern, God intended to show what in time he resolves to make of our

bodies; for he will "metaschematidzein", transform our vile bodies, and

make them one day conformable to the glorious body of Jesus Christ,

Phil. 3: 21. This flesh was therefore assumed by Christ, that in it

might be shown, as in a pattern, how God intends to honour and exalt

it. And indeed, a greater honour cannot be done to the nature of man,

than what is already done, by this grace of union; nor are our persons

capable of higher glory, than what consists in their conformity to this

glorious head. Indeed the flesh of Christ will ever have a distinct

glory from ours in heaven, by reason of this union; for being the body

which the Word assumed, it is two ways advanced singularly above the

flesh and blood of all other men, viz. subjectively, and objectively:

Subjectively, it is the flesh and blood of God, Acts 20: 28, and so has

a distinct and incommunicable glory of its own. And objectively, it is

the flesh and blood which all the angels and saints adore. But though

in these things it be supereminently exalted, yet it is both the medium

and pattern of all that glory which God designs to raise us to.

Use 8. Lastly, How wonderful a comfort is it, that he who dwells in our

flesh is God? What joy may not a poor believer make out of this? what

comfort one made out of it, I will give you in his own words, "I see it

a work of God, (saith he) that experiences are all lost, when summonses

of improbation, to prove our charters of Christ to be counterfeit, are

raised against poor souls in their heavy trials. But let me be a

sinner, and worse than the chief of sinners, yea, a guilty devil, I am

sure my well-beloved is God, and my Christ is God. And when I say my

Christ is God, I have said all things, I can say no more. I would I

could build as much on this, My Christ is God, as it would bear: I

might lay all the world upon it."

God and man in one person! Oh! thrice happy conjunction! As man, he is

full of experimental sense of our infirmities, wants, and burdens; and,

as God, he can support and supply them all. The aspect of faith upon

this wonderful Person, how relieving, how reviving, how abundantly

satisfying is it? God will never divorce the believing soul, and its

comfort, after he has married our nature to his own Son, by the

hypostatical, and our persons also, by the blessed mystical union.

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Sermon 6. Of the Authority by which Christ, as Mediator, acted.

John 6: 27

For him hath God the Father sealed.

You have heard Christ's compact, or agreement with the Father, in the

covenant of redemption; as also what the Father did, in pursuance of

the ends thereof, in giving his Son out of his bosom, &c. Also what the

Son has done towards it, in assuming flesh. But though the glorious

work be thus far advanced, yet all he should act in that assumed body,

had been invalid and vain, without a due call, and commission from the

Father, so to do: which is the import of the words now before you.

This scripture is a part of Christ's excellent reply to a self- ended

generation, who followed him, not for any spiritual excellencies that

they saw in him, or soul-advantages they expected by him, but for

bread. Instead of making his service their treat and drink, they only

served him, that they might eat and drink. Self is a thing may creep

into the best hearts and actions; but it only predominates in the

hypocrite. These people had sought Christ from place to place, and

having at last found him, they salute him with an impertinent

compliment, "Rabbi, whence camest thou hither?" verse 25. Christ's

reply is partly dissuasive, and partly directive. He dissuades them

from putting the secondary and subordinate, in the place of the

principal and ultimate end; not to prefer their bodies to their souls,

their fleshly accommodations to the glory of God. "Labour not for the

meat that perisheth." Wherein he does not take them off from their

lawful labours and callings; but he dissuades them, first, from minding

those things too intently: and, secondly, he dissuades then from that

odious sin of making religion but a pretence for the belly.

And it is partly directive, and that in the main end and business of

life. "But labour for that meat which endureth to eternal life;" to get

bread for your souls to live eternally by. And, that he might engage

their diligence in seeking it to purpose, he shows them not only where

they may have it, ["which the Son of man shall give you"] but also how

they may be fully satisfied, that he has it for them, in the clause I

have pitched on; "For him has God the Father sealed."

In these words are three parts observable.

1. The Person sealing or investing Christ with authority and power;

which is said to be God the Father. Though all the persons in the

Godhead are equal in nature, dignity and power, yet in their operation

there is an order observed among them; the Father sends the Son, the

Son is sent by the Father, the Holy Ghost is sent by both.

2. The subject in which God the Father lodges this authority, [Him]

that is, the Son of man. Jesus Christ, he is the "proton dektikon" the

first receptacle of it, and he must here be understood exclusively. God

the Father has so sealed him, as he never sealed any other before him,

or that shall arise after him. No name is given in heaven, or earth,

but this name by which we are saved, Acts 4: 12. "The government is

upon his shoulders," Isa. 9.

3. Here is farther observable, the way and manner of the Father's

delegating and committing this authority to Christ; and that is, by

sealing him. Where we have both a metonymy, the symbol of authority

being put for the authority itself, and a metaphor, sealing, which is a

human act, for the ratifying and confirming an instrument, or grant,

being here applied to God. Like as princes, by sealed credentials,

confirm the authority of those that are sent by them; as the Dutch

Annotators well express the meaning of it. Hence we note,

Doct. That Jesus Christ did not of himself undertake the work of our

redemption, but was solemnly sealed unto that work by God the Father.

When I say, he did not of himself undertake this work, I mean not that

he was unwilling to go about it, for his heart was as fully and

ardently engaged in it, as the Father's was: so he tells us, Psal. 40:

7. "Lo, I come to do thy will, O God; thy law is in my heart." But the

meaning is, he came not without a due call, and full commission from

his Father. And so it is to be understood in opposition to intrusion,

not voluntary susception; and this is the meaning of that scripture,

John 8: 24. "I proceeded and came from God; neither came I of myself,

but he sent me." And this the apostle plainly expresseth, and fully

clear; Heb. 5: 4, 5 "And no man taketh this honour to himself, but he

that is called of God, as was Aaron: so also, Christ glorified not

himself to be made an High-priest; but he that said unto him, Thou art

my Son." And on the account of these sealed credentials, he received

from the Father, he is called the Apostle and High-priest of our

profession, Heb. 3: 1: i. e. one called and sent forth by the Father's

authority. Our present business, then, is to open Christ's commission,

and to view the great seal of heaven by which it was ratified.

And, to preserve a clear method in the explication of this great truth,

into which your faith and comfort is resolved, I shall,

First, Show what was the work and office to which the Father sealed

him.

Secondly, What his sealing to this work does imply.

Thirdly, How, and by what acts, the Father sealed him to it.

Fourthly, Why it was necessary that he should be thus sealed and

authorised by his Father; and then improve it in its proper uses.

First, What was that office, or work, to which his Father sealed him? I

answer, more generally, he was sealed to the whole work of mediation

for us, thereby to recover and save all the elect, whom the Father had

given him; so John 17: 2 "It was to give eternal life to as many as

were given him": it was to "bring Jacob again to him," Isa. 49: 5, or

as the apostle expresses it, 1 Pet. 3: 18 "That he might bring us to

God." More particularly, in order to the sure, and full effecting of

this most glorious design, he was sealed to the offices of a Prophet,

Priest, and King, that so he might bring about and compass this work.

1. God sealed him a commission to preach the glad tidings of salvation

to sinners. This commission Christ opened and read in the audience of

the people, Luke 4: 17, 18, 19, 20, 21. "And when he had opened the

book, he found the place where it was written, The Spirit of the Lord

is upon me, because he has anointed me to preach the gospel to the

poor, he has sent me to heal the broken-hearted, to preach deliverance

to the captives, and the recovering of sight to the blind, to set at

liberty them that are bruised; to preach the acceptable year of the

Lord. And he closed the book, &c. And he began to say unto them, this

day is this scripture fulfilled in your ears."

2. He also sealed him to the priesthood, and that the most excellent;

authorising him to execute both the parts of it, viz. oblatory and

intercessory. He called him to offer up himself a sacrifice for us. "I

have power (saith he) to lay down my life, this commandment have I

received of my Father," John 10: 18. And upon that account, his

offering up of his blood is, by the apostle, stiled an act of

obedience, as it is, Phil. 2: 8. "He became obedient unto death." He

also called him to intercede for us; Heb. 7: 21, 24, 25. "These priests

were made without an oath; but this with an oath; by him that said unto

him, The Lord sware, and will not repent, thou art a priest for ever:"

because his sacrifice is virtually continued, in his living for ever to

make intercession, as it is, verse 24. Yea,

3. He called him to his regal office; he was set upon the highest

throne of authority by his Father's commission, as it is, Matth. 28:

18. "All power in heaven and earth is given to me." To all this was

Christ sealed and authorised by his Father.

Secondly, What does the Father's scaling of Christ to this work and

office imply? There are divers things implied in it: As,

1. The validity and efficacy of all his mediatory acts. For, by virtue

of this his sealing whatever he did was fully ratified. And in this

very thing lies much of a believer's comfort and security, forasmuch as

all acts done without commission and authority (how great, or able

soever the person that does them is, yet) are in themselves null and

void. But what is done by commission and authority, is authentic, and

most allowable among men. Had Christ come from heaven, and entered upon

his mediatory work without a due call, our faith had been stumbled at

the very threshold; but this greatly satisfies.

2. It imports the great obligation lying upon Jesus Christ to be

faithful in the work he was sealed to: for, the Father, in this

commission, devolves a great trust upon him, and relies upon him for

his most faithful discharge thereof. And, indeed, upon this very

account Christ reckons himself specially obliged to pursue the Father's

design and end, John 9: 4. "I must work the works of him that sent me".

And John 5: 30. "I seek not mine own will, but the will of the Father

which has sent me." Still his eye is upon that work and will of his

Father. And he reckons himself under a necessity of punctual and

precise obedience to it; and, as a faithful servant, will have his own

will swallowed up in his Father's will.

3. It imports Christ's complete qualification, or instrumental fitness

to serve the Father's design and end of our recovery. Had not God known

him to be every way fit, and qualified for the work, he would never

have sealed him a commission for it. Men may, but God will not seal an

unfit, or incapable person, for his work. And, indeed, whatever is

desirable in a servant, was eminently found in Christ: for

faithfulness, none like him. Moses indeed was faithful to a pin, but

still as a servant: but Christ as a Son, Heb. 3: 2. He is the faithful

and true witness, Rev. 1: 5. For zeal, none like him. The zeal of God's

house did eat him up, John 2: 16, 17. He was so intent upon his Fathers

works that he forgot to eat bread, counting his work his meat and

drink, John 4: 32. Yea, and love to his Father carried him on through

all his work, and made him delight in the hardest piece of his service;

for he served him as a Son, Heb. 3: 5, 6. All that ever he did was done

in love. For wisdom, none like him. The Father knew him to be most

wise, and said of him before he was employed, "Behold my servant shall

deal prudently," Isa. 52: 13. To conclude, for self-denial, never any

like him; he sought not his own glory, but the glory of him that sent

him, John 8: 50. Had he not been thus faithful, zealous, full of love,

prudent, and self-denying, he had never been employed in this great

affair.

4. It implies Christ's sole authority in the church, to appoint and

enjoin what he pleaseth; and this is his peculiar prerogative. For, the

commission God sealed him in the text, is a single, not a joint

commission; he has sealed him, and none beside him. Indeed there were

some that pretended a call and commission from God; but all that were

before him were thieves and robbers, that came not in at the door, as

he did, John 10: 8. And he himself foretells, that after him some

should arise, and labour to deceive the world with a feigned

commission, and a counterfeit seal, Matth. 24: 24. "There shall arise

false Christs, and false prophets, and shall show great signs and

wonders: insomuch, that if it were possible, they should deceive the

very elect." But God never commissioned any besides him, neither is

there any other name under heaven, Acts 4: 12. Thus you see how the

validity of his acts, his obligation to be faithful, his complete

qualifications, and sole authority in the church, are imported in his

sealing.

Thirdly, Let us enquire how God the Father sealed Jesus Christ to this

work, and we shall find that he was sealed by four acts of the Father.

1. By solemn designation to this work. He singled him out and set him

apart for it: and therefore the prophet Isaiah, chap. 42: 1. calls him

God's elect. And the apostle Peter, 1 Pet. 2: 4. Chosen of God. This

word which we render Elect, does not only signify one that in himself

is eximious, worthy, and excellent, but also one that is set apart and

designed, as Christ was, for the work of mediation. And so much is

included in Johns 10: 36. where the Father is said to sanctify him, i.

e. to separate, and devote him to this service.

2. He was sealed, not only by solemn designation, but also supereminent

and unparalleled sanctification. He was anointed, as well as appointed

to it. The Lord filled him with the Spirit, and that without measure,

to qualify him for this service. So Isa. 61: 1, 2, 3 "The Spirit of the

Lord is upon me, because he has anointed me to preach," &c. Yea, the

Spirit of the Lord was not only upon him, but he was full of the

Spirit, Luke 4: 1. and so full as was never any beside him, for God

"anointed him with the oil of gladness, above his fellows," Psalm 45:

7. Believers are his fellows, or co-partners of this Spirit; they have

an anointing also, but not as Christ had; in him it dwelt in its

fulness, in them according to measure. It was poured out on Christ, our

Head, abundantly, and ran down to the hem of his garment. "God gave not

the Spirit to him by measure," John 3: 34. God filled Christ's human

nature, to the utmost capacity, with all fulness of the Spirit of

knowledge, wisdom, love, &c. beyond all creatures for the plenary and

more effectual administration of his mediator chip: he was full

extensively, with all kinds of grace; and full intensively, with all

degrees of grace. "It pleased the Father that in him should all fulness

dwell, Col. 1: 19. as light in the sun, or water in a fountain, that he

might not only fill all things, as the apostle speaks, Eph 1: 22. but

that he might be prompt, expedite, and every way fit to discharge his

own work, which was the next and immediate end of it: so that the holy

oil that was poured out upon the head of kings and priests, whereby

they were consecrated to their offices, was but typical of the Spirit,

by which Christ was consecrated, or sealed, to his offices.

3. Christ was sealed by the Father's immediate testimony from heaven,

whereby he was declared to be the person whom the Father had solemnly

designed and appointed to his work. And God gave this extraordinary

testimony of him at two remarkable seasons, the one was just at his

entrance on his public ministry, Mat. 3, and the other but a little

before his sufferings, Matth. 17: 5. This voice was not formed by such

organs and instruments of speech, as ours are, but by creating a voice

in the air which the people heard sounding therein: by this God owned,

approved, and as by a seal ratified his work.

4. Christ was sealed by the Father, in all those extraordinary

miraculous works wrought by him, in which the Father gave yet more full

and convincing testimonies to the world, that this was he whom he had

appointed to be our Mediator. These were convictive to the world, that

God had sent him, and that his doctrine was of God. "God anointed Jesus

of Nazareth with the Holy Ghost and power, who went about doing good,

and healing all that were oppressed of the devil; for God was with

him," Acts 10: 38. And so, John 5: 36. "I have a greater witness than

that of John; for the works which the Father has given me to finish,

the same works that I do, bear witness of me, that the Father has sent

me." Therefore he still referred those that doubted of him, or of his

doctrine, to the seal of his Father, even the miraculous works he

wrought in the power of God, Matth. 11: 3, 4, 5. And thus the Father

sealed him.

Fourthly and lastly, We will enquire why it was necessary Christ should

be sealed by his Father to this work: and there are these three weighty

reasons for it.

1. Else he had not corresponded with the types which prefigured him,

and in him it was necessary that they should be all accomplished. You

know, under the Law, the kings and high priests had their inaugurations

by solemn unctions; in all which this consecration, or sealing of

Christ to his work, was shadowed out: and therefore you shall find,

Heb. 5: 4, 5. "No man taketh this honour to himself, but he that is

called of God, as was Aaron:" so also (mark the necessary

correspondence betwixt Christ and them) "Christ glorified not himself

to be made an High Priest; but he that said unto him, Thou art my Son."

2. Moreover, here the hearts of believers are the more engaged to love

the Father, inasmuch as it appears hereby that the Father's love, and

good will to them, was the original and spring of their redemption. For

had not the Father sealed him such a commission, he had not come; but

now he comes in the Father's name, and in the Father's love, as well as

his name; and so all men are bound to ascribe equal glory and honour to

them both, as it is, John 5: 23.

3. And especially Christ would not come without a commission, because,

else you had no ground for your faith in him. How should we have been

satisfied that this is indeed the true Messiah, except he had opened

his commission to the world, and shewed his Father's seal annexed to

it? If he had come without his credentials from heaven, and only told

the world that God had sent him, and that they must take his bare word

for it, who could have rested his faith on that testimony? And that is

the true meaning of that place, John 5: 31. "If I bear witness of

myself, my witness is not true." How so? You will say, does not that

contradict what he said, John 8: 14. "Though I bear record of myself,

yet my record is true." Therefore you must understand truth, not as it

is opposed to reality; but the meaning is, if I had only given you my

bare word for it, and not brought other evidence from my Father, my

testimony had not been authentic and valid, according to human laws;

but now all doubtings are precluded. Let us next improve this.

Inf. 1. Hence we infer the unreasonableness of infidelity, and how

little rejecters of Christ can have to pretend for their so doing. You

see he has opened his commission in the gospel, shown the world his

Father's hand and seal to it, given as ample satisfaction as reason

itself could desire, or expect; yet even his own received him not; John

1: 11. And he knew it before hand, and therefore complained by the

prophet, Isa. 53: 1. "Who has believed our report?" &c. Yea, and that

he is believed on in the world, is by the apostle put among the great

mysteries of godliness, 1 Tim. 3: 16. A man that well considers with

what convincing evidence Christ comes, would rather think it a mystery,

that any should not believe. But, Oh the brutish obstinacy, and

devilish enmity, that is in nature to Jesus Christ! Devilish did I say?

You must give me that word again, for he compelled the devil's assent;

"We know thee, whom thou art." And it is equally as wonderful to see

the facility that is in nature to comply (meanwhile) with any, even the

most foolish imposture. Let a false Christ arise, and he shall deceive

many, as it is, Matth. 24: 24. Of this Christ complains, and not

without great reason, John 5:43, "I am come in my Father's name, and ye

receive me not: If another come in his own name, him will ye receive,"

q. d. You are incredulous to none but me: every deceiver, every pitiful

cheat, that has but wit, or rather wickedness, enough to tell you the

Lord has sent him, though you must take his own single word for it, he

shall obtain and get disciples; but though I come in my Father's name,

i. e. shewing you a commission signed and sealed by him, doing those

works which none but a God can do, yet ye receive me not. But in all

this, we must adore the justice of God, permitting it to be so, giving

men up to such unreasonable obstinacy and hardness. It is a sore plague

that lies upon the world, and a wonder that we all are not engulfed in

the same infidelity.

Inf 2. If Christ was sealed to his work by his Father, then how great

is the sin of those that reject and despise such as are sent and sealed

by Jesus Christ? For look, as he came to us in his Father's name, so he

has sent forth, by the same authority, ministers in his name; and as he

acts in his Father's, so they in his, authority. "As thou hast sent me

into the world, even so have I also sent them into the world," John 17:

18. And so, John 20: 21. "As my Father has sent me, so have I sent

you." You may think it a small matter to despise or reject a minister

of Christ, (a sin, in the guilt whereof, I think no age has been

plunged deeper than this;) but hear, and let it be a warning to you for

ever: in so doing you despise, and put the slight both upon the Father

that sent Jesus, and upon Christ that sent them: so that it is a

rebellion, that however it seems to begin low in some small piques

against their persons, or some little quarrels at their parts and

utterance, tones, methods or gestures; yet it runs high, even to the

fountain-head of the most supreme authority. You that set yourselves

against a minister of Christ, set yourselves against God the Father,

and God the Son; Luke 10: 16. "He that heareth you, heareth me; and he

that despiseth you, despiseth me; and he that despiseth me, despiseth

him that sent me." God expects that you behave yourselves, under the

word spoken by us, as if he himself spake it; yea, he expects

submission to his word in the mouths of his ministers from the greatest

on earth. And therefore it was that God so severely punished Zedekiah,

"because he humbled not himself before Jeremiah the prophet, speaking

from the mouth of the Lord," 2 Chron. 36: 12. God was angry with a

great king for not humbling himself before a poor prophet. Yet here you

must distinguish both of Persons, and of Acts. This reverence and

submission is not due to them as men, but as men in office, as Christ's

ambassadors; and must involve that respect still in it. Again, we owe

it not to them, commanding or forbidding in their own names, but in

Christ's, not inventing their own spleen, but the terrors of the Lord;

and then to resist is a high rebellion and affront to the sovereign

authority of heaven. And, by the way, this may instruct ministers, that

the way to maintain that veneration and respect that is due to them, in

the consciences of their hearers, is by keeping close to their

commission.

Inf. 3. Hence also we infer, how great an evil it is to intrude into

the office of the ministry without a due call. It is more than Christ

himself would do; he glorified not himself: the honours and advantages

attending that office, have invited many, to run before they were sent.

But surely this is an insufferable violation of Christ's order. Our age

has abounded with as many church-levellers as state-levellers. I wish

the ministers of Christ might at last see and consider, what they were

once warned of by a faithful watchman: I believe (saith he) God has

permitted so many to intrude into the ministers' calling, because

ministers have too much meddled with, and intruded into other men's

callings.'

Inf. 4. Hence be convinced of the great efficacy that is in all gospel

ordinances duly administered: For Christ having received full

commission from his Father, and by virtue thereof having instituted and

appointed these ordinances in the church, all the power in heaven is

engaged to make them good, to back and second them, to confirm and

ratify them. Hence, in the censures of the church, you have that great

expression, Matth. 18: 18. "Whatsoever ye bind or loose on earth, shall

he bound or loosed in heaven." And so, for the word and sacraments,

Matth. 18: 18, 19, 20. "All power in heaven and earth is given unto me:

Go therefore, &c. They are not the appointments of men; your faith

stands not in the wisdom of men, but in the power of God. That very

power, God the Father committed to Christ, is the fountain whence all

gospel institutions flow. And he has promised to be with his officers,

not only the extraordinary officers of that age, but with his

ministers, in succeeding ages, to the end of the world. O therefore,

when we come to an ordinance, come not with slight thoughts, but with

great reverence, and great expectations, remembering Christ is there to

make all good.

Inf. 5. Again, here you have another call to admire the grace and love,

both of the Father and Son to your souls: It is not lawful to compare

them, but it is duty to admire them. Was it not wonderful grace in the

Father to seal a commission for the death of his Son, for the humbling

him as low as hell, and in that method to save you, when you might have

expected he should have sealed your Mittimus for hell, rather than a

commission for your salvation? He might rather have set his

irreversible seal to the sentence of your damnation, than to a

commission for his Son's humiliation for you. And no less is the love

of Christ to be wondered at, that would accept such a commission, as

this for us, and receive this seal, understanding fully (as he did)

what were the contents of that commission, that the Father delivered

him thus sealed, and knowing that there could be no reversing of it

afterwards.

O then, love the Lord Jesus, all ye his saints, for still you see more

and more of his love breaking out upon you. I commend to you a sealed

Saviour this day; O that every one that reads these lines might, in a

pang of love, cry out with the enamoured spouse, Cant. 8: 6. "Set me as

a seal upon thy heart, as a seal upon thy arm; for love is strong as

death, jealousy is cruel as the grave; the coals thereof are coals of

fire, which have a most vehement flame."

Inf. 6. Once more; Has God sealed Christ for you? Then draw forth the

comfort of his sealing for you, and be restless till ye also be sealed

by him.

1. Draw out the comfort of Christ's sealing for you. Remember that

hereby God stands engaged, even by his own seal, to allow and confirm

whatever Christ has done in the business of our salvation. And on this

ground you may thus plead with God: Lord, thou hast sealed Christ to

this office, and therefore I depend upon it, that thou allowest all

that he has done, and all that he has suffered for me, and wilt make

good all that he has promised me. If men will not deny their own seals,

much less wilt thou.

2. Get your interest in Christ sealed to you by the Spirit, else you

cannot have the comfort of Christ's being sealed for you. Now the

Spirit seals two ways, Objectively and Effectually; the first is by

working those graces in us, which are the conditions of the promises:

the latter is by shining upon his own work, and helping the soul to

discern it, which follows the other, both in order of nature, and of

time. And these sealings of the Spirit are to be distinguished, both ex

parte subjecti, or the quality of the person sealed, which always is a

believer, Eph. 1: 13. for there can be no reflex, till there have been

a direct Act of faith; and ex parte materiae, by the matter of which

that comfort is made: which if it be of the Spirit, is ever consonant

to the written word, Isa. 8: 20. And partly ab effectis, by its

effects: for it commonly produces in the sealed soul, great care and

caution to avoid sin, Eph. 4: 30. Great love to God, John 14: 22.

Readiness to suffer any thing, for Christ, Rom. 5: 3, 4, 5. Confidence

in addresses to God, 1 John 5: 13, 14, and great humility and

self-abasement; as in Abraham, who lay on his face when God sealed the

covenant to him, Gen. 17: 1, 2, 3. This, O this brings home the sweet

and good of all, when this seal is super-added to that.

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Sermon 7. Of the Solemn Consecration of the Mediator.

John 17: 19.

And for their sakes I sanctify myself.

Jesus Christ being fitted with a body, and authorised by a commission,

now actually devotes, and sets himself apart to his work. In the former

sermon you heard what the Father did; in this you shall hear what the

Son has done towards the farther advancement of that glorious design of

our salvation: He sanctified himself for our sakes. Wherein observe,

(1.) Christ's sanctifying of himself. (2.) The end or design of his so

doing.

1. You have Christ's sanctifying of himself. The word "hagiadzo" is not

here to be understood for the cleansing, purifying, or making holy that

which was before unclean and unholy, either in a moral sense, as we are

cleansed from sin by sanctification; or in a ceremonial sense, as

persons and things were sanctified under the law; though here is a

plain allusion to those legal rites; But Christ's sanctifying himself,

imports, (1.) His separation, or setting apart to be an oblation or

sacrifice. So Beza, nempe ut sacerdos et victima, as the priest and

sacrifice. I sanctify myself, imports, (2.) His consecration, or

dedication of himself to this holy use and service. So the Dutch

Annotations, I sanctify myself, (i. e.) I give up myself for a holy

sacrifice. And so our English Annotations, I sanctify, (i. e.) I

consecrate and voluntarily offer myself a holy and unblemished

sacrifice to thee for their redemption. And thus under the Law, when

any day, person, or vessel, was consecrated and dedicated to the Lord,

it was so entirely for his use and service, that to use it afterward in

any common service, was to profane and pollute it, as you see Dan. 5:

3.

2. The end of his so sanctifying himself [for their sakes, and that

they might be sanctified, where you have the Finis cujus, the end for

whom, for their (i. e.) for the elect's sake, for them whom thou gavest

me; and the Finis cui, the end for which, that they might be

sanctified. Where you also see that the death of Christ wholly respects

us; he offered not for himself as other priests did, but for us, that

we may be sanctified. Christ is so in love with holiness, that at the

price of his blood he will buy it for us. Hence the observation is;

Doct. That Jesus Christ did dedicate, and wholly set himself

apart to the work of a Mediator, for the elect's sake.

This point is a glass, wherein the eye of your faith may see Jesus

Christ preparing himself to be offered up to God for us, fitting

himself to die. And to keep a clear method, I shall open these two

things, in the doctrinal part; First, what his sanctifying himself

implies: Secondly, How it respects us.

First, What is implied in this phrase, "I sanctify myself". And there

are seven things carried in it.

1. This phrase "I sanctify myself" implies the personal union of the

two natures in Christ; for what is that which he here calls himself,

but the same that was consecrated to be a sacrifice, even his human

nature? This was the sacrifice. And this also was himself: So the

apostle speaks, Heb. 9: 14. "He through the eternal Spirit, offered up

himself to God, without spot." So that our nature, by that assumption,

is become himself. Greater honour cannot be done it, or greater ground

of comfort proposed to us. But having spoken of that union in the

former sermon, shall remit the reader thither.

2. This sanctifying, or consecrating himself to be a sacrifice for us,

implies, the greatness and dreadfulness of that breach which sin made

between God and us. You see no less a sacrifice than Christ himself

must be sanctified to make atonement. Judge of the greatness of the

wound by the breadth of the plaister. "Sacrifice and offering, and

burnt-offering for sin, thou wouldest not; but a body hast thou

prepared me," Heb. 10: 5. All our repentance, could we shed as many

tears for sin, as there have fallen drops of rain since the creation,

could not have been our atonement: "But God was in Christ, reconciling

the world to himself." And had he not sanctified Christ to this end, he

would have sanctified himself upon us, in judgement and fury for ever.

3. This his sanctifying Himself, implies his free and voluntary

undertaking of the work. It is not, I am sanctified, as if he had been

merely passive in it, as the lambs that typed him out were, when pluckt

from the fold, but it is an active verb he useth here, I sanctify

myself; he would have none think that he died out of a necessity of

compulsion, but out of choice: therefore he is solid to "offer up

himself to God", Heb. 10:14. And John 9:18, "I lay down my life of

myself; no man taketh it from me." And although it is often said "his

Father sent him, and gave him"; yet his heart was as much set on that

work, as if there had been nothing but story, ease, and comfort in it;

he was under no constraint, but that of his own love. Therefore, as

when the scripture would set forth the willingness of the Father to

this work, it saith, God sent his Son, and God gave his Son; so when it

would set forth Christ's willingness to it, it saith, he offered

himself, gave himself; and, here in the text, sanctified himself: The

sacrifice that struggled, and came not without force to the altar, was

reckoned ominous and unlucky by the Heathen: our Sacrifice dedicated

himself; he died out of choice, and was a free-will offering

4. His sanctifying himself implies his pure and perfect holiness, that

he had no spot or blemish in him. Those beasts that prefigured him,

were to be without blemish, and none else were consecrated to that

service. So, and more than so, it behaved Christ to be, Heb. 7: 26.

"Such an High-Priest became us, who is holy, harmless, undefiled,

separate from sinners:" And what it became him to be, he was. Therefore

in allusion to the lambs offered under the law, the apostle calls him a

Lamb without blemish, or spot, 1 Pet. 1: 19. Every other man has a

double spot on him, the heart spot, and the life-spot; the spot of

original, and the spots of actual sin. But Christ was without either,

he had net the spot of original sin, for he was not by man; he came in

a peculiar way into the world, and so escaped that: nor yet of actual

sins; for, as his nature, so his life was spotless and pure, Isa. 53:

9. "He did no iniquity." And though tempted to sin externally, yet he

was never defiled in heart or practice; he came as near as he could for

our sakes, yet still without sin, Heb. 4: 15. If he sanctifies himself

for a sacrifice, he must be as the law required, pure and spotless.

5. His sanctifying himself for our sakes, speaks the strength of his

love, and largeness of his heart to poor sinners, thus to set himself

wholly and entirely apart for us: so that what he did and suffered,

must all of it have a respect and relation to us. He did not (when

consecrated for us) live a moment, do an act, or speak a word, but it

had some tendency to promote the great design of our salvation. He was

only and wholly, and always doing your work, when consecrated for your

sakes. His incarnation respects you; Isa. 9: 6. "For to us a child is

born, to us a son is given." And he would never have been the son of

man, but to make you the sons and daughters of God. God would not have

come down in the likeness of sinful flesh, in the habit of a man, but

to raise up sinful man unto the likeness of God. All the miracles he

wrought Were for you, to confirm your faith. When he raised up Lazarus,

John 11: 42. "Because of the people which stand by, I said it, that

they might believe that thou hadst sent me." While he lived on earth,

he lived as one wholly set apart for us: and when he died, he died for

us, Gal. 3: 13. "he was made a curse for us." When he hanged on that

cursed tree, he hanged there in our room, and did but fill our place.

When he was buried, he was buried for us: for the end of it was, to

perfume our graves, against we come to lie down in them. And when he

rose again, it was, as the apostle saith, "for our justification," Rom.

4: 25. When he ascended into glory, he protested it was about our

business, that he went to prepare places for us: and if it had not been

so, he would have told us, John 14: 2. And now he is there, it is for

us that he there lives; for he "ever lives to make intercession for

us," Heb. 7: 25. And when he shall return again to judge the world, he

will come for us too. "He comes (whenever it be) to be glorified in his

saints, and admired in them that believe," 2 Thess. 1: 10. He comes to

gather his saints home to himself, that where he is, there they all may

be in soul and body with him for ever. Thus you see how, as his

consecration for us does speak him set apart for our use; so he did

wholly bestow himself, time, life, death, and all upon us; living and

dying for no other end, but to accomplish this great work of salvation

for us.

6. His sanctifying himself for us plainly speaks the vicegerency of his

death, that it was in our room or stead. When the priest consecrated

the sacrifice, it was set apart for the people. So it is said of the

scapegoat; "And Aaron shall lay both his hands upon the head of the

live goat, and confess over him all the iniquities of the children of

Israel, and all their transgressions in all their sins, putting them

upon the head of the goat, and shall send him away by the hand of a fit

man into the wilderness," Levit. 16: 21. Thus Isa. 53: 6, 7. He stood

in our room, to bear our burden. And as Aaron laid the iniquities of

the people upon the goat, so were ours laid on Christ; it was said to

him in that day, On thee be their pride, their unbelief, their hardness

of heart, their vain thoughts, their earthly-mindedness, &c. Thou art

consecrated for them, to be the sacrifice in their room. His death was

in our stead, as well as for our good. And so much his sanctifying

himself [for us] imports.

7. His sanctifying himself, imparts the extraordinariness of his

person: for it speaks him to be both Priest, Sacrifice, and altar, all

in one: a thing unheard of in the world before. So that this name might

well be called Wonderful. I sanctify myself: I sanctify, according to

both natures; myself, i. e. my human nature, which was the sacrifice

upon the altar of my divine nature; for it is the altar that sanctifies

the gift. As the three offices never met in one person before, so these

three things never met in one priest before. The priests indeed

consecrated the bodies of beasts for sacrifices, but never offered up

their own souls and bodies as a whole burnt offering, as Christ did.

And thus you have the import of this phrase, I sanctify myself for

their sakes.

Secondly, I shall show you briefly the habitude and respect that all

this has to us; for unto us the scriptures every where refer it. So in

1 Cor. 5: 7. "Christ our passover is sacrificed for us." Eph. 5: 2. "He

loved the church, and gave himself for it." See Tit. 2: 14. This will

be made out, by a threefold consideration of Christ's death. And,

1. Let it be considered, that he was not offered up to God for his own

sins for he was most holy. Isa. 53: 9. No iniquity was found in him.

Indeed, the priests under the law offered for themselves, as well as

the people; but Christ did not so, Heb. 7: 27. "He needed not daily, as

those High-priests, to offer up sacrifice, first for his own sins, and

then for the people's." And indeed had he been a sinner, what value or

efficacy could have been in his sacrifice? He could not have been the

sacrifice, but would have needed one. Now, if Christ were most holy,

and yet put to death, and cruel sufferings, either his death or

sufferings must be an act of injustice and cruelty, or it must respect

others, whose persons and cause he sustained in that suffering

capacity. He could never have suffered or died by the Father's hand,

had he not been a sinner by imputation. And in that respect, as Luther

speaks, he was the greatest of sinners; or, as the prophet Isaiah

speaks, all our sins were made to meet upon Him; not that he was

intrinsically, but was made so, so, by imputation, as is clear from 2

Cor. 5: 21. "He was made sin for us, who knew no sin." So that hence it

is evident, that Christ's death, or sacrifice, is wholly a respective

or relative thing.

2. It is not to be forgotten here, that the scriptures frequently call

the death of Christ a price, 1 Cor. 6: 20, and a ransom, Matt. 20: 28,

or counterprice. To whom then does it relate, but to them that were,

and are in bondage and captivity? If it was to redeem any, it must be

captives: but Christ himself was never in captivity; he was always in

his Father's bosom, as you have heard; but we were in cruel bondage and

thraldom, under the tyranny of sin and Satan: and it is we only that

have the benefit of this ransom.

3. Either the death of Christ must relate to believers, or else he must

die in vain. As for the angels, those that stood in their integrity

needed no sacrifice, and those that fell, are totally excluded from any

benefit by it: he is not a Mediator for them. And among men that have

need of it, unbelievers have no share in it, they reject it; such have

no part in it. If then he neither died for himself, as I proved before,

nor for angels, nor unbelievers; either his blood must be shed with

respect to believers, or, which is most absurd, and never to be

imagined, shed as water upon the ground, and totally cast away, so that

you see by all this, it was for our sakes, as the text speaks, that he

sanctified himself. And now we may say, Lord, the condemnation was

thine, that the justification might be mine; the agony thine, that the

victory might be mine; the pain was thine, and the ease mine; the

stripes thine, and the healing balm issuing from them mine; the vinegar

and gall were thine, that the honey and sweet might be mine; the curse

was thine, that the blessing might be mine; the crown of thorns was

thine, that the crown of glory might be mine; the death was thine, the

life purchased by it mine; thou paidst the price that I might enjoy the

inheritance.

We come next to the inferences of truth deducible from this point,

which follow.

Inference 1. If Jesus Christ did wholly set himself apart for

believers, how reasonable is it that believers should consecrate and

set themselves apart wholly for Christ? Is he all for us, and shall we

be nothing for him? What he was, he was for you? Whatever he did, was

done for you; and all that he suffered, was suffered for you. O then,

"I beseech you, brethren, by the mercies of God, present your bodies,",

i. e. your whole selves, (for so body is there synecdochically put to

signify the whole person) I say, "present your bodies a living

sacrifice, holy, acceptable to God, which is your reasonable service,"

Rom. 12: 1. As your good was Christ's end, so let his glory be your

end. Let Christ be the "end of your conversation," Heb. 13: 7. As

Christ could say, To me to live is you; so do you say, "For us to live

is Christ," Phil. 1: 21. O that all who profess faith in Christ, could

subscribe cordially to that profession, Rom. 14: 8. "None of us liveth

to himself, and no man dies to himself; but whether we live, we live to

the Lord; and whether we die, we die to the Lord; so then whether we

live or die, we are the Lord's." This is to be a Christian indeed. What

is a Christian, but an holy dedicated thing to the Lord? And what

greater evidence can there be, that Christ set himself apart for you,

than your setting yourselves apart for him?

This is the marriage covenant, Hos. 3: 3 "Thou shall be for me, and not

for another; so will I be for thee." Ah, what a life is the life of a

Christian; Christ all for you, and you all for him. Blessed exchange!

Soul, (saith Christ) all I have is thine, Lord, (saith the soul) and

all I have is thine. Soul, (saith Christ) my person is wonderful, but

what I am, I am for thee: my life was spent in labour and travail, but

lived for thee. And Lord, (saith the believers, my person is vile, and

not worth thy accepting; but such as it is, it is thine; my soul, with

all and every faculty; my body, and every member of it, my gifts, time,

and all my talents are thine.

And see that as Christ bequeathed and made over himself to you, so ye,

in like manner, bestow and make over yourselves to him. He lived not,

neither died (as you hear) for himself, but you. O that you, in like

manner, would down with self, and exalt Christ in the room of it. Wo,

wo is me, (saith one) that the holy profession of Christ is made a

shewy garment by many to bring home a vain fame; and Christ is made to

serve men's ends. This is to stop an oven with a king's robes. Except

men martyr and slay the body of sin, in sanctified self-denial, they

shall never be Christ's martyrs and faithful witnesses. O if I could be

master of that house-idol, myself, mine own, mine own wit, will,

credit, and ease, how blessed were I! O but we have need to be redeemed

from ourselves, rather than from the devil and the world. Learn to put

out yourselves, and to put in Christ for yourselves. I should make a

sweet bargain, and give old for new, if I could shuffle out self, and

substitute Christ my Lord in place of myself; to say, not I, but

Christ; not my will, but Christ's; not my ease, not my lusts, not my

credit, but Christ, Christ. - O wretched idol, myself, when shall I see

thee wholly decourted, and Christ wholly put in thy room? O if Christ

had the full place and room of myself, that all aims, purposes,

thoughts and desires would coast and land upon Christ, and not upon

myself.'

He set himself apart for you believers, and no others: no, not for

angels but for you: Will ye also set yourselves apart peculiarly for

Christ? be his, and no others? Let not Christ and the world share anal

divide your hearts in two halves betwixt them; let not the world step

in and say, half mine. You will never do Christ right, nor answer this

grace, till you can say, as it is, Psal. 73: 25, "Whom have I in heaven

but thee? and on earth there is none that I desire in comparison of

thee." None but Christ, none but Christ, is a proper motto for a

Christian.

He left the highest and best enjoyments, even those in his Father's

bosom, to set himself apart for death and suffering for you: Are you

ready to leave the bosom of the best and sweetest enjoyments, you have

in this world, to serve him? If you stand not habitually ready to leave

father, mother, wife, children, lands, yea, and life too, to serve him,

you are not worthy of him, Matt. 10: 37.

He was so wholly given up to your service, that he refused not the

worst and hardest part of it, even bleeding, groaning, dyingwork; his

love to you sweetened all this to him; Can you say so too; do you

"account the reproaches of Christ greater riches than the treasures of

Egypt, as Moses did?" Heb. 11: 26.

He had so entirely devoted himself to your work, that He could not be

at rest till it was finished: he was so intent upon it, that he "forgot

to eat bread," John 4: 31 ,32. So it should be with you; his service

should be meat and drink to you. To conclude:

He was so wholly given up to your work and service, that he would not

suffer himself to be in the least diverted, or taken off from it: and

if Peter himself counsel him to favour himself, he shall hear, "Get

thee behind me, Satan." O happy were it if our hearts were but so

engaged for Christ! In Galen's time it was proverbial, when they would

express the impossibility of a thing, You may as soon take off a

Christian from Christ. Thus you see what use you should make of

Christ's sanctifying himself for you.

Inf. 2. If Christ has sanctified or consecrated himself for us; learn

hence, what a horrid evil it is, to use Christ or his blood, as a

common and unsanctified thing. Yet so some do, as the apostle speaks,

Heb. 10: 29. The apostate is said to tread upon the Son of God, as if

he were no better than the dirt under his feet, and to count his blood

an unholy (or common) thing. But wo to them that do so, they shall be

counted worthy of something worse than dying without mercy, as the

apostle there speaks.

And as this is the sin of the apostate, so it is also the sin of all

those that without faith approach, and so profane the table of the

Lord, unbelievingly and unworthily handling those awful things. Such

"eat and drink judgement to themselves, not discerning the Lord's

body," 1 Cor. 11:29. Whereas the body of Christ was a thing of the

deepest sanctification that ever God created; sanctified (as the text

tells us) to a far more excellent and glorious purpose than ever any

creature in heaven or earth was sanctified. It was therefore the great

sin of those Corinthians, not to discern it, and not to behave

themselves towards it, when they saw and handled the signs of it, as

became so holy a thing.

And as it was their great sin, so God declared his just indignation

against it, in those sore strokes inflicted for it. As they discerned

not the Lord's body, so neither did the Lord discern their bodies from

others in the judgements that were inflicted. And, as one well

observes, God drew the model and platform of their punishment, from the

structure and proportion of their sin. And truly, if the moral and

spiritual seeds and originals of many of our outward afflictions and

sicknesses were but duly sifted out, possibly we might find a great

part of them in the bowels of this sin.

The just and righteous God will build up the breaches we make upon the

honour of his Son, with the ruins of that beauty, strength and honour

which he has given our bodies. O then, when you draw nigh to God in

that ordinance, take heed to sanctify his name, by a spiritual

discerning of this most holy, and most deeply sanctified body of the

Lord; sanctified beyond all creatures, angels or men, not only in

respect of the Spirit which filled him, without measure with inherent

holiness, but also in respect of its dedication to such a service as

this, it being set apart by him to such holy, solemn ends and uses, as

you have heard.

And let it, for ever, be a warning to such as have lifted up their

hands to Christ in a holy profession, that they never lift up their

heel against him afterwards by apostasy. The apostate treads on God's

dear Son, and God will tread upon him for it. "Thou hast trodden down

all that err from thy statutes," Psal. 119: 118.

Inf. 3. What a choice pattern of love to saints have we here before us!

Calling all that are in Christ to an imitation of him, even to give up

ourselves to their service, as Christ did; not in the same kind, so

none can give himself for them, but as we are capable. You see here how

his heart was affected to them, that he would sanctify himself as a

sacrifice for them. See to what a height of duty the apostle improves

this example of Christ, 1 John 3: 16. "hereby perceive we the love of

God, because he laid down his life for us, and we ought also to lay

down our lives for the brethren." Some Christians came up fairly to

this pattern in primitive times; Priscilla and Aquila laid down their

necks for Paul, Rom. 16: 4. i. e. eminently hazarded their lives for

him; and he himself could "rejoice, if he were offered up upon the

sacrifice and service of their faith," Phil. 2: 17. And in the next

times, what more known, even to the enemies of Christianity, than their

fervent love one to another? Ecce quam mutuo se diligunt, et mori

volunt pro alterutris! See how they love one another, and are willing

to die one for another!

But alas! the primitive spirit is almost lost in this degenerate age:

instead of laving down life, how few will lay down twelve pence for

them? I remember, it is the observation of a late Worthy, upon Mat. 5:

44. That he is persuaded there is hardly that man to be found this day

alive, that fully understands and fully believes that scripture. O, did

men think what they do for them, is done for Christ himself, it would

produce other effects than are yet visible.

Infer. 4. Lastly, If Christ sanctified himself, that we might be

sanctified by [or in] the truth; then it will follow, by sound

consequence, That true sanctification is a good evidence that Christ

set apart himself to die for us. In vain did he sanctify himself (as to

you) unless you be sanctified. Holy souls only can claim the benefit of

the great Sacrifice. O try then, whether true holiness (and that is

only to be judged by its conformity to its pattern, 1 Pet. 1: 15. "As

he that called you is holy, so be ye holy"); whether such a holiness as

is, and acts (according to its measure) like God's holiness, in the

following particulars, be found in you.

1. God is universally holy in all his ways; so Psal. 145: 17. "His

works are all holy:" whatever he does, it is still done as becomes a

holy God: he is not only holy in all things, but at all times

unchangeably holy. Be ye therefore holy in all things and at all times

too, if ever you expect the benefit of Christ's sanctifying himself to

die for you.

O brethren, let not the feet of your conversation be as the feet of a

lame man, which are unequal, Prov. 20: 7. Be not sometimes hot, and

sometimes cold; at one time careful, at another time careless; one day

in a spiritual rapture, and the next in a fleshly frolic: but be ye

holy "en pase anastrofe", 1 Pet. 1: 15. "in all manner of

conversation," in every creek and turning of your lives: and let your

holiness hold out to the end. "Let him that is holy, be holy still,"

Rev. 21: 11. Not like the hypocrite's paint, but as a true natural

completion.

2. God is exemplarily holy, Jesus Christ is the great pattern of

holiness. Be ye examples of holiness too, unto all that are about you.

"Let your light so shine before men, that they may see your good

works," Matth. 5: 16. As wicked men infect one another by their

examples, and diffuse their poison and malignity, wherever they come;

so do ye disseminate godliness in all places and companies; and let

those that frequently converse with you, especially those of your own

families, receive a deeper dye and tincture of heavenliness every time

they come nigh you, as the cloth does by every new dipping into the

vat.

3. God delights in nothing but holiness, and holy ones; he has set all

his pleasure in the saints. Be ye holy herein, as God is holy. Indeed,

there is this difference betwixt God's choice and yours; he chooses not

men, because they are holy, but that they may be so; so you are to

chose them for your delightful companions, that God has chosen and made

holy. "Let all your delights be in the saints, even them that excel in

virtue," Psal. 16: 3.

4. God abhors and hates all unholiness; do ye so likewise that ye may

be like your Father which is in heaven. And when the Spirit of holiness

runs down this upon you, a sweeter evidence the world cannot give, that

Christ was sanctified for you. Holy ones may confidently lay the hand

of their faith on the head of this great sacrifice, and say, "Christ

our passover is sacrificed for us."

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Sermon 8. Of the Nature of Christ's Mediation.

1 Tim. 2: 5.

And one Mediator betwixt God and Man, the man Christ Jesus.

Great and long preparations bespeak the solemnity and greatness of the

work for which they are designed; A man that had but seen the heaps of

gold, silver and brass, which David amassed in his time, for the

building of the temple, might easily conclude before one stone of it

was laid, that it would be a magnificent structure. But lo, here is a

design of God as far transcending that, as the substance does the

shadow. For, in deed, that glorious temple was but the type and figure

of Jesus Christ, John 2: 19, 21, and a weak adumbration of that living,

spiritual temple which he was to build, cementing the lively stones

thereof together with his own blood, 1 Pet. 2: 5, 6. that the great God

might dwell and walk in it, 2 Cor. 6: 16. The preparations for that

temple were but of few years, but the consultations and preparations

for this were from eternity, Prov. 8: 31. And as there were

preparations for this work (which Christ dispatched in a few years)

before the world began; so it will be matter of eternal admiration and

praise, when this world shall be dissolved. What this astonishing

glorious work is, this text will inform your as to the general nature

of it: it is the work of mediation betwixt God and man, managed by the

sole hand of the man Christ Jesus.

In this scripture (for I shall not spend time to examine the words in

their contexture) you have a description of Jesus the Mediator: and he

is here described four ways, viz. by his work or office, a Mediator; by

the singularity of his mediation, one Mediator; and by the nature and

quality of his person, employed in this singular way of mediation, the

man; and lastly, his name Jesus Christ.

1. He is described by the work, or office he is employed about

"Mesites", a Mediator, a middle person. So the word imports a fit,

indifferent, and equal person, that comes between two persons that are

at variance, to compose the difference and make peace. Such a middle,

equal, indifferent person is Christ; a day's man, to lay his hand upon

both; to arbitrate and award justly and give God his due, and that

without ruin to poor man.

2. He is described by the singularity of his mediation, one Mediator,

and but one. Though there be many mediators of reconciliation among

men, and many intercessors in a petitionary way, betwixt God and man;

yet but "heis Mesites", one only mediator of reconciliation betwixt God

and man: and it is as needless and impious to make more mediators than

one, as to make more Gods than one. There is one God, and one Mediator

betwixt God and men.

He is described by the nature and quality of his person, "anthropos

Christos" &c. the man Christ Jesus. This description of him by one

nature, and that the human nature also (wherein, as you shall see anon,

the Lord especially consulted our encouragement and comfort); I say,

his being so described to us, hath, through the corruption of men, been

improved to the great dishonour of Jesus Christ, both by the Arians and

Papists. The former took occasion from hence to affirm, that he was but

"psilos anthropos", a mere man.

The latter allow him to be the true God, but on this weak ground

affirm, that he performed not the work of mediation as God, but only as

man. Thus what the Spirit ordered for our comfort, is wickedly retorted

to Christ's dishonour; for I doubt not but he is described by his human

nature in this place; not only because in this nature he paid that

ransom (which he speaks of in the words immediately following) but

especially for the drawing of sinners to him; seeing he is the man

Christ Jesus, one that clothed himself in their own flesh; and to

encourage the faith of believers, that he tenderly rewards all their

wants and miseries, and that they may safely trust him with all their

concerns, as one that will carefully mind them as his own, and will be

for them a merciful and faithful High Priest, in things pertaining to

God.

4. He is described by his names; by his appellative name Christ, and

his proper name Jesus. The name Jesus, notes his work about which he

came; and Christ, the offices to which he was anointed; and in the

execution of which he is our Jesus. "In the name Jesus, the whole

gospel is contained, it is the light, the food, the medicine of the

soul," as one speaks. The note from hence is,

Doct. That Jesus Christ is the true and only Mediator betwixt

God and men.

"Ye are come to Jesus the Mediator of the new covenant," Heb. 12: 24.

"And for this cause he is the Mediator of the New Testament," &c. Heb.

9: 14. I might show you a whole vein of scriptures running this way;

but to keep a profitable and clear method, I shall show,

First, What is the sense of this word "Mesites", a Mediator.

Secondly, What it implies, as it is applied to Christ.

Thirdly, How it appears that he is the true and only Mediator betwixt

God and men.

Fourthly, In what capacity he performed his mediatory work.

First, What is the sense and import of this word "Mesites", a Mediator?

The true sense and importance of it, is a middle Person, or one that

interposes betwixt two parties at variance, to make peace betwixt them.

So that as Satan is medium disjungens, a medium of discord; so Christ

is medium conjungens, a medium of concord and peace. And he is such a

Mediator, both in respect of his person and office; in respect of his

person, he is a Mediator, i. e. one that has the same nature both with

God and us, true God, and true man; and in respect of his Office or

work, which is to interpose, to transact the business of reconciliation

between us and God. The former some call his substantial, the latter

his energetical, or operative mediation: Though I rather conceive that

which is called his substantial mediation, is but the aptitude of his

person to execute the mediatorial function; and that it does not

constitute two kinds of mediation. His being a middle person, fits and

capacitates him to stand in the midst betwixt God and us. This, I say,

is the proper sense of the word; though "Mesites", a Mediator, is

rendered variously; sometimes an umpire or arbitrator; sometimes a

messenger that goes betwixt two persons; sometimes an interpreter,

imparting the mind of one to another; sometimes a reconciler or

peace-maker. And in all these senses Christ is the "Mesites", the

middle person in his mediation of reconciliation or intercession; i. e.

either in his mediating, by suffering to make peace, as he did on

earth; or to continue, and maintain peace, as he does in heaven, by

meritorious intercession. Both these ways he is the only Mediator. And

he manageth this his mediation,

1. As an umpire or arbitrator; one that layeth his hands upon both

parties, as Job speaks, chap. 9: 33. so does Christ, he layeth his

hands (speaking after the manner of men) upon God, and saith, Father,

wilt thou be at peace with them, and re admit them into thy favour? If

thou wilt, thou shalt be fully satisfied for all that they have done

against thee. And then he layeth his hand upon man, and saith, poor

sinner, be not discouraged, thou shalt be justified and saved.

2. As a messenger or ambassador, so he came to impart the mind of God

to us, and so he presents our desires to God; and in this sense only

Socinus would allow Christ to be Mediator. But therein he endeavours to

undermine the foundation, and to exclude him from being, Mediator by a

suretiship; which is,

3. The third way of his mediation. So the apostle speaks, Heb. 7: he is

"enguos", the surety, or pledge. Which, as the learned David Pareus

well expresseth it, is one that engageth to satisfy another, or gives

caution or security by a pledge in the hand for it. And indeed, both

these ways, Christ is our mediator by suretiship, viz. in a way of

satisfaction, coming under our obligation to answer the law; this he

did on the cross and in a way of caution, a surety for the peace, or

good behaviour. But to be more explicit and clear, I shall,

Secondly, In the next place enquire, what it implies and carries in it,

for Christ to be a Mediator betwixt God and us. And there are, mainly,

these five things in it.

1. At the first sight, it carries in it a most dreadful breach and jar

betwixt God and men; else no need of a Mediator of reconciliation.

There was indeed a sweet league of amity once between them, but it was

quickly dissolved by sin; the wrath of the Lord was kindled against

man, pursuing him to destruction, Psal. 5: 5. " Thou hatest all the

workers of iniquity." And man was filled with unnatural enmity against

his God, Rom. 1: 30. "theostugeis", haters of God; this put an end to

all friendly commerce and intercourse between him and God. Reader, say

not in thy heart, that it is much, that one sin, and that seemingly so

small, should make such a breach as this, and cause the God of mercy

and goodness so to abhor the works of his hands, and that as soon as he

had made man: for it was a heinous and aggravated evil. It was upright,

perfect man, created in the image of God, that thus sinned: he sinned

when his mind was most bright, clear and apprehensive; his conscience

pure and active; his will free, and able to withstand any temptation:

his conscience pure and undefiled; he was a public as well as a perfect

man, and well knew that the happiness or misery of his numberless

offspring was involved in him.

The condition he was placed in, was exceeding happy: no necessity or

want could arm and edge temptation: he lived amidst all natural and

spiritual pleasures and delights, the Lord most delightfully conversing

with him; yea, he sinned while as yet his creation-mercy was fresh upon

him; and in this sin was most horrible ingratitude: yea, a casting off

the yoke of obedience almost as soon as God had put it on. God now saw

the work of his hands spoiled, a race of rebels now to be propagated,

who, in their successive generations would be fighting against God: he

saw it, and his just indignation sparkled against man, and resolves to

pursue him to the bottom of hell.

2. It implies, a necessity of satisfaction and reparation to the

justice of God. For the very design and end of this mediation was to

make peace, by giving full satisfaction to the party that was wronged.

The Photinians, and some others, have dreamed of a reconciliation with

God, founded not upon satisfaction, but upon the absolute mercy,

goodness, and free-will of God. "But concerning that absolute goodness

and mercy of God, reconciling sinners to himself, there is a deep

silence throughout the scriptures:" and whatever is spoken of it, upon

that account, is as it works to us through Christ, Eph. 1: 3, 4, 5.

Acts 4: 12. John 6: 40. And we cannot imagine, either how God could

exercise mercy to the prejudice of his justice, which must be, if we

must be reconciled without full satisfaction; or how such a full

satisfaction should be made by any other than Christ. Mercy, indeed

moved in the heart of God to poor man; but from his heart it found no

way to vent itself for us, but through the heart blood of Jesus Christ:

and in him the justice of God was fully satisfied, and the misery of

the creature fully cured. And so, as Augustine speaks, "God neither

lost the severity of his justice in the goodness of mercy, nor the

goodness of his mercy in the exactness of his severity." But if it had

been possible God could have found out a way to reconcile us without

satisfaction, yet it is past doubt now, that he has pitched and fixed

on this way. And for any now to imagine to reconcile themselves to God

by any thing but faith in the blood of this mediator, is not only most

vain in itself, and destructive to the soul, but most insolently

derogatory to the wisdom and grace of God.

And to such I would say, as Tertullian to Marcion, whom he calls the

murderer of truth, "spare the only hope of the whole world, O thou who

destroyest the most necessary glory of our faith!" All that we hope for

is but a fantasy without this. Peace of conscience can be rationally

settled on no other foundation but this; for God having made a law to

govern man, and this law violated by man; either the penalty must be

levied on the delinquent, or satisfaction made by his surety. As good

no law, as no penalty for disobedience; and as good no penalty, as no

execution. He therefore that will be made a mediator of reconciliation

betwixt God and man, must bring God a price in His hand, and that

adequate to the offence and wrongs done him, else he will not treat

about peace; and so did our Mediator.

3. Christ being a Mediator of reconciliation and intercession, implies

the infinite value of his blood and sufferings, as that which in itself

was sufficient to stop the course of God's justice, and render him not

only placable, but abundantly satisfied and well pleased, even with

those that before were enemies. And so much is said of it. Col. 1: 21,

22. "And ye that were sometimes alienated, and enemies in your minds by

wicked works, yet now has he reconciled, in the body of his flesh

through death, to present you holy, and unblamable, and unreproveable

in his sight." Surely, that which can cause the holy God, justly

incensed against sinners, to lay aside all his wrath, and take an enemy

into his bosom, and establish such an amity as can never more be

broken, but to rest in his love, and to joy over him with singing, as

it is, Zeph. 3: 17, this must be a most excellent and efficacious

thing.

4. Christ's being a Mediator of reconciliation, implies the ardent love

and large pity that filled his heart towards poor sinners. For he does

not only mediate by way of entreaty, going betwixt both, and persuading

and begging peace; but he mediates, (as you have heard) in the capacity

of a surety, by putting himself under an obligation to satisfy our

debts. O how compassionately did his heart work towards us, that when

he saw the arm of justice lifted up to destroy us, would interpose

himself, and receive the stroke, though he knew it would smite him

dead! Our Mediator, like Jonah his type, seeing the stormy sea of God's

wrath working tempestuously, and ready to swallow us up, cast in

himself to appease the storm. I remember how much that noble act of

Marcus Curtius is celebrated in the Roman history, who being informed

by the oracle, that the great breach made by the earthquake could not

be closed, except something of worth were cast into it, heated with

love to the commonwealth, he went and cast in himself. This was looked

upon as a bold and brave adventure. But what was this to Christ?

5. Christ being a mediator betwixt God and man, implies as the witness

of his person, so his authoritative call to undertake it. And indeed

the Father, who was the wronged person, called him to be the umpire and

arbitrator, trusting his honour in his hands. Now Christ was invested

with this office and power virtually, soon after the breach was made by

Adam's fall; for we have the early promise of it, Gen. 3: 15. Ever

since, till his incarnation, he was a virtual and effectual Mediator;

and, on that account, he is called, "the Lamb slain from the beginning

of the world," Rev. 13: 8. And actually, from the time of his

incarnation. But having discussed this more largely in a former

discourse, I shall dismiss it here, and apply myself to the third thing

proposed, which is,

Thirdly, How it appears that Jesus Christ is the true and only Mediator

betwixt God and men. I reply, it is manifest he is so,

1. Because he, and no other, is revealed to us by God. And if God

reveal him, and no other, we must receive him, and no other as such.

Take but two scriptures at present, that in 1 Cor. 8: 5. "The heathen

have many gods, and many lords," i. e. many great gods, supreme powers

and ultimate objects of their worship; and lest these great gods should

be defiled by their immediate and unhallowed approaches to them, they

therefore invented heroes, demigods, intermediate powers, that they

were as agents, or lord mediators betwixt the gods and them, to convey

their prayers to the gods, and the blessings of the gods back again to

them. "But unto us (saith he) there is but one God, the Father, of whom

are all things, and we by him," i. e. one supreme essence, the first

spring and fountain of blessings, and one Lord, i. e. one Mediator, "by

whom are all things, and we by him." By whom are all things which come

from the Father to us, and by whom are all our addresses to the Father:

So Acts 4: 12. "Neither is there salvation in any other; for there is

none other name under heaven given among men whereby we must be saved."

No other name, i. e. no other authority, or rather, no other person

authorised under heaven, i. e. the whole world: for heaven is not here

opposed to earth, as though there were other intercessors in heaven

besides Christ: no, no, in heaven and earth God has given him, and none

but him, to be our Mediator. One sun is sufficient for the whole world;

and one Mediator for all men in the world. So that the scriptures

affirm this is he, and exclude all others.

2. Because he, and no other, is fit for, and capable of this office.

Who but he that has the divine and human nature united in his single

person, can be a fit day's-man to lay his hand upon both? Who but he

that was God, could support under such sufferings, as were, by divine

justice, exacted for satisfaction! Take person of the greatest spirit,

and put him an hour in the case Christ was in, when he sweat blood in

the garden, or uttered that heart-rending cry upon the cross, and he

had melted under it as a moth.

3. Because he is alone sufficient to reconcile the world to God by his

blood, without accessions from any other. The virtue of his blood

reached back as far as Adam, and reaches forward to the end of the

world; and will be as fresh, vigorous, and efficacious then, as the

first moment it was shed. The sun makes day before it actually rises,

and continues day sometimes after it is set: so do does Christ, who is

the same yesterday, to-day, and forever; so that he is the true and

only Mediator betwixt God and men: no other is revealed in scripture;

no other is sufficient for it; no other needed beside him.

Fourthly, The last thing to be explained is, in what capacity he

executed his mediatory work.

About which we affirm, according to scripture, that he performs that

work as God-man, in both natures. Papists, in denying Christ to act as

mediator, according to his divine nature, do at once spoil the whole

mediation of Christ of all its efficacy, dignity and value, which arise

from that nature, which they deny to co-operate, and exert its virtue

in his active and passive obedience. They say, the apostle, in my text,

distinguishes the Mediator from God, in saying, "there is one God and

one Mediator." We aptly reply, that the same Apostle distinguishes

Christ from man, Gal. 1: 1. "Not by man, but by Jesus Christ." Does it

thence follow that Christ is not true man? Or that according to his

divine nature only, he called Paul? But what need I stay my reader

here; Had not Christ, as Mediator, power to lay down his life, and

power to take it up again? John 10: 17,18. Had he not, as Mediator, all

power in heaven and earth to institute ordinances, and appoint

officers? Matt. 28: 18. To baptise men with the Holy Ghost and fire?

Matt. 3: 11. To keep those his Father gave him in this world? John 17:

12. To raise up the saints again in the last day? John 6: 54. Are

these, with many more I might name, the effects of the mere human

nature? Or, were they not performed by him as God-man? And besides, how

could he, as Mediator, be the object of our faith, and religious

adoration, if we are not to respect him as God-man? But I long now to

be at the application of this: and the first inference from it, is

this,

Inference 1. That it is a dangerous thing to reject Jesus Christ the

only Mediator betwixt God and man. Alas! there is no other to interpose

and screen thee from the devouring fire, the everlasting burnings! O it

is a fearful thing to fall into the hands of the living God! And into

his hands you must needs fall, without an interest in the only

Mediator. Which of us can dwell with devouring fire? Who can endure the

everlasting burnings? Isa. 33: 14. You know how they singed and

scorched the green tree, but what would they do to the dry tree? Luke

23: 31. Indeed, if there were another plank to save after the

shipwreck; any other way to be reconciled to God, besides Jesus the

Mediator, somewhat might be said to excuse this folly; but you are shut

up to the faith of Christ, as to your last remedy, Gal. 3: 23. You are

like starving beggars, that are come to the last door. O take heed of

despising, or neglecting Christ! If so, there's none to intercede with

God for you; the breach betwixt him and you can never be composed. I

remember, here, the words of Eli, to his profane sons, who caused men

to abhor the offerings of the Lord, 1 Sam. 2: 25. "If one man sin

against another, the judge shall judge him; but if a man sin against

the Lord, who shall entreat for him?" The meaning is, common trespasses

betwixt men, the civil magistrate takes cognisance of it, and decides

the controversy by his authority, so that there is an end of that

strife; but if man sin against the Lord, who shall entreat or arbitrate

in that case? Eli's sons had despised the Lord's sacrifices, which were

sacred types of Christ, and the stated way that men had then to act

faith on the Mediator in. Now, (saith he) if a man thus sin against the

Lord, by despising Christ shadowed out in that way, who shall entreat

for him? What hope, what remedy remains?

I remember, it was the saying of Luther, and he spake it with deep

resentment, Nolo Deum absolutum, "I will have nothing to do with an

absolute God," i.e. with God without a Mediator. thus the devils have

to do with God: but will ye, in whose nature Christ is come, put

yourselves into their state and case? God forbid!

Inf. 2. Hence also be informed, how great an evil it is to join any

other Mediators, either of reconciliation, or meritorious intercession

with Jesus Christ. O this is a horrid sin, and that which both pours

the greatest contempt upon Christ, and brings the surest and sorest

destruction upon the sinner! I am ashamed my pen should English what

mine eyes have seen in the writings of Papists, ascribing as much, yea,

more to the mediation of Mary than to Christ, with no less than

blasphemous impudence, thus commenting upon scripture: "What is that

which the Lord saith, I have trod the wine-press alone, and of the

people there was no man with me? true Lord, there was no man with thee,

but there was a woman with thee, who received all these wounds in her

heart which thou receivedst in thy body." I will not blot my paper with

more of this, but refer the learned reader as under, where he may (if

he have a mind to see more) be informed not only what blasphemy hath

dropped from single pens, but even from councils, to the reproach of

Jesus Christ, and his blood.

How do they stamp their own sordid works with the peculiar dignity and

value of Christ's blood; and therein seek to enter at the gate which

God has shut to all the worlds because Jesus Christ the prince entered

in thereby, Ezek. 44: 2, 3. He entered into heaven in a direct

immediate way, even in his own name, and for his own sake; this gate,

saith the Lord, shall be shut to all others; and I wish men would

consider it, and fear, lest while they seek entrance into heaven at the

wrong door, they do not for ever shut against themselves, the true and

only door of happiness.

Inf. 3. If Jesus Christ be the only Mediator of reconciliation betwixt

God and men; then reconciled souls should thankfully ascribe all the

peace, favours, and comforts they have from God, to their Lord Jesus

Christ. Whenever you have had free admission, and sweet entertainment

with God in the more public ordinances, or private duties of his

worship; when you have had his smiles, his seals, and with hearts

warmed with comfort, are returning from those duties, say, O my soul,

thou mayest thank thy good Lord Jesus Christ for all this! had not he

interposed as a Mediator of reconciliation, I could never have had

access to, or friendly communion with God to all eternity.

Immediately upon Adam's sin, the door of communion with God was locked,

yea, chained up, and no more coming nigh the Lord: not a soul could

have any access to him, either in a way of communion in this world, or

of enjoyment in that to come. It was Jesus the Mediator that opened

that door again, and in him it is that we have boldness, and access

with confidence, Eph. 3: 12. "We can now come to God by a new and

living way, consecrated for us through the vail, that is to say, his

flesh," Heb. 10: 20. The vail had a double use, as Christ's flesh

answerable has: it hid the glory of the Sanctum Sanctorum, and also

gave entrance into it. Christ's incarnation rebates the edge of the

divine glory and brightness, that we may be able to bear it and

converse with it; and it gives admission into it also. O thank your

dear Lord Jesus for your present and future heaven! these are mercies

which daily emerge out of the ocean of Christ's blood, and come

swimming in it to our doors. Blessed be God for Jesus Christ!

Inf. 4. If Jesus Christ is the true and only Mediator, both of

reconciliation and meritorious intercession betwixt God and men, how

safe and secure then is the condition and state of believers? Surely,

as his mediation, by sufferings, has fully reconciled, so his

mediation, by intercession, will everlastingly maintain that state of

peace betwixt them and God, and prevent all future breaches. "Being

justified by faith, we have peace with God, through our Lord Jesus

Christ," Rom. 5: 1. It is a firm and lasting peace, and the Mediator

that made it, is now in heaven to maintain it for ever, and prevent new

jars, Heb. 9: 24. "There to appear in the presence of God for us;"

according to the custom of princes and states, who, being confederated,

have their agents residing in each others courts, who upon all

occasions appear in the presence of the prince, in the name and behalf

of those whom they represent, and negotiate for.

And here it is proper to reflect upon the profound and incomprehensible

wisdom of God, who has made an advantage to us, even out of our sin and

misery. Come, see and adore the wisdom of our God, that has so

improved, reduced, and disposed the fall of Adam, as to make a singular

advantage thereby to advance his offspring to a better state! It was

truly said by one of the ancients upon this account, "That Job was a

happier man on the dunghill, than Adam was in paradise". His holiness

indeed was perfect, his happiness was great: but neither of them

permanent and indefeasible, as our happiness by the Mediator is. So

that, in the same sense some divines call Judas's treasons foelix

scelus, a happy wickedness: we may call Adam's fall, foelix lapsus, a

happy fall, because ordered and over-ruled by the wisdom of God, to

such an advantage for us. And to that purpose Austin somewhere sweetly

speaks, "O how happily did I fall in Adam, who rose again more happy in

Christ!" Thus did the Lord turn a poison into an antidote, thus did

that dreadful fall make way for a more blessed and fixed state. Now are

we so confirmed, fixed, and established in Christ, by the favour of

God, that there can be no more such fatal breaches, and dreadful jars

betwixt God and his reconciled ones for ever. The bone that is well

set, is stronger where it is knit, than it was before. blessed be God

for Jesus Christ!

Inf. 5. Did Jesus Christ interpose betwixt us and the wrath of God, as

a Mediator of reconciliation? did he rather chose to receive the stroke

upon himself, than to see us ruined by it? How well then does it become

the people of God, in a thankful sense of this grace, to interpose

themselves betwixt Jesus Christ and the evils they see like to fall

upon his name and interest in the world? O that there were but SUCH a

heart in the people of God! I remember it is a saving of Jerome, when

he heard the revilings and blaspheming of many against Christ, and his

precious truths, "O (said he) that they would turn their weapons from

Christ to me, and be satisfied with my blood!" And much to the same

sense is that sweet one of Bernard, "Happy were I, if God would

vouchsafe to use me as a shield." And David could say, "The reproaches

of them that reproached thee, fell on me, Psal. 69: 9. Ten thousand of

our names are nothing to Christ's name: his name is "kalon onoma", a

worthy name; and no man that gives up his name as a shield to Christ,

but shall thereby secure and increase the true honour of it. And though

wicked men, for the present may bespatter them, yet Jesus Christ will

take it out of the dirt, (as one speaks), wipe it clean, and give it us

again. Oh, it is the least one can do, to interpose ourselves and all

that is dear to us, betwixt Christ and the wrath of men, when he (as

you hear) interposed himself betwixt you and the eternal wrath of God!

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Sermon 9. The first Branch of Christ's Prophetical Office, consisting in the

Revelation of the Will of God.

Acts 3: 22.

A prophet shall the Lord your God raise up unto you of your brethren,

like unto me; him shall ye hear in all things whatsoever he shall say

unto you.

Having, in the former discourses, shown you the solemn preparations,

both on the Father's part, and on the Son's, for the blessed design of

reconciling us by the meritorious mediation of Christ: and given you a

general prospect of that his mediation, in the firmer sermon; method

now requires, that I proceed to show how he executes this his

mediation, in the discharge of his blessed offices of Prophet, Priest

and King.

His prophetical office consists of two parts; one external, consisting

in a true and full revelation of the will of God to men, according to

John 17: 6. "I have manifested thy name to the men thou gavest me." The

other in illuminating the mind, and opening the heart to receive and

embrace that doctrine. The first part is contained in the words before

us; "A prophet shall the Lord your God raise up," &c.

Which words are those of Moses, recorded in Deut. 18: 15. And here, by

Peter, pertinently applied to Christ, to convince the incredulous Jews,

that he is the true and only Messiah, and the great Prophet of the

church; whose doctrine it was highly dangerous to condemn, though out

of the mouths of such (otherwise contemptible) persons as he and John

were. And it is well observed by Calvin, he singles out this testimony

of Moses, rather than any other, because of the great esteem they had

for Moses, and his writings, beyond any others. Now in the words

themselves are two general parts.

First, Christ, according to the prophetical office, described.

Secondly, Obedience to him, as such a prophet, strictly enjoined.

First, You have here a description of Christ in his prophetical office;

"A prophet shall the Lord your God raise up unto you of your brethren,

like unto me." Where Christ is described,

1. By his title, Prophet, and that, princeps prophetarum, the prince of

the prophets, or the great and chief shepherd, as he is stiled, Heb.

13: 10. 1 Pet. 5: 4. It belongs to a prophet to expound the law,

declare the will of God, and foretell things to come: all these meet,

and that, in a singular and eminent manner, in Christ our prophet,

Matth. 5: 21, &c. John 1: 18. 1 Pet. 1: 11.

2. He is described by his type; a prophet like unto Moses, who therein

typified and prefigured him. But is it not said of Moses, in Deut. 34:

10. "that there arose not a prophet since in Israel, like unto Moses,

whom the Lord knew face to face?" True, of mere men there never arose

so great a prophet in Israel, as Moses was, either in respect of his

familiarity with God, or of his miracles which he wrought in the power

of God: but Moses himself was but a star to this sun. However, in these

following particulars, Christ was like him. He was a prophet that went

between God and the people, carried God's mind to them, and returned

theirs to God, they not being able to hear the voice of God

immediately, Deut. 18: 16, 17. "According to all that thou desires of

the Lord thy God in Horeb, in the day of the assembly, sayings Let me

not again hear the voice of the Lord my God, neither let me see this

great fire any more, that I die not." And upon this their request, God

makes the promise which is cited in the text; verse 17, 18. "They have

well spoken that which they have spoken. I will raise them up a prophet

like unto thee," &c. Moses was a very faithful prophet, precisely

faithful, and exact in all things that God gave him in charge, even to

a pin of the tabernacle. "Moses verily was faithful in all his house,

as a servant, for a testimony of those things which were to be spoken

after: but Christ as a Son over his own house," Heb. 3: 5, 6. Again,

Moses confirmed his doctrine by miracles, which he wrought in the

presence, and to the conviction of gainsayers. Herein, Christ our

Prophet is also like unto Moses, who wrought many, mighty, and

uncontrolled miracles, which could not be denied, and by them confirmed

the gospel which he preached. Lastly, Moses was that prophet which

brought God's Israel out of literal Egypt, and Christ his out of

spiritual Egypt, whereof that bondage was a figure. Thus he is

described by his likeness to Moses, his type.

3. He is described by his stock and original, from which, according to

his flesh, he sprang; "I will raise him up from among thy brethren. Of

Israel, as concerning the flesh, Christ came," Rom. 9: 5. And "it is

evident that our Lord sprang out of Judah," Heb. 7: 14. He honoured

that nation by his nativity. Thus the prophet is described.

Secondly, Here is a strict injunction of obedience to this Prophet, Him

shall ye hear in all things, &c. By hearing, understand obedience. So

words of sense are frequently put in scripture, to signify those

affections that are moved by, and use to follow those senses. And this

obedience is required to be yielded to this prophet only, and

universally, and under great penalties. It is required to be given to

him only, for so [him] in the text must be understood, as exclusive of

all others. It is true, we are commanded to obey the voice of his

ministers, Heb. 13: 17. But still it is Christ speaking them, by whom

we pay our obedience: He that heareth you, heareth me: We obey them in

the Lord, i.e. commanding or forbidding in Christ's name and authority.

So when God said, Deut. 6: 13, ["Thou shalt serve him,"] Christ

expounds it exclusively, Matth. 4: 10. "Him only shalt thou serve." He

is the only Lord, Jude 4. and therefore to him only our obedience is

required. And as it is due to him only, so to him universally; "Him

shall ye hear in all things:" his commands are to be obeyed, not

disputed. A judgement of discretion indeed is allowed to Christians, to

judge whether it be the will of Christ or no. We must "prove what is

that holy, good, and acceptable will," Rom. 12: 2. "His sheep hear his

voice, and a stranger they will not follow: they know his voice, but

know not the voice of strangers," John 10: 4, 5. But when his will is

understood and known, we have no liberty of choice, but are concluded

by it, be the duty commanded never so difficult, or the sin forbidden

never so tempting: and this is also required severely, under penalty of

being destroyed from among the people, and of God's requiring it at our

hands, as it is in Deut. 18, i.e. of revenging himself in the

destruction of the disobedient. Hence the observation.

Doct. That Jesus Christ is called and appointed by God to be

the great Prophet and teacher of the Church.

He is anointed to preach good tidings to the meek, and sent to bind up

the broken hearted, Isa. 61: 1. When he came to preach the gospel among

the people, then was this scripture fulfilled, Matt. 11: 27. "Yea, all

things are delivered him of his Father; so as no man knoweth whom the

Father is, but the Son, and he to whom the Son will reveal him." All

light is now collected into one body of light, the Sun of

righteousness; and he "enlighteneth every man that comets into the

world," John 1: 9. And though he dispensed knowledge variously, in

times past, speaking in many ways and divers manners, to the fathers;

yet now the method and way of revealing the will of God to us is fixed

and settled in Christ: In these last times he has spoken to us by his

Son

Twice has the Lord solemnly sealed him to this office, or approved and

owned him in it, by a miraculous voice from the most excellent glory,

Matth. 3: 17 and Matth. 17: 5.

In this point there are two things doctrinally to be discussed and

opened, viz. What Christ's being a Prophet to the church implies: and

how he executes and discharges this his office.

First, What is implied in Christ's being a Prophet to the church: And

it necessarily imports these three things.

1. The natural ignorance and blindness of men in the things of God.

This shows us that "vain man is born as the wild ass's colt." the world

is involved in darkness: The people sit as in the region and shadow of

death till Christ arise upon their souls, Matt. 4: 15, 16,17. It is

true, in the state of innocence man had a clear apprehension of the

will of God, without a Mediator: but now that light is quenched in the

corruption of nature, "and the natural man receiveth not the things of

God," 1 Cor. 2: 14. These things of God are not only contrary to

corrupt and carnal reason, but they are also above right reason. Grace

indeed uses nature, but nature can do nothing without grace. The mind

of a natural man has not only a native blindness, by reason whereof it

cannot discern the things of the Spirit, but also a natural enmity,

Rom. 8: 7, and hates the light, John 3: 19, 20. So that until the mind

be healed, and enlightened by Jesus Christ, the natural faculty can no

more discern the things of the Spirit, than the sensitive faculty can

discern the things of reason. The mysteries of nature may be discovered

by the light of nature; but when it comes to supernatural mysteries,

there, omnis Platonicorum caligavit subtilitus, as Cyprian somewhere

speaks, the most subtle, searching, penetrating wit and reason, is at a

loss.

2. It implies the divinity of Christ, and proves him to be true God,

forasmuch as no other can reveal to the world, in all ages, the secrets

that lay hid in the heart of God, and that with such convincing

evidence and authority. He brought his doctrine from the bosom of His

Father; John 1: 18. "The only begotten Son, Who is in the bosom of the

Father, he has revealed him." The same words which his Father gave him

he has given us, John 17: 8. He spake to us that which he had seen with

his Father, John 8: 38. What man can tell the bosom-counsels and

secrets of God? Who but he that eternally lay in that bosom can expound

them?

Besides, other prophets had their times assigned them to rise, shine,

and set again by death, Zech. 1: 5. "Your fathers, where are they? And

do the prophets live for ever?" But Christ is fixed and perpetual sun,

that gives light in all ages of the world: for he is "the same

yesterday, today, and for ever," Heb. 13: 8. Yea, and the very beams of

his divinity shone with awfulness upon the hearts of them that heard

him; so that his very enemies were forced to acknowledge, that, "never

any man spake like him," John 7: 46.

3. It implies Christ to be the original and fountain of all that light

which is ministerially diffused up and down the world by men. Ministers

are but stars, which shine with a borrowed light from the sun: so

speaks the apostle, 2 Cor. 3: 6, 7. "For God, who commanded the light

to shine out of darkness, has shined into our hearts, to give the light

of the knowledge of the glory of God, in the face of Jesus Christ."

Those that teach men, must be first taught by Christ. All the prophets

of the Old, and all the prophets, pastors, and teachers of the

New-Testament, have lighted their candles at his torch: it was Christ

that "gave them a mouth and wisdom," Luke 21: 15. What Paul received

from the Lord, he delivered to the church, 1 Cor. 11: 23 Jesus Christ

is the chief Shepherd, 1 Pet. 5: 4. and all the under-shepherds receive

their gifts and commissions from him. These things are manifestly

implied in Christ's prophetical office.

Secondly, We shall next enquire how he executes and discharges this his

office, or how he enlightens and teacheth men the will of God. And this

he has done variously, gradually, plainly, powerfully, sweetly, purely,

and fully.

1. Our great Prophet has revealed unto men the will of God variously;

not holding one even and constant tenor in the manifestations of the

Father's will, but as the apostle speaks, "polumeros kai polutropos",

at sundry times, and in divers manners, Heb. 1: 1. Sometimes he taught

the church immediately, and in his own person, John 18: 20. He declared

God's righteousness in the great congregation, Psal. 22: 22. And

sometimes mediately, by his ministers and officers, deputed to that

service by him. So he dispensed the knowledge of God to the church

before his incarnation; it was Christ that in the time, and by the

ministry of Noah, went and preached to the spirits in prison, as it is

1 Pet. 3: 19, that is, to men and women then alive, but now separated

from the body, and imprisoned in hell for their disobedience. And it

was Christ that was with the church in the wilderness, instructing and

guiding them by the ministry of Moses and Aaron, Acts 7: 37, 38; and so

he has taught the church since his ascension. He cannot now be

personally with us, having other business to do for us in heaven; but,

however, he will not be wanting to teach us by his officers, whom, for

that end, he has set and appointed in the church, Eph. 4: 11, 12.

2. He has dispensed his blessed light to the church gradually. The

discoveries of light have been "polumeros", that is, in many parts or

parcels; sometimes more obscure and cloudy; as to the Old- Testament

believers, by visions dreams, Urim, Thummim, vocal oracles, types,

sacrifices, &c. which, though comparatively, were but a weak glimmering

light, and had no glory compared to that which now shines, 2 Cor. 3: 7,

8, 9, 10, 11. yet it was sufficient for the instruction and salvation

of the elect in those times, but now is light sprung up gloriously in

the gospel-dispensation: "And we all with open face, behold as in a

glass, the glory of the Lord." It is to us not a twilight, but the

light of a perfect day; and still is advancing in the several ages of

the world. I know more (saith Luther) than blessed Austin knew; and

they that come after me, will know more than I know.

3. Jesus Christ, our great Prophet, has manifested to us the will of

God plainly and perspicuously. When he was on earth himself, he taught

the people by parables, and "without a parable he spake nothing," Matt.

13: 3, 4. He clothed sublime and spiritual mysteries in earthly

metaphors, bringing them thereby to the low and dull capacities of men,

speaking so familiarly to the people about them, as if he had been

speaking earthly things to them, John 3: 12. And so (according to his

own example) would he have his ministers preach, "using great plainness

of speech," 2 Cor. 3: 12. and by manifestation of the truth,

"commending themselves to every man's conscience," 1 Cor. 4: 2. Yet not

allowing them to be rude and careless in expression, pouring out

undigested, crude, immethodical words; no, a holy serious, strict, and

grave expression befits the lips of his ambassadors: and who ever spake

more weightily, more logically, persuasively than that apostle, by

whose pen Christ has admonished us to beware of vain affections and

swelling words of vanity? But he would have us stoop to the

understandings of the meanest, and not give the people a comment darker

than the text; he would have us rather pierce their ears, than tickle

their fancies; and break their hearts than please their ears. Christ

was a very plain preacher.

4. Jesus Christ discovered truth powerfully, speaking "as one having

authority, and not as the Pharisees," Matt. 7: 29. They were cold and

dull preachers, their words did even freeze betwixt their lips; but

Christ spake with power; there was heat as well as light in his

doctrine: and so there is still, though it be in the mouth of poor

contemptible men, 2 Cor. 10: 4. "The weapons of our warfare are not

carnal, but mighty through God, to the casting down of strongholds: it

is still quick and powerful, sharper than a two edged sword; and

piercing, to the dividing asunder of soul and spirit, and of joints and

marrow," Heb. 4: 12. The blessed apostle imitated Christ; and being

filled with his spirit, spake home and freely to the hearts of men. So

many words, so many claps of thunder, (as ones said of him) which made

the hearts of sinners shake and tremble in their breasts. All faithful

and able ministers are not alike gifted in this particular; but,

surely, there is a holy seriousness and spiritual grace and majesty in

their doctrine, commanding reverence from their hearers.

5. This Prophet, Jesus Christ, taught the people the mind of God in a

sweet, affectionate, and taking manner; his words made their hearts

burn within them, Luke 24: 32. It was prophesied of him, Isa. 42: 2.

"He shall not cry, nor lift up, nor cause his voice to be heard on

high. A bruised reed he shall not break, and smoking flax he shall not

quench. He knew how to speak word in season to the weary soul," Isa.

61: 1. "He gathered the Lambs with his arms, and gently led those that

were with young," Isa. 4: 11. How sweetly did his words slide to the

melting hearts about him! he drew with cords of love, with the bands of

a man: he discouraged none, upbraided none that were willing to come to

him: his familiarity and free condescensionds to the most vile and

despicable sinners, were often made the matter of his reproach. Such is

his gentle and sweet carriage to his people, that the church is called

the Lamb's wife, Rev. 19: 7.

6. He revealed the mind of God purely to men; his doctrine had not the

least dash of error to debase it; his most enviously observant hearers

could find nothing to charge him with: he is "the faithful and true

witness," Rev. 1: 5, and he has commanded his ministers to preserve the

simplicity and purity of the gospel, and not to blend and sophisticate

it, 2 Cor. 4: 2.

7. And lastly, He revealed the will of God perfectly and fully, keeping

back nothing needful to salvation. So he tells his disciples, John 15:

15. "All things that I have heard of my Father, I have made known unto

you." He was "faithful as a Son over his own house," Heb. 3: 6. Thus

you have a brief account of what is implied in this part of Christ's

prophetical office, and how he performed it.

Inference 1. If Jesus Christ, who is now passed into the heavens, be

the great Prophet and Teacher of the church; hence we may justly infer

the continual necessity of a standing ministry of the church: for by

his ministers he now teacheth us, and to that intent has fixed them in

the church, by a firm constitution, there to remain to the end of the

world, Matt. 28: 20. He teacheth men more personally, but

ministerially. His ministers supply the want of his personal presence,

2 Cor. 5: 10. "We pray you in Christ stead." These officers he gave the

church at his ascension, i.e. when he ceased to teach them any longer

with his own lips; and so set them in the church that their succession

shall never totally fail: for so the word "etheto", he has set, 1 Cor.

12: 28. plainly implies. They are set by a sure establishment, a firm

and unalterable constitution, even as the times and seasons, which the

Father hath put ["etheto"] in his own power: it is the same word, and

it is well they are so firmly set and fixed there; for how many

adversaries in a}I ages have endeavoured to shake the very office

itself? pretending that it is needless to be taught by men, and

wresting such scriptures as these to countenance their error, Joel 2:

28, 29, "I will pour out my Spirit upon all flesh: and your sons and

daughters shall prophesy," &c. And Jer. 31: 34. "These shall teach no

more every man his neighbour, and every man his brother, saying, Know

the Lord; for they shall all know me from the least of them to the

greatest of them." As to that of Joel, it is answered, That if an

Old-Testament prophecy may be understood according to a New-Testament

interpretation, then that prophecy does no way oppose, but confirm the

gospel ministry. How the apostle understood the prophet in that his

prophecy, may be seen in Acts 2: 17, when the Spirit was poured out on

the day of Pentecost upon the apostles. And surely he must be a

confident person indeed, that thinks not an apostle to be as good an

expositor of the prophet, as himself. And for that in Jer. 31 we say,

1. That if it conclude against ministerial teachings, it must equally

conclude against Christian conferences.

2. We say that cannot be the sense of one scripture which contradicts

the plain sense of other scriptures: but so this would, Eph. 4: 11,12.

1 Cor. 12: 28.

3. And we say, the sense of that text is not negative, but comparative.

Not that they shall have no need to be taught any truth, but no such

need to he taught the first truths: That there is a God, and who is

this true God: They shall no more teach every "man his brother, saying,

allow the Lord! for they shall all "know me." To conclude, God has

given ministers to the church for the work of conversion and

edification, "till we all come into the unity of the faith, to a

perfect man," Eph. 4: 11, 12. So that when all the elect are converted,

and all those converts become perfect men; when there is no error in

judgement or practice, and no seducer to cause it, then, and not till

then, will a gospel ministry be useless. But (as it is well observed)

there is not a man that opposes a gospel ministry, but the very being

of that man is a sufficient argument for the continuance of it.

Inf. 2. If Christ be the great Prophet of the church, and such a

Prophet; then it follows, that the weakest Christians need not be

discouraged at the dullness and incapacity they find in themselves: for

Christ is not only a patient and condescending teacher, but he can

also, as he has often done, reveal that to babes, which is hid from the

wise and learned, Matth. 11: 25. "The testimonies of the Lord are sure,

making wise the simple," Psal. 19: 7. Yea, and such as you are, the

Lord delights to choose, that his grace may be the more conspicuous in

your weakness, 1 Cor. 1: 26, 27. You will have nothing of your own to

glory in; you will not say, as a proud wretch once said, Ego et Deus

meus; "I and my God did this." Jesus Christ affects not social glory,

he will not divide the praise with any. Well then, be not discouraged;

others may know more, in other things than you, but you are not

incapable of knowing so much as shall save your souls, if Christ will

be your teacher, in other knowledge they excel you: but if ye know

Jesus Christ, and the truth as it is in him, one drop of your knowledge

is worth a whole sea of their gifts: one truth sucked in faith and

prayer from the breast of Christ is better than ten thousand dry

notions beaten out by racking the understanding. It is better in kind,

the one being but natural, the other super natural, from the saving

illuminations and inward teachings of the Spirit: and so is one of

those better things that accompany salvation. It is better in respect

of effects; other knowledge leaves the heart as dry, barren, and

unaffected, as if it had its seat in another man's head; but that

little you have been taught of Christ, sheds down its gracious

influence upon your affections, and slides sweetly to your melting

hearts. So that as one "preferred the most despicable work of a plain

rustic Christian, before all the triumphs of Alexander and Caesar;"

much more ought you so prefer one saving manifestation of the Spirit,

to all the powerless illuminations of natural men.

Inf. 3. If Christ be the great Prophet and teacher of the church; it

follows, That prayer is a proper mean for the increase of knowledge:

Prayer is the golden key that unlocks that treasure. When Daniel was to

expound that secret which was contained in the king's dream, about

which the Chaldean magicians had racked their brains to no purpose;

what course does Daniel take? Why, "he went to his house, (saith the

text, Dan. 2: 17, 18) and made the thing known to Hananiah, Michael,

and Azariah his companions; that they would desire mercies of the God

of heaven concerning his secret." And then was the secret revealed to

Daniel. Luther was wont to say, "Three things made a divine;

meditation, temptation, and prayer." Holy Mr. Bradford was wont to

study upon his knees. Those truths that are got by prayer, leave an

unusual sweetness upon the heart. If Christ be our teacher, it becomes

all his saints to be at his feet.

Inf. 4. If Christ be the great Prophet and teacher of the church, We

may thence discern and judge of doctrines, and it may serve us as a

test to try then by. For such as Christ is, such are the doctrines that

flow from him; every error pretends to derive itself from him; but as

Christ was holy, humble, heavenly, meek, peaceful, plain and simple,

and in all things alien, yea, contrary to the wisdom of the world, the

gratifications of the flesh, such are the truths which he teacheth.

They have his character and image engraven on them. Would you know then

whether this or that doctrine be from the Spirit of Christ or no?

Examine the doctrine itself by this rule. And whatsoever doctrine you

find to encourage and countenance sin, to exalt self, to be

accommodated to earthly designs and interests, to wrap and bend to the

humours and lusts of men; in a word, what doctrine soever directly, and

as a proper cause makes them that profess it carnal, turbulent, proud,

sensual, &c. you may safely reject it, and conclude this never came

from Jesus Christ. The doctrine of Christ is after godliness; his truth

sanctifies. There is a Gustus spirituals judicii, a spiritual taste, by

which those that have their senses exercised, can distinguish things

that differ. "The spiritual man judgeth all things," 1 Cor. 2: 15. "His

ear tries words, as his mouth tasteth meats," Job 34: 3. Swallow

nothing (let it come never so speciously) that has not some relish of

Christ and holiness in it. Be sure, Christ never revealed any thing to

men, that derogates from his own glory, or prejudices and obstructs the

ends of his own death.

Inf. 5. And as it will reeve us for a test of doctrines, so it serves

for a test of ministers; and hence you may judge who are authorised and

sent by Christ the great Prophet, to declare his will to men. Surely

those whom he sends have his Spirit in their hearts, as well as his

words in their mouths. And according to the measures of grace received,

they faithfully endeavour to fulfil their ministry for Christ, as

Christ did for his Father: "As my Father has sent me (saith Christ) so

send I you," John 20: 21. They take Christ for their pattern in the

whole course of their ministration, and are such as sincerely endeavour

to imitate the great Shepherd, in these six particulars following:

1. Jesus Christ was a faithful Minister, the "faithful and true

witness," Rev. 1: 5. He declared the whole mind of God to men. Of him

it was prophetically said, Psal. 40: 10. "I have not hid thy

righteousness within my heart; I have declared thy faithfulness, and

thy salvation; I leave not concealed thy lovingkindness and thy truth

from the great congregation." To the same sense, and almost in the same

words, the apostle Paul professed, in Acts 20: 20. "I have kept back

nothing that was profitable unto you; and ver. 35. "I have shewed you

all things." Not that every faithful minister does in course of his

ministry, anatomise the whole body of truth, and fully expound and

apply each particular to the people: No, that is not the meaning, but

of those doctrines which they have opportunity of opening, they do not

out of fear, or to accommodate and secure base low ends, with hold the

mind of God, or so corrupt and abuse his words, as to subject truth to

their own, or other men's lusts: "They preach not as pleasing men, but

God," 1 Thess. 2: 4. "For if we yet please men, we cannot be the

servants of Christ," Gal. 1: 10. Truth must be spoken, though the

greatest on earth be offended.

2. Jesus Christ was a tender-hearted Minister, full of compassion to

souls. He was sent to bind up the broken in heart, Isa. 61: 1. He was

full of bowels to poor sinners. "He grieved at the hardness of men's

hearts, Mark 3: 5. He mourned over Jerusalem, "and said, O Jerusalem,

Jerusalem! how oft would I have gathered thy children, as a hen gathers

her brood under her wings!" Matth. 23: 27. His bowels yearned when he

saw the multitude, as sheep having no shepherd, Matth. 9: 37. These

bowels of Christ must be in all the under shepherds. "God is my

witness, (saith one of them) how greatly I long after you all, in [or

after the pattern of] the bowels of Christ Jesus," Phil. 1: 8. He that

shows a hard heart, unaffected with the dangers and miseries of souls,

can never show a commission from Christ to authorise him for

ministerial work.

3. Jesus Christ zeal a laborious painful Minister, he put a necessity

on himself to finish his work in his day; a work infinitely great, in a

very little time; John 9: 4. "I must work the works of him that sent

me, while it is day: the night comets, when no man can work." O how

much work did Christ do in a little time on earth! "He went about doing

good," Acts 10: 38. He was never idle. When he sits down at Jacob's

well, to rest himself, being weary, presently he falls into his work,

preaching the gospel to the Samaritaness. In this must his ministers

resemble him; "striving according to his working, that worketh in them

mightily" Col. 1: 28, 29. An idle minister seems to be a contradictions

in adjecto; as who should say, a dark light.

4. Jesus Christ delighted in nothing more than the success of his

ministry; to see the work of the Lord prosper in his hand, this was

meat and drink to him. When the seventy returned, and reported the

success of their first embassy, "Lord, even the devils are subject to

us through thy name!" "Why, (saith Christ) I beheld Satan fall as

lightning from heaven." As if he had said, You tell me no news, I saw

it when I sent you out at first: I knew the gospel would make work

where it came. "And in that hour Jesus rejoiced in spirit," Luke 10:

17, 18, 21. And is it not so with those sent by him? do not they value

the success of their ministry at a high rate? It is not (saith one) the

expense, but the recoiling of our labours back again upon us, that

kills us. Ministers would not die so fast, nor be grey-headed so soon,

could they but see the travail of their souls. "My little children,

(saith Paul) of whom I travail again in birth, "palin odino", till

Christ be formed in you", Gal. 4: 19. As for those that have the name

of shepherds only, who visit the flock only once a year, about shearing

time; who have "the instruments of a foolish shepherd," (forcipes et

mulctra) the shears and pail, Zech. 11: 15, woeful will be their

condition at appearing of this great Shepherd.

5. Jesus Christ was a minister that lived up to his doctrine: his life

and doctrine harmonised in all things. He pressed to holiness in his

doctrine, and was the great pattern of holiness in his life, Matt. 11:

28 "Learn of me, I am meek and lowly." And such his ministers desire to

approve themselves, Phil. 4: 9. "What ye have heard, and seen in me,

that do." He preached to their eyes, as well as ears, His life was a

comment on his doctrine. They might see holiness acted in his life, as

well as sounded by his lips. He preached the doctrine, and lived the

application.

6. And lastly, Jesus Christ was a minister that minded and maintained

sweet, secret communion with God, for all his constant public labours.

If he had been preaching and healing all the day, yet he would redeem

time from his very sleep to spend in secret prayer; Matt. 14: 23. "When

he had sent the multitude away, he went up into a mountain apart to

pray, and was there alone." O blessed pattern! Let the keepers of the

vineyards remember they have a vineyard of their own to keep, a soul of

their own that must be looked after as well as other men's. Those that,

in these things, imitate Christ, are surely sent to us from him, and

are worthy of double honour: They are a choice blessing to the people.

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Sermon 10. The second Branch of Christ's Prophetical Office, consisting in the

Illumination of the Understanding.

Luke 24: 45.

Then opened he their understandings, &c.

Knowledge of spiritual things is well distinguished into intellectual

and practical: the first has its seat in the mind, the latter in the

heart. This latter, divines call a knowledge peculiar to saints; and,

in the apostle's dialect, it is "huperechon tes gnoseos Christou

Iesou", Phil. 3: 8. "The eminency, or excellency of the knowledge of

Christ."

And indeed, there is but little excellency in all those petty notions

which furnish the lips with discourse, unless by a sweet and powerful

influence they draw the conscience and will to the obedience of Christ.

Light in the mind is necessarily antecedent to the sweet and heavenly

motions and elevations of the affections: For the farther any man

stands from the light of truth, the farther he must needs be from the

heat of comfort. Heavenly quickening are begotten in the heart, while

the sun of righteousness spreads the beams of truth into the

understanding, and the soul sits under those its wings; yet all the

light of the gospel spreading and diffusing itself into the mind, can

never savingly open and change the heart, without another act of Christ

upon it; and what that is, the text informs you; "Then opened he their

understandings, that they might understand the scriptures".

In which words we have both an act of Christ upon the disciples'

understandings, and the immediate end and scope of that act.

1. Christ's act upon their understandings: He opened their

understandings. By understanding is not here meant the mind only, in

opposition to the heart, will, and affections, but these were opened by

and with the mind. The mind is to the heart, as the door to the house:

what comes in to the heart, comes in at the understanding, which is

introductive to it; and although truths sometimes go no farther than

the entry, never penetrate the hearts, yet, here, this effect is

undoubtedly included.

Expositors make this expression parallel to that in Acts 16: 14. "The

Lord opened the heart of Lydia." And it is well observed, that it is

one thing to open the scriptures, that is, to expound them, and give

the meaning of them, as Paul is said to do in Acts 18: 3, and another

thing to open the mind or heart, as it is here. There are, as a learned

man truly observes, two doors of the soul barred against Christ; the

understanding by ignorance; and the heart by hardness: both these are

opened by Christ. The former is opened by the preaching of the gospel,

the other by the internal operation of the Spirit. The former belongs

to the first part of Christ's prophetical office, opened in the

foregoing sermon: the latter, to that special internal part of his

prophetical office, to be opened in this.

And that it was not a naked act upon their minds only, but that their

hearts and minds did work in fellowship, being both touched by this act

of Christ, is evident enough by the effects mentioned, ver. 52, 53.

"They returned to Jerusalem with great joy, and were continually in the

temple, praising and blessing God." It is confessed, that before this

time Christ had opened their hearts by conversion; and this opening is

not to be understood simply, but secundum quid, in reference to those

particular truths, in which, till now, they were not sufficiently

informed, and so their hearts could not be duly affected with them.

They were very dark in their apprehensions of the death and

resurrection of Christ; and consequently their hearts were sad and

dejected about that which had befallen him, ver. 17. But when he opened

the scriptures and their understandings and hearts together, then

things appeared with another face, and they returned, blessing and

praising God.

2. Here is farther to be considered, the design and end of this act

upon their understandings: That they might understand the scriptures:

Where let it be marked, reader, that the teachings of Christ, and his

Spirit, were never designed to take men off from reading, and studying,

and searching the scriptures, as some vain notionists, have pretended,

opposing those things which are subordinated, but to make their studies

and duties the more fruitful, beneficial, and effectual to their souls:

or that they might this way receive the end or blessing of all their

duties. God never intended to abolish his Word, by giving his Spirit;

and they are true fanatics (as Calvin upon thus place calls them) that

think, or pretend so. By this means he would at once impart more light,

and make that they had before more operative and useful to them,

especially in such a time of need as this was. Hence we observe,

Doct. That the opening of the mind and heart, effectually to

receive the truths of God, is the peculiar prerogative and

office of Jesus Christ.

One of the great miseries under which lapsed nature labours, is

spiritual blindness. Jesus Christ brings that eye-salve which only can

cure it. Rev. 3: 18. "I counsel thee to buy of me eye-salve, that thou

mayest see." Those to whom the Spirit has applied it, can say, as it is

1 John 5: 20. "We know that the Son of God is come, and has given us an

understanding, that we may know him that is true; and we are in him

that is true, even in his Son Jesus Christ: this is the true God, and

eternal life.

"To the spiritual illumination of a soul, it suffices not that the

object be revealed, nor yet that man, the subject of that knowledge

have a due use of his own reason; but it is further necessary that the

grace and special assistance of the holy Spirit be superadded, to open

and mollify the heart, and so give it a due taste and relish of the

sweetness of spiritual truth." By opening the gospel, he reveals truth

to us, and, by opening the heart, in us. Now, though this cannot be

without that, yet it is much more excellent to have truth revealed in

us, than to us. This divines call praecipuum illud "apogelesma" muneris

prophetici; "the principal perfective effect of the prophetical

office," the special blessing promised in the new covenant, Heb. 8: 10.

"I will put my laws in their mind, and write them in their hearts."

For explication of this part of Christ's prophetical office, I shall as

in the former, show what is included in the opening of their

understanding, and by what acts Christ performs it. And,

First, Give you a brief account of what is included in this act of

Christ; take it in the following particulars.

1. It implies the transcendent nature of spiritual things, far

exceeding the highest flight and reach of natural reason. Jesus Christ

must by his Spirit open the understandings of men, or they can never

comprehend such mysteries. Some men have strong natural parts, and by

improvement of them are become eagle-eyed in the mysteries of nature.

Who more acute than the heathen sages? Yet, to them the gospel seemed

foolishness, 1 Cor. 1: 20. Austin confesses, that before his

conversion, he often felt his spirit swell with offence and contempt of

the gospel; and he despising it, said dedignabar esse parvulus; "he

scorned to become a child again." Bradwardine, that profound doctor,

learned usque ad stuporem, even to a wonder, professes that when he

read Paul's epistles, he condemned them, because in them he found not a

metaphysical wit. Surely, it is possible a man may, with Berengarius,

be able to dispute de omni scibili, of every point of knowledge; to

unravel nature from the cedar in Lebanon, to the hyssop on the wall;

and yet be as blind as a bat in the knowledge of Christ. Yes, it is

possible a man's understanding may be improved by the gospel, to a

great ability in the literal knowledge of it, so as to be able to

expound the scriptures orthodoxly, and enlighten others by them, as it

is Mat. 7: 22. The Scribes and Pharisees were well acquainted with the

scriptures of the Old Testament; yea, such were their abilities, and

esteem among the people for them, that the apostle stiles them the

princes of this world, 1 Cor. 2: 8. And yet notwithstanding Christ

truly calls them blind guides, Mat. 23. Till Christ open the heart, we

can know nothing of him, or of his will, as we ought to know it. So

experimentally true is that of the apostle, 1 Cor. 2: 14, 15. "The

natural man receiveth not the things of the Spirit of God, for they are

foolishness to him; neither can he know them, because they are

spiritually discerned. But he that is spiritual, judgeth all things;

yet he himself is judged of no man." The spiritual man can judge and

discern the carnal man, but the carnal man wants a faculty to judge of

the spiritual man: as a man that carries a dark lantern, can see

another by its light, but the other cannot discern him. Such is the

difference betwixt persons whose hearts Christ has, or has not opened.

2. Christ's opening the understanding, implies the insufficiency of all

external means, how excellent soever they are in themselves, to operate

savingly upon men, till Christ by his power opens the soul, and so

makes them effectual. What excellent preachers were Isaiah and Jeremiah

to the Jews? The former spake of Christ more like an Evangelist at the

New than a Prophet of the Old Testament; the latter was a most

convictive and pathetical preacher: yet the one complains, Isa. 53: 1,

"Who has believed our report? and to whom is the arm of the Lord

revealed?" The other laments the successlessness of his ministry, Jer.

6: 18. "The bellows are burnt, the lead is consumed of the fire, the

founder melteth in vain." Under the New Testament, what people ever

enjoyed such choice helps and means, as those that lived under the

ministry of Christ and the apostles? Yet how many remained still in

darkness? Matt. 11: 27. "We have piped to you, but ye have not danced;

we have mourned unto you, but ye have not lamented". Neither the

delightful airs of mercy, nor the doleful ditties of judgement, could

effect or move their hearts.

And indeed if you search into the reason of it, you will be satisfied,

that the choicest of means can do nothing upon the heart, until Christ

by his Spirit open it, because ordinances work not as natural causes

do: for then the effect would always follow unless miraculously

hindered; and it would be equally wonderful, that all that hear should

not be converted, as that the three children should be in the fiery

furnace so long, and yet not be burned: no, it works not as a natural,

but as a moral cause, whose efficacy depends on the gracious and

arbitrary concurrence of the Spirit. "The wind bloweth where it

listeth," John 3: 8. The ordinances are like the pool of Bethesda, John

5: 4. At a certain time an angel came down and troubled the waters, and

then they had a healing virtue in them. So the Spirit comes down at

certain times in the word, and opens the heart; and then it becomes the

power of God to salvation. So that when you see souls daily sitting

under excellent and choice means, and remain dead still, you may say as

Martha did to Christ of her brother Lazarus, Lord, if thou hadst been

here they had not remained dead. If thou hadst been in this sermon, it

had not been so ineffectual to them.

3. It implies the utter impotency of man to open his own heart, and

thereby make the word effectual to his own conversion and salvation. He

that at first said, "let there be light," and it was so, must shine

into our hearts, or they will never be savingly enlightened, 2 Cor. 4:

4, 6. A double misery lies upon a great part of mankind, viz. Impotency

and Pride. They have not only lost the liberty and freedom of their

wills, but with it have so far lost their understanding and humility as

not to own it. But, alas! Man is become a most impotent creature by the

fall; so far from being able to open his own heart, that he cannot know

the things of the Spirit, 1 Cor. 2: 14. cannot believe, John 6: 44.

cannot obey, Rom. 8: 7. cannot speak one good word, Matt. 12: 34,

cannot think one good thought, 2 Cor. 3: 5, cannot do one good act,

John 15: 5. O what a helpless, shiftless thing is a poor sinner!

Suitably to this state of impotence, conversion is in scripture called

regeneration, John 3: 3, a resurrection from the dead, Eph. 2: 5. a

creation, Eph. 2: 10. a victory, 2 Cor. 10: 5. Which does not only

imply man to be purely passive in his conversion to God, but a

renitency, and opposition made to that power which goes forth from God

to recover him.

Lastly, Christ's opening the understanding imports his divine power,

whereby he is able to subdue all things to himself. Who but God knows

the heart? Who but God can unlock and open it at pleasure? No mere

creature, no not the angels themselves, who for their large

understandings are called intelligences, can command or open the heart.

We may stand and knock at men's hearts, till our own ake; but no

opening till Christ come. He can fit a key to all the cross wards of

the will, and with sweet efficacy open it, and that without any force

or violence to it. These things are carried in this part of his office,

consisting in opening the heart: which was the first thing propounded

for explication.

Secondly, In the next place, let us see by what acts Jesus Christ

performs this work of his, and what way and method he takes to open the

hearts of sinners.

And there are two principal ways, by which Christ opens the

understandings and hearts of men, viz. by his Word and Spirit.

1. By his word; to this end was Paul commissioned and sent to preach

the gospel, Acts 26: 18. "To open their eyes, and turn them from

darkness to light, and from the power of Satan to God." The Lord can,

if he pleases, accomplish this immediately; but though he can do it, he

will not do it ordinarily without means, because he will honour his own

institutions. Therefore you may observe, that when Lydia's heart was to

be opened, "there appeared unto Paul a man of Macedonia, who prayed

him, saying, come over into Macedonia, and help us," Acts 19: 9. God

will keep up his ordinances among men: and though he has not tied

himself, yet he has tied us, to them. Cornelius must send for Peter:

God can make the earth produce corn, as it did at first, without

cultivation and labour; but he that shall now expect it in the neglect

of means, may perish for want of bread.

2. But the ordinances in themselves cannot do it, as I noted before;

and therefore Jesus Christ has sent forth the Spirit, who is his

Prorex, his vicegerent, to carry on this work upon the hearts of his

elect. And when the Spirit comes down upon the souls in the

administration of the ordinances, he effectually opens the heart to

receive the Lord Jesus, by the healing of faith. He breaks in upon the

understanding and conscience by powerful convictions and compunctions?

so much that word, John 16: 8. imports, "He shall convince the world of

sin;" convince by clear demonstration, such as enforces assent, so that

the soul cannot but yield it to be so; and yet the door of the heart is

not opened, till he has also put forth his power upon the will, and, by

a sweet and secret efficacy, overcome all its reductions, and the soul

be made willing in the day of his power. When this is done, the heart

is opened: saving light now shines in it; and this light set up, the

Spirit in the soul is,

1. A new light in which all things appear far otherwise than they did

before. The names Christ and sin, the words heaven and hell have

another sound in that man's ears, than formerly they had. When he comes

to read the same scriptures, which possibly he had read a hundred times

before, he wonders he should be so blind as he was, to overlook such

great, weighty, and concerning things as he now beholds in them; and

saith, Where were mine eyes, that I could never see these things

before?

2. It is a very affecting light; a light that has heat and powerful

influences with it, which makes deep impressions on the heart. Hence

they whose eyes the great Prophet opens, are said to be "brought out of

darkness into his marvellous light," 1 Pet. 2: 9. The soul is greatly

affected with what it sees. The beams of light are contracted and

twisted together in the mind; and being reflected on the heart and

affections, soon cause them to smoke and burn. "Did not our hearts burn

within us, whilst he talked with us, and opened to us the scriptures?"

3. And it is a growing light, like the light of the morning which

"shines more and more unto the perfect day," Prov. 4: 18. When the

Spirit first opens the understanding, he does not give it at once a

full sight of all truths, or a full sense of the power, sweetness and

goodness of any truth; but the soul in the use of means grows up to a

greater clearness day by day: its knowledge grows extensively in

measure, and intensively in power and efficacy. And thus the Lord Jesus

by his Spirit opens the understanding. Now the use of this follows in

five practical deductions.

Inference 1. If this be the work and office of Jesus Christ, to open

the understandings of men; hence we infer the miseries that lie upon

those men, whose understandings, to this day, Jesus Christ has not

opened; of whom we may say, as it is, Deut. 24: 4. "To this day Christ

has not given them eyes to see." Natural blindness, whereby we are

deprived of the light of this world, is sad; but spiritual blindness is

much more so. See how dolefully their case is represented, 2 Cor. 4: 3,

4. "But if our gospel be hid, it is hid to them that are lost: whose

eyes the God of this world has blinded, lest the light of the glorious

gospel of Christ, who is the image of God, should shine unto them:" he

means a total and final concealment of the saving power of the word

from them. Why, what if Jesus Christ withhold it, and will not be a

prophet to them, what is their condition? Truly no better than lost

men. It is hid "tois apollumenois", to them that are to perish, or be

destroyed. This blindness, like the covering of the face, or tying the

handkerchief over the eyes, is in order to their turning off into hell.

More particularly, because the point is of deep concernment, let us

consider,

1. The judgement inflicted, and that is spiritual blindness. A sore

misery indeed! Not an universal ignorance of all truths, O no! in

natural and moral truths they are oftentimes acute, and sharp sighted

men; but in that part of knowledge which wraps up eternal life, John

17:2, there they are utterly blinded: as it is said of the Jews, upon

whom this misery lies, that blindness in part is happened to Israel.

They are learned and knowing persons in other matters, but they know

not Jesus Christ; there is the grand and sad defect.

2. The subject of this judgement, the mind, which is the eye of the

soul. If it were put upon the body, it would not be so considerable;

this falls immediately upon the soul, the noblest part of man, and upon

the mind, the highest and noblest faculty of the soul, whereby we

understand, think, and reason. This in scripture is called "pneuma",

the spirit, the intellectual, rational faculty, which the philosophers

call "to hegemonikon", the leading directive faculty; which is to the

soul what the natural eye is to the body. Now the soul being the most

active and restless thing in the world, always working, and its

leading, directive power blind, judge what a sad and dangerous state

such a soul is in; just like a fiery, highmettled horse, whose eyes are

out, furiously carrying his rider up on rocks, pits and dangerous

precipices. I remember Chrysostom, speaking of the loss of a soul,

saith that the loss of a member of the body is nothing to it; for,

saith he, If a man lose an eye, ear, hand or foot, there is another to

supply its want: Omnia Deus dedit duplicia, "God has given us those

members double;" animam vero unam, "but he has not given us two souls,"

that if one be lost, yet the other may be saved. Surely it were better

for thee, reader, to have every member of thy body made the seat and

subject of the most exquisite racking torments, than for spiritual

blindness to befal thy soul. Moreover,

3. Consider the indiscernableness of this judgement to the soul on whom

it lies: they know it not, no more than a man knows that he is asleep.

Indeed it is "the spirit of a deep sleep poured out upon them from the

Lord," Isa. 29: 10. like that which befal Adam when God opened his

side, and took out a rib. This renders their misery the more

remediless: "Because ye say you see, therefore your sin remaineth,"

John 9: 41. Once more,

4. Consider the tendency and effects of it. What does this tend to but

eternal ruin? for hereby we are cut off from the only remedy. The soul

that is so blinded, can never see sin, nor a Saviour; but, like the

Egyptians, during the palpable darkness, sits still, and moves not

after its own recovery. And as ruin is that to which it tends, so in

order thereto, it renders all the ordinances and duties under which

that soul comes, altogether useless and ineffectual to its salvation.

He comes to the word, and sees others melted by it, but to him it

signifies nothing. O what a heavy stroke of God is this! Most wretched

is their case, to whom Jesus Christ will not apply this eye-salve, that

they may see. Did you but understand the misery of such a state, if

Christ should say to you, as he did to the blind man, Mat. 20: 33. That

wilt thou that I should do for thee?" You would return as he did,

"Lord, that my eyes may be opened."

Infer. 2. If Jesus Christ be the great Prophet of the church, then

surely he will take special care both of the church and the under

shepherds appointed by him to feed them: else both the objects and

instruments upon and by which he executes his office, must fail and

consequently this glorious office be in vain. Hence he is said "to walk

among the golden candlesticks," Rev. 1: 13: and Rev. 2: 1. "to hold the

stars in his right hand." Jesus Christ instrumentally opens the

understandings of men by preaching of the gospel; and whilst there is

an elect soul to be converted, or a convert to be farther illuminated,

means shall not fail to accomplish it by.

Infer. 3. Hence you that are yet in darkness, may be directed to whom

to apply yourselves for saving knowledge. It is Christ that has the

sovereign eye-salve, that can cure your blindness; he only has the key

of the house of David; he opens, and no man shutteth. O that I might

persuade you to set yourselves in his way, under the ordinances, and

cry to him, "Lord, that my eyes may be opened." Three things are

marvellously encouraging to you so to do

1. God the Father has put him into this office, for the cure of such as

you be, Isa. 49: 6. "I will give thee for a light to the Gentiles, that

thou mayest be my salvation to the end of the earth". This may furnish

you with an argument to plead for a cure. Why do you not go to God, and

say, Lord, didst thou give Jesus Christ a commission to open the blind

eyes? Behold me, Lord, such a one am I, a poor, dark, ignorant soul.

Didst thou give him to be thy salvation to the ends of the earth? No

place nor people excluded from the benefit of that right; and shall I

still remain in the shadow of death? O that unto me he might be a

saving light also? The best and most excellent work that ever thou

wroughtest, brings thee no glory till it comes into the light! O let me

see and admire it!

2. It is encouraging to think, that Jesus Christ has actually opened

the eyes of them that are as dark and ignorant as you are. He has

revealed those things to babes, that have been hid from the wise and

prudent, Mat. 11: 25. "The law of the Lord is perfect, making wise the

simple," Psal. 19: 7. And if you look among those whom Christ has

enlightened, you will not find "many wise after the flesh, many mighty

or noble; but the foolish, weak, base, and despised; these are they op

whom he has glorified the riches of his grace," 1 Cor. 1: 26, 27.

3. And is it not yet farther encouraging to you that hitherto he has

mercifully continued you under the means of light? Why is not the light

of the gospel put out? Why are times and seasons of grace continued to

you, if God have no farther design of good to your souls? Be not

therefore discouraged, but wait on the Lord in the use of means, that

you may yet be healed.

Quest. If you ask, What can we do to put ourselves into the way of the

Spirit, in order to such a cure?

Sol. I say, though you cannot do any thing, that can make the gospel

effectual, yet the Spirit of God can make those means you are capable

of using effectual, if he please to concur with them. And it is a

certain truth, that your inability to do what is above your power, does

no ways excuse you from doing what is within the compass of your power

to do. I know no act that is saving, can be done without the

concurrence of spiritual grace; yea, and no act that has a remote order

and tendency thereto, without a more general concourse of God's

assistance: but herein he is not behind hand with you. Let me therefore

advise,

1. That you diligently attend upon an able, faithful, and searching

ministry. Neglect no opportunity God affords you; for how know you but

that may be the time of mercy to your soul? If he that lay so many

years at the pool of Bethesda, had been wanting but that hour when the

angel came down and troubled the waters, he had not been healed.

2. Satisfy not yourselves with hearing, but consider what ye hear. Avow

time to reflect upon what God has spoken to you. What power is there in

man more excellent, or more appropriate to the reasonable nature, than

its reflective and self-considering power? There is little hope of any

good to be done upon your souls, till you begin to go alone, and become

thinking men and women: Here all conversion begins. I know, a severer

task can hardly be imposed upon a carnal heart. It is a hard thing to

bring a man and himself together upon this account: but this must be,

if ever the Lord do your souls good. Psal. 4: 4. "Commune with your own

hearts."

3. Labour to see, and ingenuously confess the insufficiency of all your

other knowledge to do you good. What if you had never so much skill and

knowledge in other mysteries? What if you be never so well acquainted

with the letter of the scripture? What if you had an angelical

illumination? This can never save thy soul. No, all thy knowledge

signifies nothing till the Lord show thee by special light the

deplorable sight of thy own heart, and a saving sight of Jesus Christ,

thy only remedy.

Inf. 4. Since then there is a common light, and special saving light,

which none but Christ can give, it is therefore the concernment, of

every one of you to try what your light is. "We know, (saith the

apostle, 1 Cor. 8: 1.) that we all have knowledge." O but what, and

whence is it? Is it the light of life springing from Jesus Christ, that

bright and morning star, or only such as the devils and damned have?

These lights differ,

1. In their very kind and natures. The one is heavenly, supernatural,

and spiritual, the other earthly, and natural, the effect of a better

constitution or education, James 3: 15, 17.

2. They differ most apparently in their effects and operations. The

light that comes in a special way from Christ, is humbling, abasing,

and soul-emptying light: by it a man sees the vileness of his own

nature and practice, which begets self-loathing in him; but natural

light, on the contrary, puffs up, exalts, and makes the heart swell

with self-conceitedness, 1 Cor. 8: 1.

The light of Christ is practical and operative, still urging the soul,

yet lovingly constraining it to obedience. No sooner did it shine into

Paul's heart, but presently he asks, "Lord, what wilt thou have me to

do?" Acts 9: 13. It brought forth fruit on the Colossians, from the

first day it came to them, Col. 1: 6; but the other spends itself in

impractical notions, and is detained in unrighteousness, Rom. 1: 18.

The light of Christ is powerfully transformative of its subjects,

changing the man, in whom it is, into the same image, from glory to

glory, 2 Cor. 3: 18. But common light leaves the heart as dead, as

carnal and sensual, as if no light at all were in it.

In a word, All saving light endears Jesus Christ to the soul; and as it

could not value him before it saw him, so when once he appears to the

soul in his own light, he is appreciated and endeared unspeakably: then

none but Christ; all is but dung, that he may win Christ: none in

heaven but him, nor in earth desirable in comparison of him. But no

such effect flows from natural common knowledge.

3. They differ in their issues. Natural common knowledge vanisheth, as

the apostle speaks, 1 Cor. 13: 8. It is but a Mayflower, and dies in

its month. "Does not their excellency that is in them go away?" Job 4:

21. But this that springs from Christ is perfected, not destroyed by

death: it springs up into everlasting life. The soul in which it is

subjected, carries it away with it into glory. John 17: 2. this light

is life eternal. Now turn in, and compare yourselves with these rules:

let not false light deceive you.

Inf. 5. Lastly, How are they obliged to love, serve, and honour Jesus

Christ, whom he has enlightened with the saving knowledge of himself? O

that with hands and hearts lifted up to heaven, ye would adore the free

grace of Jesus Christ to your souls? How many round about you have

their eyes closed, and their hearts shut up! How many are in darkness,

and there are like to remain, till they come to the blackness of

darkness, which is reserved for them? O what a pleasant thing is it for

your eyes to see the light of this world! But what is it for the eye of

your mind to see God in Christ? To see such ravishing sights as the

objects of faith are? and to have such a pledge as this given you of

the blessed visions of glory? for in this light you shall see light.

Bless God, and boast not: rejoice in your light, but be proud of it;

and beware ye sin not against the best and highest light in this world.

If God were so incensed against the Heathens for disobeying the light

of nature, what is it in you to sin with eyes clearly illuminated with

the purest light that shines in this world? You know, God charges it

upon Solomon, 1 Kings 11: 9. that he turned from the way of obedience

after the Lord, had appeared, to him twice. Jesus Christ intended when

he opened your eyes, that your eyes should direct your feet. Light is a

special help to obedience, and obedience is a singular help to increase

your light.

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Sermon 11. The Nature and necessity of the Priesthood of Christ.

Heb. 9: 23.

It was therefore necessary that the patterns of things in the heavens

should be purified with these; but the heavenly things themselves with

better sacrifices than these.

Salvation (as to the actual dispensation of it) is revealed by Christ

as a Prophet, procured by him as a Priest, applied by him as a King. In

vain it is revealed, if not purchased; in vain revealed and purchased,

if not applied. How is it revealed, both to us, and in us, by our great

Prophet, has been declared. And now, from the prophetical office, we

pass on to the priestly office of Jesus Christ, who as our Priest,

purchased our salvation. In this office is contained the grand relief

for a soul distressed by the guilt of sin. When all other reliefs have

been essayed, it is the blood of this great sacrifice, sprinkled by

faith upon the trembling conscience, that must cool, refresh, and

sweetly compose and settle it. Now, seeing so great a weight hangs upon

this office, the apostle industriously confirms and commends it in this

epistle, and more especially in this ninth chapter; showing how it was

figured to the world by the typical blood of the sacrifices, but

infinitely excels them all: and as in many other most weighty respects,

so principally in this, that the blood of these sacrifices did but

purify the types or patterns of the heavenly things; but the blood of

this sacrifice purified or consecrated the heavenly things themselves,

signified by those types.

The words read, contains an argument to prove the necessity of the

offering up of Christ, the great sacrifice, drawn from the proportion

betwixt the types, and the things typified. If the sanctuary,

mercy-seat, and all things pertaining to the service of the tabernacle,

were to be consecrated by blood; those earthly, but sacred types, by

the blood of bulls and lambs, &c. Much more the heavenly things

shadowed by them, ought to be purified or consecrated by better blood

than the blood of beasts. The blood consecrating these, should as much

excel the blood that consecrated those, as the heavenly things

themselves do, in their own nature, excel those earthly shadows of

them. Look, what proportion there is between the type and anti-type,

the like proportion also is betwixt the blood that consecrates them;

earthly things with common, heavenly things with the most excellent

blood.

So then, there are two things to be especially observed here: First,

The nature of Christ's death and sufferings: It had the nature, use and

end of a sacrifice, and of all the sacrifices the most excellent.

Secondly, The necessity of his offering it up: it was necessary to

correspond with all the types and prefiguration of it under the law:

but especially it was necessary for the expiating of sin, the

propitiating of a justly incensed God, and the opening, a way for

reconciled ones to come to God in. The point I shall give you from it

is,

Doct. That the sacrifice of Christ, our High Priest, is most

excellent in itself; and most necessary for us.

Sacrifices are of two sorts, eucharistical, or thank-offerings, in

testification of homage, duty and service; and in token of gratitude

for mercies freely received; and ilastical, or expiatory, for

satisfaction to justice, and thereby the atoning and reconciling of

God. Of this last kind was the sacrifice offered by Jesus Christ for

us: to this office he was called by God, Heb. 5: 5. In it he was

confirmed by the unchangeable oath of God, Psal. 110: 4. for it, he was

singularly qualified by his incarnation, Heb. 10: 6, 7. and all the

ends of it he has fully answered, Heb. 9: 11, 12.

My present design is, from this scripture, to open the general nature

and absolute necessity of the priesthood of Christ; shewing what his

priesthood implies in it, and how all this was indispensably necessary

in order to our recovery from the deplorable state of sin and misery.

First then, we will consider what it supposes and implies; and then,

wherein it consists. And there are six things which it either

pre-supposeth, or necessarily includeth in it.

1. At first sights it supposes man's revolt and fall from God; and a

dreadful breach made thereby betwixt God and him, else no need of an

atoning sacrifice. "If one died for all, then were at dead", 2 Cor. 5:

14. dead in law, under sentence to die, and that eternally. In all the

sacrifices, from Adam to Christ, this was still preached to the world,

that there was a fearful breach betwixt God and man; and even so, that

justice required our blood should be shed. And the fire flaming on the

altar, which wholly burnt up the sacrifice, was a lively emblem of that

fiery indignation that should devour the adversaries. But above all,

when Christ, that true and great Sacrifice, was offered up to God, then

was the fairest glass that ever was in the world, set before us,

therein to see our sin and misery by the fall.

2. His priesthood, supposes the unalterable purpose of God to take

vengeance for sin; he will not let it pass. I will not determine what

God could do in this case, by his absolute power; but I think it is

generally yielded, that, by his ordinate power, he could do no less

than punish it in the person of the sinner, or of his surety.

Those that contend for such a forgiveness, as is an act of charity,

like that whereby private persons forgive one another, must at once

suppose God to part with his right, cedendo de jure suo, and also

render the satisfaction of Christ altogether useless, as to the

procurement of forgiveness; yea, rather an obstacle, than a means to

it. Surely, the nature and truth of God oblige him to punish sin. "He

is of purer eyes than to look upon iniquity," Heb. 1: 13. And beside,

the word is gone out of his mouths that the sinner shall die.

3. The priesthood of Christ pre-supposeth the utter impotency of men to

appease God, and, recover his favour by any thing he could do or

suffer. Surely God would not come down to assume a body to die, and be

offered up for us, if at any cheaper rate it could have been

accomplished; there was no other way to recover man and satisfy God.

Those that deny the satisfaction of Christ, and talk of his dying to

confirm the truth, and give us an example of meekness, patience, and

self-denial, affirming these to be the sole ends of his death, do not

only therein root up the foundations of their own comfort, peace and

pardon, but most boldly impeach and tax the infinite wisdom. God could

have done all this at a cheaper rate: the sufferings of a mere creature

are able to attain these ends: the deaths of the martyrs did it. But

who by dying can satisfy and reconcile God? what creature can bring him

an adequate and proportionable value for sin? yea, for all the sin that

ever was, or shall be transmitted to the natures, or committed by the

persons, of all God's elect, from Adam, to the last that shall be found

alive at the Lord's coming? surely, none but Christ can do this.

4. Christ's priesthood implies the necessity of his being God- man. It

was necessary he should be a man, in order to his passion, compassion,

and derivation of his righteousness and holiness to men. Had he not

been a man, he had had no sacrifice to offer, no soul or body to suffer

in. The Godhead is impatible, immortal, and above all those sufferings

and miseries Christ felt for us. Besides, his being man, fills him with

bowels of compassion, and tender sense of our miseries: this makes him

a merciful and faithful High priest, Heb. 4: 15. and not only fits him

to pity, but to sanctify us also; for "he that sanctifieth, and they

that are sanctified, are both of one," Heb. 2: 11,14, 17. And as

necessary it was our High-priest should be God, since the value and

efficacy of our sacrifice results from thence.

5. The priesthood of Christ implies the extremity of his sufferings. In

sacrifices, you know, there was a destruction, a kind of annihilation

of the creature to the glory of God. The shedding of the creature's

blood, and burning its flesh with fire, was but an umbrage, or faint

resemblance of what Christ endured, when he made his soul an offering

for sin.

And lastly, It implies the gracious design of God to reconcile us at a

dear rate to himself in that he called and confirmed Christ in his

priesthood by an oath, and thereby laid out a sacrifice, of infinite

value, for the world. Sins, for which no sacrifice is allowed, are

desperate sins, and the case of such sinners is helpless: But if God

allow, yea, and provide a sacrifice himself, how plainly does it speak

his intentions of peace and mercy? These things are manifestly

presupposed, or implied in Christ's priesthood.

"This priesthood of Christ is that function, wherein he comes before

God, in our name and place, to fulfil the law, and offer up himself to

him a sacrifice of reconciliation for our sins; and by his intercession

to continue and apply the purchase of his blood to them for whom he

shed it:" All this is contained in that famous scripture, Heb. 10: 7,

8, 9, 10,11, 12, 13. Or, more briefly, the priesthood of Christ is that

whereby he expiated the sins of men, and obtained the favour of God for

them, Col. 1: 20, 22. Rom. 5: 10. But because I shall insist more

largely upon the several parts and fruits of this office, it shall here

suffice to speak this much as to its general nature; which was the

first thing proposed for explication.

Secondly, The necessity of Christ's priesthood comes next to be opened.

Touching which, I affirm, according to the scriptures, it was

necessary, in order to our salvation, that such a Priest should, by

such a sacrifice, appear before God for us.

The truth of this assertion will be cleared by these two principles,

which are evident in the scripture, viz. That God stood upon full

satisfaction, and would not remit one sin without it: and that fallen

man is totally incapable of tendering him any such satisfaction;

therefore Christ, who only can, must do it, or we perish.

1. God stood upon full satisfaction, and could not remit one sin

without it. This will be cleared from the nature of sin; and from the

veracity and wisdom of God.

(1.) From the nature of sin, which deserves that the sinner should

suffer for it. Penal evil; in a course of justice, follows moral evil.

Sin and sorrow ought to go together; betwixt these is a necessary

connection, Rom. 6: 13. "The wages of sin is death."

(2.) The veracity of God requires it. The word is gone out of his

mouth; Gen. 2: 17. "in the day that thou eatest thereof, thou shalt

surely die:" certo ac statim morieris. From that time he was instantly

and certainly obnoxious and liable to the death of soul and body. The

law pronounces him cursed, "that continues not in all things that are

written therein to do them," Gal. 3: 9. Now, though man's threatening

are often vain and insignificant things, yet God's shall surely take

place; "not one little of the law shall fail, till all be fulfilled,"

Matt. 5: 18. God will be true in his threatening, though thousands and

millions perish.

(3.) The wisdom of God, by which he governs the rational world, admits

not of a dispensation or relaxation of the threatenings without

satisfaction: for, as good no king, as no laws for government; as good

no law, as no penalty; and as good no penalty, as no execution. To this

purpose one well observes; "It is altogether indecent, especially to

the wisdom and righteousness of God, that that which provoketh the

execution, should procure the abrogation of his law; that that should

supplant and undermine the law, for the alone preventing whereof the

law was before established." How could it be expected, that men should

fear and tremble before God, when they should find themselves more

scared than hurt by his threats against sin! So then God stood upon

satisfaction, and would admit no treaty of peace, on any other ground.

Object. Let none here object, that reconciliation upon this only score

of satisfaction, is derogatory to the riches of grace; or that we allow

not God what we do men, viz. to forgive an injury freely, without

satisfaction.

Sol. Free forgiveness to us, and full satisfaction made to God by Jesus

Christ for us, are not "asurata", things inconsistent with each other,

as in its proper place shall be more fully cleared to you. And for

denying that to God which we allow to men, you must know, that man and

man stand on even ground: man is not capable of being wronged and

injured by man, as God is by man, there is no comparison between the

nature of the offences.

To conclude, man only can freely forgive man; in a private capacity, so

far as wrong concerns himself; but ought not to do so in a public

capacity, as he is judge, and bound to execute justice impartially. God

is our Law-giver and Judge: he will not dispense with violations of the

law, but strictly stands upon complete satisfaction.

2. Man can render to God no satisfaction of his own, for the wrong done

by his sin. He finds no way to compensate and make God amends, either

by doing, or by suffering his will.

(1.) Not by doing: this way is shut up to all the world; none can

satisfy God, or reconcile himself to him this way; for it is evident

our best works are sinful; "All our righteousness is as filthy rags,"

Isa. 64: 6. And it is strange any should imagine, that one sin should

make satisfaction for another. If it be said, not what is sinful in our

duties, but what is spiritual, pure and good, may ingratiate us with

God? it is at hand to reply, that what is good in any of our duties, is

a debt we owe to God, yea, we owe him perfect obedience; and it is not

imaginable how we should pay one debt by another; quit a former by

contracting a new engagement. If we do any thing that is good, we are

be holden to grace for it, John 15: 5. 2 Cor. 3: 5. 1 Cor. 15: 10. In a

word, those that have had as much to plead on that score as any now

living, have quitted, and utterly given up all hopes of appeasing and

satisfying the justice of God, that way. It is like, holy Job feared

God, and eschewed evil as much as any of you; yet he saith, Job 9: 20,

21. "If I justify myself, mine own mouth shall condemn me; if I say I

am perfect, it shall also prove me perverse. Though I were perfect, yet

would I not know my soul; I would despise my life." It may be David was

a man as much after the heart of God as you; yet he said, Psal. 143: 2.

"Enter not into judgement with thy servant; for in thy sight shall no

man be justified." It is like Paul lived as holy, heavenly, and

fruitful a life as the best of you, and far, far beyond you; yet he

saith, 1 Cor. 4: 4. "I know (or am conscious to myself) of nothing, yet

am I not hereby justified." His sincerity might comfort him, but could

not justly him. And what need I say more? The Lord has shut up this way

to all the world; and the scriptures speak it roundly and plainly: Rom.

3: 20. " Therefore, by the deeds of the law, there shall no flesh be

justified in his sight." Compare Gal. 3: 21. Rom. 8: 3.

(2.) And as man can never reconcile himself to God by doing, so neither

by suffering: that is equally impossible; for no sufferings can satisfy

God, but such as are proportionable to the offence we suffer for. And

if so, an infinite suffering must be borne: I say infinite, for sin is

an infinite evil, objectively considered, as it wrongs an infinite God.

Now sufferings may be said to be infinite, either in respect of their

height, exceeding all bounds and limits; the letting out of the wrath

and fury of an infinite God: or in respect of duration, being endless

and everlasting. In the first sense, no creature can bear an infinite

wrath, it would swallow us up. In the second, it may be borne as the

damned do; but then, ever to be suffering, is never to have satisfied.

So that no man can be his own priest, to reconcile himself to God by

what he can do or suffer. And therefore, one that is able by doing and

suffering, to reconcile him, must undertake it, or we perish. Thus you

see plainly and briefly the general nature and necessity of Christ's

priesthood.

From both these, several useful corollaries, or practical deductions,

offer themselves.

Corollary 1. This shows, in the first place, the incomparable

excellency of the reformed Christian religion above all other

religions, known to, or professed in the world. What other religions

seek, the Christian religion only finds, even a solid foundation for

true peace and settlement of conscience. While the Jews seek it in vain

in the law, the Mahometan in his external and ridiculous observances;

the Papist in his own merits; the believer only finds it in the blood

of this great Sacrifice; this, and nothing less than this, can pacify a

distressed conscience, labouring under the weight of its own guilt.

Conscience demands no less to satisfy it, than God demands to satisfy

him. The grand inquest of conscience is, is God satisfied? If he be

satisfied, I am satisfied. Woeful is the state of that man, that feels

the worm of conscience nibbling on the most tender part of the soul,

and has no relief against it; that feels the intolerable scalding wrath

of God burning within, and has nothing to cool it. Hear me, you that

slight the troubles of conscience, that call them fancies and

melancholy whimsies; if you ever had had but one sick night for sin, if

you had ever felt that shame, fears horror, and despair, which are the

dismal effects of an accusing and condemning conscience, you would

account it an unspeakable mercy to hear of a way for the discharge of a

poor sinner from that guilt: you would kiss the feet of that messenger

that could bring you tidings of peace; you would call him blessed, that

should direct you to an effectual remedy. Now, whoever thou art, that

finest away in thine iniquities, that droopest from day to day under

the present wounds, the dismal presages of conscience, know that thy

soul and peace can never meet, till thou art persuaded to come to this

blood of sprinkling.

The blood of this sacrifice speaks better things than the blood of

Abel. The blood of this sacrifice is the blood of God, Acts xx. 2-7.

Invaluably precious blood, 1 Pet. 1: 18. One drop of it infinitely

excels the blood of all mere creatures, Heb. 10: 4, 5, 6. Such is the

blood that must do thee good. Lord, I must have such blood (saith

conscience) as is capable of giving thee full satisfaction, or it can

give me no peace. The blood of all the cattle upon a thousand hills

cannot do this. What is the blood of beasts to God? the blood of all

the men in the world can do nothing in this case. What is our polluted

blood worth? No, no, it is the blood of God, that must satisfy both

thee and me.

Yea, Christ's blood is not only the blood of God, but it is blood shed

in thy stead, and in thy place and room, Gal. 3: 13. "He was made a

curse for us." And so it becomes sin-pardoning blood, Heb. 9: 22. Eph.

1: 7. Col. 1: 14. Rom. 3: 26. And consequently, conscience-pacifying,

and soul quieting blood, Col. 1: 20. Eph. 2: 13, 14. Rom. 3: 26. O

bless God, that ever the news of this blood came to thine ears. With

hands and eyes lifted up to heaven, admire that grace that cast thy lot

in a place where this joyful sound rings in the ears of poor sinners.

What had thy case been, if thy mother had brought thee forth in the

deserts of Arabia, or in the wastes of America! Or that if thou hadst

been nursed up by a popish father, who could have told thee of no other

remedy when in distress for sin, but to go such a pilgrimage, to whip

and lash thyself, to satisfy an angry God! Surely the pure light of the

gospel shining upon this generation, is a mercy never to be duly

valued, never to be enough prized.

Corollary 2. Hence also be inferred of the necessity of faith, in order

to a state and sense of peace with God: for to what purpose is the

blood of Christ our sacrifice shed, unless it be actually and

personally applied, and appropriated by faith? You know when the

sacrifices under the law were brought to be slain, he that brought it

was to put his hand upon the head of the sacrifice, and so it was

accepted for him, to make an atonement, Lev. 1: 4. not only to signify,

that how it was no more his, but God's, the property being transferred

by a kind of manumission; nor yet that he voluntarily gave it to the

Lord as his own free act; but principally it noted the putting off his

sins, and the penalty due to him for them, upon the head of the

sacrifice: and so it implied in it an execration, as if he had said,

upon thy head be the evil. So the learned observe; the ancient

Egyptians were wont expressly to imprecate, when they sacrificed; if

any evil be coming upon us or upon Egypt, let it turn and rest upon

this head, laying their hand, at these words, on the sacrifice's head.

And upon that ground, saith the Historian, none of them would eat of

the head of any living creature. You must also lay the hand of faith

upon Christ your sacrifice, not to imprecate, but apply and appropriate

his to your own souls, he having been made a curse for you.

To this the whole gospel tends, even to persuade sinners to apply

Christ, and his blood to their own souls. To this he invited us, Matth.

11: 28. "Come unto me all ye that labour, and are heavy laden, and I

will give you rest." For this end our sacrifice was lifted up upon the

altar; John 3: 14, 15. "As Moses lifted up the serpent in the

wilderness, so must the Son of man be lifted up: that whosoever

believeth in him should not perish, but have everlasting life." The

effects of the law, not only upon the conscience, filling it with

torments, but upon the whole person, bringing death upon it, are here

shadowed out by the stingings of fiery serpents; and Christ by the

brazen serpent which Moses exalted for the Israelites, that were stung,

to look unto. And as by looking to it they were healed; so by

believing, or looking to Christ in faith, our souls are healed. Those

that looked not to the brazen serpent, died infallibly; so must all

that look not to Jesus, our sacrifice, by faith. It is true, the death

of Christ is the meritorious cause of remission, but faith is the

instrumental applying cause; and as Christ's blood is necessary in its

place, so is our faith in its place also. For to the actual remission

of sin, and peace of conscience, there must be a co-operation of all

the causes of remission and peace. As there is the grace and love of

God for an efficient and impulsive cause, and the death of Christ our

sacrifice, the meritorious cause; so of necessity there must be faith,

the instrumental cause. And these con-causes do all sweetly meet in

their influences, and activities, in our remission, and tranquillity of

conscience; and they are all (suo genare) in their kind and place

absolutely necessary to the procuring and applying of it.

What is the need that the blood of Christ is shed, if I have no

interest in it, no saving influences from it? O be convinced, this is

the end, the business of life. Faith is the Phoenix-grace, as Christ is

the Phoenix-mercy. He is the gift, John 4: 10. And this is "the work of

God," John 6: 29. The death of Christ, the offers and tenders of

Christ, never saved one soul in themselves, without believing

application. But, wo is me! how do I see sinners, either not at all

touched with the sense of sin, and so being whole, need not the

physician; or if any be stung and wounded with guilt, how do they lick

themselves whole with their own duties and reformations! As physicians

say of wounds, let them be kept clean, and nature will find balsam of

its own to heal them: If it be so in spiritual wounds, what need Christ

to have left the Father's bosom, and come down to die in the quality

and nature of a sacrifice for us? O if men can but have health,

pleasure, riches, honours, and any way make a shift to still a brawling

conscience, that it may not check or interrupt them in these

enjoyments, Christ may go where he will for them.

And I am assured, till God show you the face of sin, in the glass of

the law, make the scorpions and fiery serpents, that lurk in the law,

and in your own consciences, to come hissing about you, and smiting you

with their deadly stings, till you have had some sick nights, and

sorrowful days for sin, you will never go up and down seeking an

interest in the blood of his sacrifice with tears.

But, reader, if ever this be thy condition, then wilt thou know the

worth of a Christ; then wilt thou have a value for the blood of

sprinkling. As I remember it is storied of our crook-backed Richard,

when he was put to a rout in a field-battle, and flying on foot from

his pursuing enemies; he cried out, O now saith he, a kingdom for a

horse. So wilt thou cry, A kingdom for a Christ; ten thousand worlds

now, if I had them, for the blood of sprinkling.

Corollary 3. Is Christ your High-priest, and is his priesthood so

indispensably necessary to our salvation? Then, freely acknowledge your

utter impotency to reconcile yourselves to God by any thing you can do,

or suffer; and let Christ have the whole glory of your recovery

ascribed to him. It is highly reasonable that he that laid down the

whole price, should have the whole praise. If any man think, or say, he

could have made an atonement for himself, he does therein cast no light

reproach upon that profound wisdom which laid the design of our

redemption in the death of Christ. But of this I have spoken elsewhere.

And therefore,

Corollary 4. In the last place, I rather choose to persuade you to see

your necessity of this priest, and his most excellent sacrifice; and

accordingly to make use of it. The best of you have polluted natures,

poisoned in the womb with sin; those natures have need of this

sacrifice, they must have the benefit of this blood to pardon and

cleanse them, or be eternally damned. Hear me, ye that never spent a

tear for the sin of nature, if the blood of Christ be not sprinkled

upon your natures, it had been better for you, that you had been the

generation of beasts, the offspring of dragons or toads. They have a

contemptible, but not a vitiated sinful nature, as you have.

Your actual sins have need of the priest, and his sacrifice, to procure

remission for them. If he take them not away by the blood of his cross,

they can never be taken away, they will lie down with you in the dust;

they will rise with you and follow you to the judgement seat, crying,

We are thy works, and we will follow thee. All thy repentance and

tears, couldst thou weep as many as there be drops in the ocean, can

never take away sin. Thy duties, even the best of them, need this

sacrifice. It is in the virtue thereof that they are accepted of God.

And were it not that God had respect to Christ's offering, he would not

regard, or look towards thee, or any of thy duties. Thou couldst no

more come near to God, than thou couldst approach a devouring fire, or

dwell with everlasting burnings.

Well then, say, I need such a price every way. Love him in all his

offices. See the goodness of God in providing such a sacrifice for

thee. Meat, drink, and air, are not more necessary to maintain thy

natural life, than the death of Christ is to give and maintain thy

spiritual life.

O then, let thy soul grow big whilst meditating of the usefulness and

excellency of Christ, which is thus displayed and unfolded in every

branch of the gospel. And, with a deep sense upon thy heart, let thy

lips say, Blessed be God, for Jesus Christ.

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Sermon 12. Of the Excellency of our High-Priest's Oblation, being the first Act

or Part of His Priestly Office.

Heb.10:14

For by one offering he hath perfected for ever them that are

sanctified.

After this more general view and consideration of the priesthood of

Christ, method requires that we come to a nearer and more particular

consideration of the parts thereof, which are his oblation and

intercession, answerable to the double office of the High-priest,

offering the blood of the sacrifices without the holy place, which

typed out Christ's oblation, and then once a year bringing the blood

before the Lord into the most holy place, presenting it before God, and

with it sprinkling the mercy-seat, wherein the intercession of Christ

(the other part or act of his priesthood) was in a lively manner

typified to us.

My present business is to open and apply the oblation of Christ; the

efficacy and excellency whereof is excellently illustrated, by a

comparison with all other oblations, in the precedent context, and with

a singular encomium commended to us in these words, from the

singularity of it. It is but one offering; one not only specifically,

but one numerically considered; but once offered, and never more to be

repeated: for Christ dies no more, Rom. 6: 9. He also commends it from

the efficacy of it; by it he has perfected it, i.e. not only purchased

a possibility of salvation, but all that we need to our full

perfection. It brings in a most entire, complete and perfect

righteousness: all that remains to make us perfectly happy, is but the

full application of the benefits procured by this oblation for us.

Moreover, it is here commended from the extensiveness of it; not being

restrained to a few, but applicable to all the saints, in all the ages

and places of the world: for this indefinite, them that that

sanctified, is equivalent to a universal, and is as much as if he had

said, To all and every saint, from the beginning to the end of the

world. Lastly, He commends it from its perpetuity; it perfects for

ever, that is, it is of everlasting efficacy: it shall abide as fresh,

vigorous and powerful to the end of the world, as it was the first

moment it was offered up. All runs into this sweet truth:

Doct. That the oblation made unto God by Jesus Christ, is of

unspeakable value, and everlasting efficacy, to perfect all

them that are, or shall be sanctified, to the end of the world.

Out of this fountain flow all the excellent blessings that believers

either have, or hope for. Had it not been for this, there had been no

such things in rerum natura, as justification, adoption, salvation, &c.

peace with God and hopes of glory, pardon of sin, and divine

acceptation: these and all other our best mercies, had been but so many

entia, rationis, mere conceits. A man, as one saith, might have happily

imagined such things as these, as he may golden mountains, and rivers

of liquid gold, and rocks of diamonds: but these things could never

have had any real existence extra mentem, had not Christ offered up

himself a sacrifice to God for us. It is "the blood of Christ, who

through the eternal Spirit offered up himself without spot to God, that

purges the conscience from dead works," Heb. 9: 14. that is, from the

sentence of condemnation and death, as it is reflected by conscience,

for our works sake.

His appearing before God as our priest, with such an offering for us,

is that which removes our guilt and fear together: "He appeared to put

away sin by the sacrifice of himself," Heb. 9: 29. Now, forasmuch as

the point before us is of so great weight in itself, and so fundamental

to our safety and comfort, I shall endeavour to give you as distinct

and clear an account of it, as can consist with that brevity which I

must necessarily use. And therefore, reader, apply thy mind attentively

to the consideration of this excellent Priest that appears before God,

and the sacrifices he offers, with the properties and adjuncts thereof;

the person before whom he brings, and to whom he offers it; the persons

for whom he offers; and the end for which this oblation is made.

First, The Priest that appears before God with an oblation for us, is

Jesus Christ, God-man: the dignity of whose person dignified, and

derived an inestimable worth to the offering he made. There were many

priests before him, but none like unto him, either for the purity of

his person, or the perpetuity of his priesthood: they were sinful men,

and offered for their own sins, as well as the sins of the people, Heb.

5: 3. "but he was holy, harmless, undefiled, separate from sinners,"

Heb. 7: 2. He could stand before God, even in the eye of his justice,

as a lamb without spot. Though he made his soul an offering for sin,

"yet he had done no iniquity, nor was any guile found in his mouth,"

Isa. 53: 9. and indeed his offering had done us no good, if the least

taint of sin had been found on him. They were mortal men, that

"continued not by reason of death," Heb. 7: 25, but Christ is "a Priest

for ever," Psal. 110: 4.

Secondly, The oblation or offering he made, was not the blood of

beasts, but his own blood, Heb. 9: 12. And herein he transcended all

other priests, that he had something of his own to offer; he had a body

given him to be at his own dispose, to this use and purpose, Heb. 10:

10. he offered his body: "yea, not only his body, but his soul was made

an offering for sin," Isa. 53: 10. We had made a forfeiture of our

souls and bodies by sin, and it was necessary the sacrifice of Christ

should be answerable to the debt we owed. And when Christ came to offer

his sacrifice, he stood not only in the capacity of a priest, but also

in that of a surety: and so his soul stood in the stead of ours, and

his body in the stead of our bodies. Now the excellency of this

oblation will appear in the following adjuncts and properties of it.

This oblation being for the matter of it, the soul and body of Jesus

Christ, is therefore,

1. Invaluably precious. So the apostle styles it, 1 Pet. 1: 19. "Ye

were redeemed "timioi aimati", with the precious blood of the Son of

God:" and such it behoved him to offer. For it being offered as an

expiatory sacrifice, it ought to be equivalent, in its own intrinsic

value to all the souls and bodies that were to be redeemed by it. And

so it was, and more also for there was a redundancy of value, an over

plus of merit, which went to make a purchase for the redeemed, as will

be opened in its place. So that, as one rich diamond is more worth than

a thousand pebbles: one piece of gold, than many counters; so the soul

and body of one Christ, are much more excellent than all the souls and

bodies in the world.

And yet I dare not affirm, as some do, that by reason of the infinite

preciousness of Christ's blood, one drop thereof had been sufficient to

have redeemed the whole world: for if one drop had been enough, why was

all the rest, even to the last drop, shed? Was God cruel, to exact more

from him than was needful and sufficient: Besides, we must remember,

that the passions of Christ, which were inflicted on him as the curse

of the law, these only are the passions which are sufficient for our

redemption from the curse of the law; now it was not a drop of blood,

but death which was contained in the curse: this therefore was

necessary to be inflicted. But surely as none but God can estimate the

weight and evil of sin, so none but he can comprehend the worth and

preciousness of the blood of Christ, shed to expiate it. And being so

infinitely precious a thing which was offered up to God, it must,

2. Needs be a most complete and all-sufficient oblation, fully to

expiate the sins of all for whom it was offered, in all ages of the

world. The virtue of this sacrifice reacheth backward as far as Adam,

and reacheth forward to the last person of the elect springing from

him. That the efficacy of it thus reacheth back to Adam, is plain: for,

on the account thereof, he is stiled "The Lamb slain from the

foundation of the world," Rev. 13: 8.

And to the same sense a judicious expositor understands those words of

Christ, John 8: 58. "Before Abraham was, I am." And, look, as the sun

at midday extends his light and influence, not only forward towards the

West, but also backward towards the East, where he arose; so did this

most efficacious sacrifice reach all the elect in the virtue of it, who

died before Christ came in the flesh. It is therefore but a vain cavil,

that some make against the satisfaction of Christ, to render it

needless, when they say, many were saved without it, even as many as

were saved before the death of Christ. For they say, the effect cannot

be before the cause, which is true of physical, but not of moral

causes; and such was Christ's satisfaction. As for example, a captive

is freed out of prison from the time that his surety undertakes for

him, and promises his ransom; here the captive is actually delivered,

though he ransom that delivered him be not yet actually paid. So it was

in this case; Christ had engaged to the Father to satisfy for them, and

upon that security they were delivered.

And the virtue of this oblation not only reaches those believers, that

lived and died before Christ's day, but it extends itself forward to

the end of the world. Hence Heb. 13: 8. Christ is said to be "the same

yesterday, to-day, and for ever;" i.e. "He is not so a Saviour to us

that now live, as that he was not their Saviour also, that believed in

him, before us, from the beginning: yet not so a Saviour both to them

and us, as that he shall not be the same to all that shall believe on

him to the world's end."

To the same sense are those words, Heb. 11: 40. rightly paraphrased,

"God having provided some better thing for us, that they without us

should not be made perfect:" q. d. God has appointed the accomplishment

of the promise of sending the Messiah, to be in the last times, that

they (viz. that lived before Christ, should not be perfected, that is,

justified and saved by any thing done in their time, but by looking to

our time, and Christ's satisfaction made therein; whereby they and we

are perfected together. No tract of time can wear out the virtue of

this eternal sacrifice. It is as fresh, vigorous, and potent now, as

the first hour it was offered. And though he actually offer it no more,

yet he virtually continues it by his intercession now in heaven; for

there he is still a Priest. And therefore, about sixty years after his

ascension, when he gave the Revelation to John, he appears to him in

his priestly garment, Rev. 1: 13. "Clothed in a garment down to the

feet, and girt about the paps with a golden girdle:" in allusion to the

priestly ephod, and curious girdle.

And as the virtue of this oblation reaches backward and forward, to all

ages, and to all believers, so to all the sins of all believers, which

are fully purged and expiated by it: this no other oblation could do.

The legal sacrifices were no real expiations, but rather remembrances

of sins, Heb. 9: 9, 12. Heb. 10: 3. And all the virtue they had,

consisted in their typical relation to this sacrifice, Gal. 3: 23. Heb.

9: 13. And, separate from it, were altogether weak, unprofitable, and

insignificant things, Heb. 7: 18. But this blood cleanseth from all

sins, 1 John 1: 7. and sin, originating, or originated, or actual,

flowing from them both. It expiates all fully, without exception, and

finally, without revocation. So that by his being made sin for us, we

are made not only righteous, but "the righteousness of God in him," 2

Cor. 5: 21.

3. And lastly, to name no more; being so precious in itself, and so

efficacious to expiate sin, it must needs be a most grateful oblation

to the Lord, highly pleasing and delightful in his eyes. And so indeed

it is said, Eph. 5: 2. "He gave himself for us, an offering, and a

sacrifice to God, for a sweet smelling savour." Not that God took any

delight or content in the bitter sufferings of Christ, simply and in

themselves considered; but with relation to the end for which he was

offered, even our redemption and salvation.

Hence arose the delight and pleasure God had in it; this made him take

pleasure in bruising, him, Isa. 53: 10. God smelled a savour of rest in

this sacrifice. The meaning is, that as men are offended with a stench,

and their stomachs rise at it, and on the contrary delighted with sweet

doors and fragrances; so the blessed God speaking after the manner of

man, is offended, and filled with loathing, and abhorrence by our sins;

but infinitely pleased and delighted in the offering of Christ for

them, which came up as an odour of sweet smelling savour to him,

Whereof the costly perfumes under the law were types and shadows. This

was the oblation.

Thirdly, This oblation he brings before God, and to him he offers it

up: So speaks the apostle, Heb. 9: 14. "Through the eternal Spirit he

offered himself without spot to God." As Christ sustained the capacity

of a surety, so God of a creditor, who exacted satisfaction from him;

that is, he required from him, as our surety, the penalty due to us for

our sin. And so Christ had to do immediately with God, yea, with a God

infinitely wronged, and incensed by sin against us. To this incensed

Majesty, Christ our High priest approached, as to a devouring fire,

with the sacrifice.

Fourthly, The persons for whom, and in whose stead he offered himself

to God, was the whole number of God's elect, which were given him of

the Father, neither more nor less: So speak the scriptures. He laid

down his life for the sheep, John 10: 15. for the church, Acts 20: 28.

for the children of God, John 11: 50, 51, 52!. It is confessed, there

is sufficiency of virtue in this Sacrifice to redeem the whole world,

and on that account some divines affirm he is called the "Saviour of

the world," John 4: 42 et alibi. We acknowledge also, that he purchased

the services of others, besides the elect, to be useful to them, as

they many ways are. In which sense others take those scriptures that

speak so universally of the extent of his death. We also acknowledge

that the elect being scattered in all parts, and among all ranks of men

in the world, and unknown to those that are to tender Jesus Christ to

men by the preaching of the gospel; the stile of the gospel (as it was

necessary) is by such indefinite expressions suited to the general

tenders they are to make of him: but that the efficacy and saving

virtues of this all-sufficient sacrifice, is co-extended with God's

election, so that they all, and no others can, or shall reap the

special benefits of it, is too clear in the scriptures to be denied,

Eph. 5: 23. John 17: 2, 9, 19, 20. John 10: 26, 27, 28. 1 Tim. 4: 10.

Fifthly, The design and end of this oblation was to atone, pacify, and

reconcile God, by giving him a full and adequate compensation or

satisfaction for the sins of these his elect: so speaks the apostle,

Col. 1: 20. "And having made peace, through the blood of his cross, by

him to reconcile all things unto himself; by him, I say, whether they

be things in earth, or things in heaven." So 2 Cor. 5: 19. "God was in

Christ, reconciling the world to himself." Reconciliation is the making

up of that breach caused by sin, between us and God, and restoring us

again to his favour and friendship. For this end Christ offered up

himself to God; I say, not for this end only, but more especially;

hence it is called "hilasmos", a propitiation; and so the Seventy

render that place, Numb. 15: "hilasmos krios", the propitiating ram.

But here I would not be mistaken, as though the reconciliation were

made only between us and God the Father, by the blood of the cross; for

we were reconciled by it to the whole Trinity. Every sin being made

against the divine Majesty, it must needs follow, that the three

Persons, having the same divine essence, must be all offended by the

commission, and so all reconciled by the expiation and remission of the

same. But reconciliation is said to be with the Father, because, though

the works of the Trinity, ad extra, be undivided, and what one does,

all do; and what is done to one, is done to all; yet by this form and

manner of expression (as a learned man well observes), the scriptures

point out the proper office of each Person. The Father receives us into

favour; the Son mediates, and gives the ransom which procures it; the

Spirit applies and seals this to the persons and hearts of believers.

However, being reconciled to the Father, we are also reconciled to the

Son, and Spirit, as they are one God in three Persons. And if it be

objected, that then Christ offered up a sacrifice, or laid down a price

to reconcile us to himself; I shall more fairly and directly meet with,

and satisfy that objection, when I come to speak of Christ's

satisfaction, which is one of the principal fruits of this excellent

oblation. For the present, this may inform you about the nature and

precious worth of Christ's oblation. The uses whereof follow in these

five practical inferences.

Inference 1. Hence it follows, That actual believers are fully freed

from the guilt of their sins, and shall never more come under

condemnation.

The obligation of sin is perfectly abolished by the virtue of this

sacrifice. When Christ became our sacrifice, he both bare, and bare

away our sins. First, They were laid upon him, then expiated by him; so

much is imported in that word, Heb. 9: 28. "Christ was once offered to

bear the sins of many". To bear, the word is a full and emphatical

word, signifying not only to bear, but to bear away. So John 1: 29.

"Behold the Lamb of God, "ho arion", that taketh away the sins of the

world;" not only declaratively, or by way of manifestation to the

conscience; but really, making a purgation of sin, as it is in Hebrews

1: 3, "katarismon poiesamenos", word for word, a purgation being made,

and not declared only. Now, how great a mercy is this, "that by him,

all that believe should be justified from all things from which they

could not be justified by the law of Moses," Acts 13: 39. What shall we

call this grace? surely, we should do somewhat more than admire it, and

faint under the sense of such a mercy. "Blessed is he whose

transgression is forgiven, whose sin is covered," Psal. 32: or, O the

blessedness or felicities of him that is pardoned! who can express the

mercies, comforts, happiness of such a state as this? Reader, let me

beg thee, if thou be one of this pardoned number, to look over the

cancelled bonds, and see what vast sums are remitted to thee. Remember

what thou wast in thy natural estate: possibly thou wast in that black

bill, 1 Cor. 6: 3. What, and yet pardoned! full and finally pardoned,

and that freely, as to any hand that thou hadst in the procurement of

it! what can't thou do less, than fall down at the feet of free grace,

and kiss those feet that moved so freely towards so vile a sinner? It

is not long since thy iniquities were upon thee, and thou pinedst away

in them. Their guilt could by no creature power be separated from thy

soul. Now they are removed from thee, as far as the East from the West,

Psal. 103: 11. So that, when the East and West, which are the two

opposite points of heaven, meet, then thy soul and its guilt may meet

again together.

O the unspeakable efficacy of Christ's sacrifice, which extends to all

sins! 1 John 1: 7. "The blood of Christ cleanseth from all sins, sins

past and present, without exception. And some divines of good note

affirm, all sins to come also; for, (saith Mr. Paul Blains), original

sin, in which all future sins are, as fruits in the root, is pardoned;

and if these were not pardoned, they would void and invalidate former

pardons. And lastly, it would derogate from the most plenary

satisfaction of Christ. But the most say, and I think, truly, that all

the past sins of believers are pardoned, without revocation, all their

present sins without exception; but not their sins to come by way of

anticipation: and yet for them there is a pardon of course, which is

applied on their repentance, and application, of Christ's blood; so

that none of them shall make void former pardons. O let these things

slide sweetly to thy melting heart.

Inf. 2. From this oblation Christ made of himself to God for our sins,

we infer the inflexible severity of divine Justice, which could be no

other way diverted from us, and appeased, but by the blood of Christ.

If Christ had not presented himself to God for us, Justice would not

have spared us: And if he do appear before God as our surety, it will

not spare him; Rom. 8: 32. "He spared not his own Son, but delivered

him up to death for us all." If forbearance might have been expected

from any, surely it might from God, "who is very pitiful, and full of

tender mercy," James 5: 11. yet God in this case spared not. If one

might have expected sparing mercy and abatement from any, surely Christ

might most of all expect it from his own Father; yet you hear, God

spared not his own Son. Sparing mercy is the lowest degree of mercy,

yet it was denied to Christ: he abated him not a minute of the time

appointed for his suffering, nor one degree of wrath he was to bear;

nay, though in the garden Christ fell upon the ground, and sweat

clodders of blood, and in that unparalleled agony scrued up his spirit

to the highest intention, in that pitiful cry, "Father, if it be

possible, let this cup pass;" and though he brake out upon the cross,

in that heart-rending complaint, "My God, my God, why hast thou

forsaken me?" yet no abatement; Justice will not bend in the least; but

having to do with him on this account, resolves upon satisfaction from

his blood. If this be so, what is the case of thy soul, reader, if thou

be a man or woman that has no interest in this sacrifice? For if these

things be done in (Christ) the green tree, what will be done to (thee)

the dry tree? Luke 23: 31 "That is, if God so deal with me, that I am

not only innocent, but like a green and fruitful tree, full of all

delectable fruits of holiness, yet if the fire of his indignation thus

seize upon me, what will be your condition, that are both barren and

guilty, void of all good fruit, and full of all unrighteousness," and

so like dry scary wood, are fitted as fuel to the fire? Consider with

thyself, man, how canst thou imagine thou canst support that infinite

wrath that Christ grappled with in the room of God's elect! He had the

strength of a Deity to support him, Isa. 42: 1. "Behold my servant whom

I uphold." He had the fulness of his Spirit to prepare him, Isa. 61:

11. He had the ministry of an angel, who came post from heaven to

relieve him in his agony, Luke 22: 43. He had the ear of his Father to

hear him, for he cried, "and was heard in that he feared," Heb. 5: 7.

He was assured of the victory, before the combat; he knew he should be

justified, Isa. 50: 8. and yet for all this he was sore amazed, and

sorrowful even to death, and his heart was melted like wax in the midst

of his bowels. If the case stood thus with Christ, notwithstanding all

these advantages he had to bear the wrath of God for a little time; how

dost thou think, a poor worm as thou art, to dwell with everlasting

burnings, or contend with devouring fire? Luther saw ground enough for

what he said, when he cried, out, "I will have nothing to do with an

absolute God," i. e. with a God out of Christ: for, "it is a fearful

thing to fall into the hands of the living God." Wo and alas for

evermore to that man who meets a just and righteous God without a

Mediator! Whoever thou art that readest these lines, I beseech thee, by

the mercies of God, by all the regard and love thou hast to thy own

soul, neglect not time, but make quick and sure work of it. Get an

interest in this sacrifice quickly, what else will be thy state when

vast eternity opens to swallow thee up? what wilt thou do, man, when

thine eye-strings and heart strings are breaking? O what a fearful

shriek will thy conscience give, when thou art presented before the

dreadful God, and no Christ to screen thee from his indignation! Happy

is that man who can say in a dying hour, as one did, who being desired,

a little before his dissolution, to give his friends a little taste of

his present hopes, and the grounds of them, cheerfully answered, I will

let you know how it is with me: then stretching forth his hand, said,

"Here is the grave, the wrath of God, and devouring flame, the just

punishment of sin, on the one side: and here am I, a poor sinful soul,

on the other side: but this is my comfort, the covenant of grace, which

is established upon so many sure promises, has saved all. There is an

act of oblivion passed in heaven: I will forgive their iniquities, and

their sins will I remember no more. This is the blessed privilege of

all within the covenant, among whom I am one." O it is sweet at all

times, especially at such a time, to see the reconciled face of God,

through Jesus Christ, and hear the voice of peace through the blood of

the cross.

Inf. 3. Has Christ offered up himself a sacrifice to God for us? Then

let us improve, in every condition, this sacrifice, and labour to get

hearts duly affected with such a sight as faith can give us of it.

Whatever the condition or complaint of any Christian is, the beholding

the Lamb of God, that taketh away the sin of the world, may give him

strong support, and sweet relief. Do you complain of the hardness of

your hearts, and want of love to Christ? Behold him as offered up to

God for you; and such a sight, (if any in the world will do it) will

melt your hard hearts. Zech. 12: 10. "They shall look upon me whom they

have pierced, and shall mourn." It is reported of Johannes Milieus,

that he was never observed to speak of Christ and his sufferings, but

his eyes would drop. Art thou too little touched and unaffected with

the evil of sin? Is it thy complaint, Christian, that thou canst not

make sin bear so hard upon thy heart as thou wouldst? Consider but what

thou hast now read; realise this sacrifice by faith, and try what

efficacy there is in it to make sin for ever bitter as death to thy

soul. Suppose thine own Father had been stabbed to the heart with such

a knife, and his blood were upon it, wouldst thou delight to see, or

endure to use that knife any more? sin is the knife that stabbed Christ

to the heart; this shed his blood. Surely, you can never make light of

that which lay so heavy upon the soul and body of Jesus Christ.

Or is your heart pressed down even to despondency, under the guilt of

sin, so that you cry, how can such a sinner as I be pardoned? my sin is

greater than can be forgiven? "Behold the Lamb of God, that taketh away

the sin of the world." Remember that no sin can stand before the

efficacy of his blood. 1 John 1: 7. "The blood of Jesus Christ

cleanseth from all sin." This sacrifice makes unto God full

satisfaction.

Are you at any time staggering through unbelief filled with unbelieving

suspicions of the promises? Look hither, and you shall see them all

ratified and established in the blood of the cross, so that hills and

mountains shall sooner start from their own basis and centres, than one

little of the promise fail. Heb. 9: 17, 18, 19.

Do you at any time find year hearts fretting, disquieted, and impatient

under every petty cross and trial? See how quietly Christ your

sacrifice came to the altar, how meekly and patiently he stood under

all the wrath of God and men together This will silence, convince, and

shame you.

In a word, here you will see so much of the grace of God, and love of

Christ, in providing and becoming a sacrifice for you: you will see God

taking vengeance against sin, but sparing the sinner: you will see

Christ standing as the body of sin alone; for, "he was made sin for us,

that we might be made the righteousness of God in him:" that whatever

corruption burdens, this, in the believing application, will support;

whatever grace is defective, this will revive it.

Blessed be God for Jesus Christ.

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Sermon 13. Of the Intercession of Christ our High-priest, being the second Act

or Part of his Priestly Office.

Heb. 7: 25.

Wherefore he is able also to save them to the uttermost that come unto

God by him, seeing he ever liveth to make intercession for them.

Having dispatched the first part, or act of Christ's priesthood,

consisting in his Oblation; we come to the other branch of it,

consisting in his Intercession, which is nothing else but the virtual

continuation of his offering once made on earth; that being medium

reconciliationis, the means of reconciling; this, medium applicationis,

the way and means of his applying to us the benefits purchased by it.

This second part, or branch of his priesthood, was typified by the

High-priest's entering with the blood of the sacrifice and sweet

incense into the holy place: Lev. 16: 12, 13, 14. "And he shall take

the censer full of burning coals of fire, from off the altar before the

Lord, and his hands full of sweet incense beaten small, and bring it

within the vail. And he shall put the incense upon the fire before the

Lord, that the cloud of the incense may cover the mercy-seat that is

upon the testimony, that he die not. And he shall take the blood of the

bullock, and sprinkle it with his finger upon the mercy-seat,

eastward," &c

Christ's offering himself on earth, answered to the killing of the

sacrifice without; and his entering into heaven, there to intercede,

was that which answered to the priest's going with blood, and his hands

full of incense, within the vail. So that this is a part, yea, a

special part of Christ's priesthood; and so necessary to it, that if he

had not done this, all his work on earth had signified nothing; nor had

he been a priest, i. e. a complete and perfect priest, if he had

remained on earth, Heb. 8: 4. because the very design and end of

shedding his blood on earth had been frustrated, which was to carry it

before the Lord into heaven. So that this is the principal perfective

part of the priesthood: he acted the first part on earth, in a state of

deep abasement in the form of a servant; but he acts this in glory,

whereto he is taken up, that he may fulfil his design in dying, and

give the work of our salvation its last completing act. So much is

imported in this scripture, which tells us, by reason hereof, he "is

able to save to the uttermost," &c.

The words contain an encouragement to believers, to come to God in the

way of faith, drawn from the intercession of Christ in heaven for them.

In which you may take notice of these principal parts.

1. The quality of the persons here encouraged, who are described by a

direct act of faith, as poor recumbents that are going out of

themselves to God by faith; but conscious of great unworthiness in

themselves, and thence apt to be discouraged.

2. The encouragement propounded to such believers, drawn from the

ability of Jesus Christ, in whose name they go to the Father, to save

them to the uttermost, i.e. fully, perfectly, completely; for so this

emphatical word, "eis to panteles", signifies, the saving us wholly,

thoroughly, completely, and altogether; giving our salvation its last

act and completion.

The ground or reason of this his saving ability: "Seeing he ever liveth

to make intercession;" i.e. he has not only offered up his blood to God

upon the tree, as a full price to purchase pardon and grace for

believers; but lives in heaven, and that for every to apply unto us, in

the way of intercession, all the fruits, blessings, and benefits, that

that precious blood of his deserves, and has procured us a price for

them. The words thus opened, the point I shall single out, from among

many that lie in them, as most suitable to my design and purpose, is

this;

Doct. That Jesus our High-priest lives for ever, in the

capacity of a potent Intercessor, in heaven for believers.

Here we will enquire, First, What it is for Christ to be an

intercessor. Secondly, By what acts he performs that work in heaven.

Thirdly, Whence the potency and prevalence of his intercession is.

Fourthly, and lastly, How he lives for ever to make intercession for

us.

First, What it is for Christ to be an intercessor for us. To intercede

in general, is to go betwixt two parties, to intreat, argue, and plead

with one for the other. And of this there are two sorts; 1. Ex

charitate, ut fratres, that whereby one Christian prays and pleads with

God for another, 1 Tim. 2: 1. 2. Ex officio mediatorio, that whereby

Christ, as an act of office, presents himself before God to request for

us. Betwixt these two is this difference, that the former is performed

not in our own, but in another's name; we can tender no request to God

immediately, or for our own sake, either for ourselves, or for others:

John 16: 23 "Whatsoever ye shall ask the Father in my name, he will

give it you." But the latter, which is proper to Christ, is an

intercession with God for us, in his own name, and upon the account of

his own proper merit; the one is a private act of charity, the other a

public act of office; and so he is our advocate or court friend, as

Satan is or accuser or court-adversary. Satan is "ho antidikos", one

that charges us before God, 1 Pet. 5: 8. and continually endeavours to

make breaches between us and God. Christ is "ho parakletos", our

attorney, or advocate, that pleads for us, and continues peace and

friendship between us and God, 1 John 2: 2. "If any man sin, we have an

advocate with the Father, Jesus Christ the righteous.

And thus to make intercession, is the peculiar and incommunicable

prerogative of Jesus Christ, none but he can go in his own name to God.

And in that sense we are to understand that place, Ezek. 44: 2, 3.

"Then said the Lord unto me, This gate shall be shut, it shall not be

opened, and no man shall enter in by it, because the Lord the God of

Israel has entered in by it, therefore it shall be shut. It is for the

prince, the prince he shall sit in it, to eat bread before the Lord,"

&c. The great broad gate, called here the prince's gate, signifies that

abundant and direct entrance that Christ had into heaven by his own

merits, and in his own name; this, saith the Lord, shall be shut, no

man shall enter in by it; all other men must come thither, as it were,

by collateral or side doors, which looked all towards the altar, viz.

by virtue of the Mediator, and through the benefit of his death imputed

to them.

And yet, though God has for ever shut up and barred this way to all the

children of men, telling us that no man shall ever have access to him

in his own name, as Christ the Prince had; how do some,

notwithstanding, strive to force open the Prince's gate? So do they,

that found the intercession of saints upon their own works and merits,

thereby robbing Christ of his peculiar glory; but all that so approach

God, approach a devouring fire; Christ only, in the virtue of his

blood, thus comes before him, to make intercession for us.

Secondly, We will enquire wherein the intercession of Christ in heaven

consists, or by what acts he performs his glorious office there. And

the scriptures place it in three things:

1. In his presenting himself before the Lord in our names, and upon our

accounts. So we read in Heb. 9: 28. "Christ is entered into heaven

itself, now to appear in the presence of God for us." The apostle

manifestly alludes to the High-priest's appearing in the holy of

holies, which was the figure of heaven, presenting to the Lord the

names of the twelve tribes of Israel, which were on his breast and

shoulders, Exod. 28: 9,12, 28, 29. To which the church is supposed to

allude in that request, Cant. 8: 6. "Set me as a seal upon thine heart,

as a seal upon thine arm." Now the very sight of Christ, our High

priest in heaven, prevails exceedingly with God, and turns away his

displeasure from us. As when God looks upon the rainbow, which is the

sign of the covenant, he remembers the earth in mercy: so when he looks

on Christ, his heart must needs be towards us, upon his account; and

therefore in Rev. 4: 3, Christ is compared to a rainbow encompassing

the throne.

Christ performs his intercession-work in heaven, not by a naked

appearing in the presence of God only, but also by presenting his

blood, and all his sufferings to God, as a moving plea on our account.

Whether he makes any proper oral intercession there, as he did on

earth, is not so clear; some incline to it, and think it is

countenanced by Zechariah, chap. 1: 12,13. Where Christ our Intercessor

presents a proper vocal request to the Father, in the behalf of his

people; saying "O Lord of hosts, how long wilt thou not have mercy on

Jerusalem, and on the cities of Judah, against which thou hast had

indignation these threescore and ten years? And the Lord answered him

with good and comfortable words." And so Acts 2: 23. as soon as he came

to heaven, he is said (and that is the first fruits of his

intercession) to obtain the promise of the Holy Ghost. But sure I am,

an interceding voice is by an usual prosopopeia attributed to his

blood; which in Heb. 12: 24. is said "to speak better things than that

of Abel." Now Abel's blood and so Christ's, do cry unto God, as the

hire of the labourers unjustly detained, or the whole creation, which

is in bondage, through our sins, is said to cry and groan in the ears

of the Lord, Jam. 5: 4. Rom. 8: 22. not vocally, but efficaciously. A

rare illustration of this efficacious intercession of Christ in heaven,

we have in that famous story of Amintas, who appeared as an advocate

for his brother AEchylus, who was strongly accused, and very likely to

be condemned to die. Now Amintas having performed great services, and

merited highly of the common-wealth, in whose service one of his hands

was cut off in the field; he comes into the court in his brother's

behalf, and said nothing, but only lifted up his arm, and shewed them

cubitum sine manu, an arm without a hand, which so moved them, that,

without a word speaking, they freed his brother immediately.

And thus if you look into Rev. 5: 6. you shall see in what posture

Christ is represented, visionally there, as standing between God and

us; "And I beheld, and lo, in the midst of the throne, and the four

beasts, and in the midst of the elders stood a Lamb as it had been

slain;" i.e. bearing in his glorified body the marks of death and

sacrifice. Those wounds he received for our sins on earth, are, as it

were, still fresh bleeding in heaven: a moving and prevailing argument

it is with the Father, to give out the mercies he pleads for.

3. And lastly, He presents the prayers of his saints to God, with his

merits; and desires that they may for his sake be granted. He causes a

cloud of incense to ascend before God with them, Rev. 8: 3. All these

were excellently typified out by the going in of the High-priest before

the Lord, with the names of the children of Israel on his breast, with

the blood of the sacrifice, and his hands full of incense, as the

apostle explains them in Heb. 7 and Heb. 9.

Thirdly, And that this intercession of Christ is most potent,

successful, and prevalent with God, will be evinced, both from the

qualification of this our Advocate, from his great interest in the

Father, from the nature of the place he useth with God, and from the

relation and interest believers have, both in the Father to whom, and

the Son by whom this intercession is made.

1. Our intercessor in the heavens is every way able and fit for the

work he is engaged in there. Whatever is desirable in an advocate, is

in him eminently. It is necessary that he who undertakes to plead the

cause of another, especially if it be weighty and intricate, should be

wise, faithful, tender-hearted, and one that concerns himself in the

success of his business. Our Advocate Christ, wants no wisdom to manage

his work; he is the wisdom of God, yea, only wise, Jude 25. There is

much folly in the best of our duties, we know not how to press an

argument home with God; but Christ has the art of it. Our business is

in a wise hand: he is no less faithful than wise, therefore he is

called "a faithful High-priest, in things pertaining to God," Heb. 2:

17. He assures us we may safely trust our concerns with him, John 14:

2. "In my Father's house are many mansions; if it were not so, I would

have told you;" q. d. Do you think I could deceive you? men may cheat

you, but I will not; your own hearts may and daily do deceive you, but

so will not I. And for tender heartedness, and sensible feelings for

your conditions, there is none like him: Heb. 4: 15. "For we have not

an High-priest who cannot be touched with the feeling of our

infirmities, but was in all points tempted like as we are, yet without

sin." We have not one that cannot sympathise, so it is in the Greek:

and on purpose that he might the better sympathise with us, he came as

near to our conditions, as the holiness of his nature could permit. He

suffered himself to be in all points tempted like as we are, sin only

excepted.

And then for his concernment and interest in the success of his suit;

he not only reckons, but has really made it his own interest, yea, more

his own than it is ours: For now by reason of the mystical union, all

our wants and troubles are his, Eph. 1: 23, yea, his own glory and

completeness, as Mediator, is deeply interested in it; and therefore we

need not doubt but he will use all care and diligence in that work. If

you say, so he may, and yet not speed for all that, for it depends upon

the Father's grant: True, but then,

2. Consider the great interest he has in the Father, with whom he

intercedes. Christ is his dear Son, Col. 1: 13. the beloved of his

soul, Eph. 1: 6. Betwixt him and the Father, with whom, when he

intercedes, there is an unity, not only of nature, but will; and so he

always hears him, John 11: 42. Yea, and he said to his dear Son, when

he came first to heaven, "Ask of me, and I will give thee," Psal. 2: 8.

Moreover,

He must needs speed in his suit, if you consider the nature of his

intercession, which is just and reasonable for the matter, urgent and

continual, for the manner of it. The matter of his requesting most

equal: what he desires is not desired gratis, or upon terms unbecoming

the holiness and righteousness of God to grant; he desires no more but

what he has deserved, and given a valuable consideration to the Father

for. And so the justice of God does, not only not oppose, but furthers

and pleads for the granting, and fulfilling his requests.

Here you must remember, that the Father is under a covenant tie and

bond to do what he asks; for Christ having fully performed the work on

his part, the mercies he intercedes for, are as due as the hire of the

labourer is, when the work is faithfully done. And as the matter is

just, so the manner of his intercession is urgent and continual. How

importunate a suitor he is, may be gathered from that specimen, given

of it in John 17, and for the constancy, of it, my text tells us, "he

ever lives to make intercession:" It is his great business in heaven,

and he follows it close. And to close all,

4. Consider who they are for whom he makes intercession: The friends of

God, the children of God; those that the Father himself loves, and his

heart is propense and ready enough to grant the best and greatest of

mercies to: which is the meaning of John 15: 26, 27. "The Father

himself loveth you." And it must needs be so, for the first corner

stone of all these mercies was laid by the Father himself in his most

free election. He also delivered his Son for us; and "how shall he not

with him freely give us all things?" Rom. 8: 32. So then there can

remain no doubt upon a considering heart, but that Christ is a

prevalent and successful intercessor in heaven. There only remains one

thing more to be satisfied, and that is,

Fourthly, In what sense he is to live for ever to make intercession.

Shall he then be always at his work? employed in begging new favours

for us to eternity? How then shall the people of God be perfect in

heaven, if there be need of Christ's intercession to eternity for them?

I answer, by distinguishing the essence and substance of Christ's

offices, from the way and manner of administration. In the first sense

it is eternal: for his mediatory kingdom, as to the essence of it, is

to abide for ever; Christ shall never cease to be a Mediator; the

church shall never want a head; for "of his kingdom, there shall be no

end," Luke 1: 33. However, Christ, as a Mediator, being employed in a

kind of subordinate way, 1 Cor. 3: 23, when he shall have accomplished

that design for which he became a Mediator, "Then shall he deliver up

the kingdom (in the sense we spake before) to the Father, and so God

shall be all in all," 1 Cor. 15: 24. Then shall the divinity of Christ,

which was so emptied and obscured in his undertaking this temporary

dispensatory kingdom, be more gloriously manifested, by the full

possession, use, and enjoyment of that natural, divine, eternal

kingdom, which belongs to all the three co-essential and co-equal

persons, reigning with the same power, majesty, and glory, in the unity

of the Divine Essence, and common acts, in all, and over all, infix

nicely and immutably for ever.

And so Christ continues to be our Mediator; and yet that affords no

argument that our happiness shall be incomplete, but rather argues the

perfection of the church, which thenceforth shall be governed no more

as it now is, nor have any farther use of ordinances, but shall be

ruled more immediately, gloriously, triumphantly, and ineffably in the

world to come. The substance of his Mediatorship is not changed, but

the manner of the administration only.

Use 1. Does Christ live for ever in heaven to present his blood to God

in the way of intercession for believers? How sad then is their case,

that have no interest in Christ's blood; bit instead of pleading for

them, it cries to God against then, as the despisers and abusers of it!

Every unbeliever despises it: The apostate treads it under foot. He

that is an intercessor for some, will be an accuser of others. To be

guilty of a man's blood is sad; but to have the blood of Jesus accusing

and crying to God against a soul, is unspeakable terrible. Surely when

he shall make inquisition for blood, when the day of his vengeance is

come, he will make it appear by the judgements he will execute, that

this is a sin never to be expiated, but vengeance shall pursue the

sinner to the bottom of hell. Oh! what do men and women do, in

rejecting the gracious offer of Christ! what, tread upon a Saviour! and

cast contempt, by unbelief and hardness of heart, upon their only

remedy! I remember I have read of a harlot that killed her child, and

said that it smiled upon her when she went to stab it. Sinner, does not

Christ smile upon thee in the gospel? And wilt thou, as it were, stab

him to the heart by thine infidelity? Wo, and alas for that man,

against whom this blood cries in heaven!

Use 2. Doth Christ live for ever to make intercession? Hence let

believers fetch relief, and draw encouragement against all the causes

and grounds of their fears and troubles; for surely this answers them

all.

1. Hence let them be encouraged against all their sinful infirmities,

and lamented weaknesses. It is confessed these are sad things; they

grieve the Spirit of God, sadden your own hearts, cloud your evidences;

but having such a High-priest in heaven, can never be your ruin. 1 John

2: 1, 2. "My little children, these things write I unto you, that you

sin not: and if any man sin, we have an Advocate with the Father, Jesus

Christ the righteous." [My little children.] Children, especially

little children, when first beginning to take the foot, are apt to

stumble at every straw; so are raw, young and unexperienced Christians:

but what if they do? Why though it must be far from them to take

encouragement so to do from Christ and his intercession, yet if by

surprizal they do sin, let them not be utterly discouraged: for we have

an Advocate, he stops whatever plea may be brought in against us by the

Devil, or the law, and answers all by his satisfaction: he gets out

fresh pardons for new sins. And this Advocate is with [the Father:] he

does not say with his Father, though that had been a singular support

in itself, nor yet with our Father, which is a sweet encouragement

singly considered, but with [the Father] which takes in both, to make

the encouragement full. Remember, you that are cast down, under the

sense of sin, that Jesus, your friend, in the court above, "is able to

save to the uttermost." Which is, as one calls it, a reaching word, and

extends itself so far, that thou canst not look beyond it. "Let thy

soul be set on the highest mount that any creature was ever set on, and

enlarged to take in view the most spacious prospect both of sin and

misery, and difficulties of being saved, that ever yet any poor humble

soul did cast within itself; yea, join to these all the hindrances and

objections that the heart of man can invent against itself and

salvation: lift up thine eyes, and look to the utmost thou canst see;

and Christ, by his intercession, is able to save thee beyond the

horizon and utmost compass of thy thoughts, even to the utmost."

2. Hence draw abundant encouragement against all heart- straitenings,

and deadness of Spirit in prayer. Thou complainest thy heart is dead,

wandering, and contracted in duty: O, but remember Christ's blood

speaks, when thou canst not; it can plead for thee, and that

powerfully, when thou art not able to speak a word for thyself: to this

sense that scripture speaks, Cant. 3: 6. "Who is this that cometh out

of the wilderness like pillars of smoke, perfumed with myrrh, and

frankincense, with all powders of the merchant?" The duties of

Christians go up many times, as pillars or clouds of smoke from them,

more smoke than fire, prayers smoked and sullied with their offensive

corruptions; but, remember, Christ perfumes them with myrrh, &c. He, by

his intercession, gives them a sweet perfume.

3. Christ's intercession is a singular relief to all that come unto God

by him, against all sinful damps and slavish fears from the justice of

God. Nothing more promotes the fear of reverence; nothing more

suppresseth unbelieving despondencies, and destroys the spirit of

bondage. So you find it, Heb. 10: 19, 20, 21. "Having therefore,

brethren, boldness to enter into the holiest, by the blood of Jesus, by

a new and living way, which he has consecrated for us through the vail,

that is to say, his flesh; and having a High priest over the house of

God, let us draw near with a true heart, en pleroforia pisteos', in

full assurance of faith": or let us come unto God, as a ship comes with

full sail into the harbour. O what a direct and full gale of

encouragement does this intercession of Christ give to the poor soul

that lay a-ground, or was wind-bound before?

4. The intercession of Christ gives admirable satisfaction and

encouragement to all that corns to God, against the fears of de setting

him again by apostasy. This, my friends, this is your principal

security against these matters of fear. With this he relieved Peter,

Luke 22: 31, 32. "Simon, (saith Christ) Satan has desired to have you,

that he may sift you as wheat; but I have prayed for thee, that thy

faith fail not," q. d. Satan will fan thee, not to get out thy chaff,

but bolt out thy flour: his temptations are levelled against thy faith;

but fear not, my prayer shall break his designs, and secure thy faith

against all his attempts upon it. Upon this powerful intercession of

Christ, the apostle builds his triumph against all that threatens to

bring him, or any of the saints, again into a state of condemnation.

And see how he drives on that triumph, from the resurrection, and

session of Christ at the Father's right hand; and especially from the

work of intercession, which he lives there to perform: Rom. 8: 34, 35.

"Who is he that condemneth. It is Christ that died; yea, rather that is

risen again, who is even at the right hand of God, who also maketh

intercession for us. Who shall separate us from the love of Christ?"

5. It gives sweet relief against the defects and wants that yet are in

our sanctification. We want a great deal of faith, love,

heavenly-mindedness, mortification, knowledge. We are short and wanting

in all. There are "husteremata", the remains, or things wanting, as the

apostle calls them, 1 Thess. 3: 10. Well, if grace be but yet in its

weak beginnings, and infancy in thy soul, this may encourage, that by

reason of Christ's intercession, it shall live, grow, and expatiate

itself in thy heart. He is not only the author, but the finisher of it,

Heb. 12: 2. He is ever begging new and fresh mercies for you in heaven;

and will never cease till all your wants be supplied. He saves "eis to

panteles", to the uttermost, i.e. as I told you before, to the last,

perfective, completing act of salvation. So that this is a fountain of

relief against all your fears.

Use 3. Does Christ live for ever to make intercession? Then let those

who reap on earth the fruits of that his work in heaven, draw

instruction thence about the following duties, to which it leads them

as by the hand.

1. Do not forget Christ in an exalted state. You see though he be in

all the glory above, at God's right hand, and enthroned king, he does

not forget you: he, like Joseph, remembers his brethren in all his

glory. But, alas, how oft does advancement make us forget him? As the

Lord complains in Hosea 13: 5, 6 "I did know thee in the wilderness, in

the land of great drought: but when they came into Canaan, according to

their pastures, so were they filled: they were filled, and their heart

was exalted; therefore have they forgotten me." As if he had said, O my

people, you and I were better acquainted in the wilderness, when you

were in a low condition, left to my immediate care, living by daily

faith. O then you gave me many a sweet visit; but now you are filled, I

hear no more of you. Good had it been for same saints, if they had

never known prosperity.

2. Let the intercession of Christ in heaven for you, encourage you to

constancy in the good ways of God. To this duty it sweetly encourages

also, Heb. 4: 14. "seeing then that we have a great High-priest that is

passed into the heavens, Jesus the son of God, let us hold fast our

profession." Here is encouragement to perseverance on a double account.

One is, that Jesus, our head, is already in heaven; and if the head be

above water, the body cannot drown. The other is from the business he

is there employed about, which is his priesthood; he is passed into the

heavens, as our great High-priest, to intercede, and therefore we

cannot miscarry.

3. Let it encourage you to constancy in prayer: O do not neglect that

excellent duty, seeing Christ is there to present all your petitions to

God; yea, to perfume as well as present them. So the apostle, Heb. 4:

16. infers from Christ's intercession; "Let us therefore come boldly

unto the throne of grace, that we may obtain mercy, and find grace to

help in time of need."

4. Hence be encouraged to plead for Christ on earth, who continually

pleads for you in heaven. If any accuse you, he is there to plead for

you: and if any dishonour him on earth, see that you plead his

interest, and defend his honour. Thus you have heard what his

intercession is, and what benefits we receive by it.

Blessed be God for Jesus Christ.

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Sermon 14. A Vindication of the Satisfaction of Christ, as the first Effect or

Fruit of his Priesthood.

Gal. 3: 13.

Christ has redeemed us from the curse of the law, being made a curse

for us.

You have seen the general nature, necessity and parts of Christ's

priesthood, viz. oblation and intercession. Before you part from this

office, it is necessary you should farther take into consideration the

principal fruits and effects of his priesthood; which are, complete

satisfaction and the acquisition or purchase of an eternal inheritance.

The former viz. The satisfaction, made by his blood, is manifestly

contained in this excellent scripture before us, wherein the apostle

(having shown before, at ver. 10. that whosoever "continues not in all

things written in the law, to do them, are cursed)" declares how,

notwithstanding the threats of the law, a believer comes to be freed

from the curse of it, namely, by Christ's bearing that curse for him,

and so satisfying God's justice, and discharging the believer from all

obligations to punishment.

More particularly, in these words you have the believer's discharge

from the curse of the law, and the way and manner thereof opened.

1. The believers discharge; Christ has redeemed us from the curse of

the law. The law of God has three parts, commands promises, and

threatening or curses. The curse of the law is its condemning sentence,

whereby a sinner is bound over to death, even the death of soul and

body. The chain, by which it binds him, is the guilt of sin; and from

which none can loose the soul but Christ. This curse of the law is the

most dreadful thing imaginable; it strikes at the life of a sinner,

yea, his best life, the eternal life of the soul: and when it has

condemned, it is inexorable, no cries nor tears, no reformation nor

repentance can loose the guilty sinner; for it requires for its

reparation that which no mere creature can give, even an infinite

satisfaction. Now from this curse Christ frees the believer; that is,

he dissolves the obligation to punishment, cancels the hand-writing,

looses all the bonds and chains of guilt, so that the curse of the law

has nothing to do with him for ever.

2. We have here the way and manner in and by which this is done; and

that is by a full price paid down, and that price paid in the room of

the sinner, both making up a complete and full satisfaction. He pays a

full price, every way adequate and proportionable to the wrong. So much

this word, "hemas exegorasen", which we translate redeemed, imports; he

has bought us out, or fully bought us, that is, by a full price. This

price with which he so fully bought or purchased our freedom from the

curse, is not only called "lutron", Mat. 20: 28. or ransom, but more

emphatically "antilutron", in 1 Tim. 2: 5, 6 which might be translated

an adequate or fully answerable ransom. And so his freeing us by this

price, is not only expressed by "egorasas toi Theoi hemas", "Thou hast

bought us to God by thy blood," Rev. 5: 9. but "exegorasen hemas", he

has fully, perfectly, bought us out.

And as the price or ransom paid was full, perfect, and sufficient in

itself; so it was paid in our room, and upon our account: so saith the

text, "By his being made a curse for us," the meaning is not, that

Christ was made the very curse itself, changed into a curse; no more

than when the word is said to be made flesh, the divine nature was

converted into flesh, hut it assumed or took flesh; and so Christ took

the curse upon himself; therefore it is said, 2 Cor. 5: 21. "He was

made sin for us who knew no sin;" that is, our sin was imputed to our

surety, and laid upon him for satisfaction. And so this word "huper"

[for] implies a substitution of one, in the place and stead of another.

Now the price being full, and paid in lieu of our sins, and thereupon

we fully redeemed or delivered from the curse, it follows, as a fair

and just deduction, that,

Doct. The death of Christ; has made a full satisfaction to God

for all the sins of his elect.

"He (to wit our surety, Christ) was oppressed, and he was afflicted,"

saith the prophet, Isa. 52: 7. it may be fitly rendered, (and the words

will bear it without the least force) it was exacted, and answered. But

how, being either way translated, it establisheth the satisfaction of

Christ, may be seen in our learned Annotations on that place. So Col.

1: 14. "In whom we have apolutrosin dia tou haimatos', redemption

through his blood, even the forgiveness of sin." Here we have the

benefit, viz. redemption interpreted by way of opposition, "even the

remission of sins;" and the matchless price that was laid down to

purchase it, the blood of Christ. So again, Heb. 9: 12. "By his own

blood he entered once into the holy place, having obtained aionian

lutrosin', eternal redemption for us." Here is eternal redemption, the

mercy purchased: his own blood, the price that procured it.

Now forasmuch as this doctrine of Christ's satisfaction is so

necessary, weighty and comfortable in itself, and yet so much opposed

and intricated by several enemies to it; the method I shall take for

the clearing, establishing, and preparing it for use, shall be,

First, To open the nature of Christ's satisfaction, and shew what it

is.

Secondly, To establish the truth of it, and prove that he made full

satisfaction to God for all the sins of the elect.

Thirdly, To answer the most considerable objections made against it.

And lastly, To apply it.

First, What is the satisfaction of Christ, and what does it imply? I

answer, satisfaction is the act of Christ, God-man, presenting himself

as our surety in obedience to God and love to us; to do and to suffer

all that the law required of us: thereby freeing us from the wrath and

curse due to us for sins.

1. It is the act of God-man; no other was capable of giving

satisfaction for an infinite wrong done to God. But by reason of the

union of the two natures in his wonderful person, he could do it, and

has done it for us. The human nature did what was necessary in its

kind; it gave the matter of the sacrifice: the divine nature stamps the

dignity and value upon it, which made it an adequate compensation: so

that it was opus "Theandrikon", the act of God-man; yet so, that each

nature retained its own properties, notwithstanding their joint

influence into the effect. If the angels in heaven had laid down their

lives, or if the blood of all the men in the world had been poured out

by justice, this could never have satisfied, because that "axiosis",

worth and value which this sacrifice has, would have still been

wanting. "It was God that redeemed the church with his own blood," Acts

20: 18. If God redeem with his own blood, he redeems as God-man,

without any dispute.

2. If he satisfy God for us, he must present himself before God, as our

surety, in our stead, as well as for our good; else his obedience had

signified nothing to us; to this end he was "made under the law," Gal.

4: 4. comes under the same obligation with us, and that as a surety,

for so he is called, Heb. 7: 22. Indeed his obedience and sufferings

could be exacted from him upon no other account. It was not for any

thing he had done that he became a curse. It was prophesied of him,

Dan. 9: 26. "The Messiah shall be cut off, but not for himself;" and

being dead, the scriptures plainly assert it was for our sins, and upon

our account: so 1 Cor. 15: 3. "Christ died for our sins, according to

the scriptures."

And it is well observed by our divines, who assert the vicegerency and

substitution of Christ in his sufferings, that all those Greek

particles which we translate [for] when applied to the sufferings of

Christ do note the meritorious, deserving, procuring cause of those

sufferings. So you find, Heb. 10: 12. "He offered one sacrifice huper

hamartion', for sins." 1 Pet. 3: 18. "Christ once suffered, peri' for

sins." Rom. 4: 25. "He was delivered, dia', for our offences." Mat. 20:

28. "He gave his life a ransom, anti', for many." And there are that

confidently affirm this last particle is never used in any other sense

in the whole book of God; as "an eye for an eye, a tooth for a tooth,"

i.e. one in lieu of another. Just as those whom the Greeks called

"antipsuchoi", men that exchanged their lives, or gave life for life,

staking down their own to deliver another's, as Philumene did for

Aristides. And so the poet Virgil speaks: Si fratrem Pollux alterna

morte redemit.

And indeed, this very consideration is that which supports the doctrine

of imputation, the imputation of our sins to Christ, and the imputation

of Christ's righteousness unto us, Rom. 5: 19. For how could our sins

be laid on him, but as he stood in our stead? or his righteousness be

imputed to us, but as he was our surety, performing it in our place; so

that to deny Christ's sufferings in our stead, is to lose the

corner-stone of our justification, and overthrow the very pillar which

supports our faith, comfort and salvation. Indeed if this had not been,

he would have been the righteous Lord, but not the Lord our

righteousness, as he is stiled, Jer. 33: 16. So that it was but a vain

distinction, to say it was for our good, but not in our stead: for had

he not been in our stead, we could not have had the good of it.

3. The internal moving cause of Christ's satisfaction for us, was his

obedience to God, and love to us. That it was an act of obedience, is

plain from Phil. 2: 8. "He became obedient unto death, even the death

of the cross." Now obedience respects a command, and each a command

Christ received to die for us, as himself tells us, John 10: 18. "I lay

down my life of myself; I have power to lay it down, and power to take

it again: this commandment have I received of my Father." So that it

was an act of obedience with respect to God, and yet a most free and

spontaneous act with respect to himself. And that he was moved to it

out of pity and love to us, himself assures us: Gal. 5: 2. "Christ

loved us, and gave himself for us an offering and a sacrifice to God."

Upon this Paul sweetly reflected, Gal. 2: 20. "Who loved me and gave

himself for me." As the external moving cause was our misery, so the

internal was his own love and pity for us.

4. The matter of Christ's satisfaction, was his active and passive

obedience to all the law of God required. I know there are some that

doubt whether Christ's active obedience have any place here, and so

whether it he imputed as any part of our righteousness. It is

confessed, that scripture most frequently mentions his passive

obedience, as that which made the atonement, and procures our

redemption, Matth. 20: 28. and 26: 28. Rom. 3: 24, 25 and elsewhere:

but his passive obedience is never mentioned exclusively, as the sole

cause, or matter of satisfaction. But in those places where it is

mentioned by itself, it is put for his whole obedience, both active and

passive, by an usual trope; and in other scriptures it is ascribed to

both, as Gal. 4: 4. he is said, "to be under the law, to redeem them

that were under the law." Now his being "made under the law" to this

end, cannot be restrained to his subjection to the curse of the law

only, but to the commands of it also. So Rom. 5: 19. "As by one man's

disobedience, many were made sinners; so by the obedience of one, shall

many be made righteous." It were a manifest injury to this text also,

to restrain it to the passive obedience of Christ only. To be short,

this twofold obedience of Christ, stands opposed to a twofold

obligation that fallen man is under; the one to do what God requires,

the other to suffer what he has threatened for disobedience. We owe him

active obedience as his creatures, and passive obedience as his

prisoners. Suitably to his double obligation, Christ comes under the

commandment of the law, to fulfil it actively, Matth. 3: 15. and under

the malediction of the law, to satisfy it passively. And whereas it is

objected by some, if he fulfilled the whole law for us by his active,

what need then of his passive obedience? We reply, great need; because

both these make up that one, entire, and complete obedience, by which

God is satisfied, and we justified. It is a good rule of Alsted,

obedientia Christi est una copulativa; the whole obedience of Christ,

both active and passive, make up one entire perfect obedience; and

therefore there is no reason why one particle, either of the one, or of

the other, should be excluded.

5. The effect and fruit of this his satisfaction, is our freedom,

ransom, or deliverance from the wrath and curse due to us for our sins.

Such was the dignity, value, and completeness of Christ's

satisfactions, that in strict justice it merited our redemption and

full deliverance; not only a possibility that we might be redeemed and

pardoned, but a right whereby to be so, as the learned Dr. Twiss

judiciously argues. If he be made a curse for us, we must then be

redeemed from the curse, according to justice; so the apostle argues,

Rom. 3: 25, 56. "Whom God has set forth to be a propitiation, through

faith in his blood, to declare his righteousness for the remission of

sins that are past, through the forbearance of God; to declare, I say,

at this time, his righteousness, that God might be just, and the

justifier of him that believeth in Jesus." Mark the design and end of

God in exacting satisfaction from Christ, it was to declare his

righteousness in the remission of sin to believers; and lest we should

lose the emphatical word, he doubles it, to declare, I say, his

righteousness. Every one can see how his mercy is declared in

remission: but he would have us take notice, that his justification of

believers is an act of justice; and that God, as he is a just God,

cannot condemn the believer, since Christ has satisfied his debts. This

attribute seems to be the main bar against remission; but now it is

become the very ground and reason why God remits. O how comfortable a

text is this! Doth Satan or conscience set forth thy sin in all its

discouraging circumstances and aggravations? God has set forth Christ

to be a propitiation. Must justice be manifested, satisfied and

glorified? So it is in the death of Christ, ten thousand times more

than ever it could in thy damnation. Thus you have a brief account of

the satisfaction made by Jesus Christ.

Secondly, We shall gather up all that has been said to establish the

truth of Christ's satisfaction; proving the reality of it, that it is

not an improper, catachrestical, fictitious satisfaction, by divine

acceptilation, as some have very diminutively called it; but real,

proper, and full, and as such accepted by God. For his blood is the

stood of a Surety, Heb. 7: 22. who came under the same obligations of

the law with us, Gal. 4: 4. and though he had no sin of his own, yet

standing before God as our Surety, the iniquities of us all were laid

upon him, Isa. 53: 6. and from him did the Lord, with great severity,

exact satisfaction for our sins, Rom. 8: 32. punish them upon his soul,

Matth. 27: 46. and upon his body, Acts 2: 23. and with this obedience

of his Son, is fully pleased and satisfied, Eph. 5: 2. and has in token

thereof raised him from the dead, and set him at his own right hand, 1

Tim. 3: 16. and for his righteousness-sake acquitted and discharged

believers, who shall never more come into condemnation, Rom. 8: 1, 34.

All this is plain in scripture; and our faith in the satisfaction of

Christ, is not built on the wisdom of man, but the everlasting sealed

truth of God: yet such is the perverse nature of man, and the pride of

his heart, that whilst he should be humbly adoring the grace of God, in

providing such a Surety for us, he is found accusing the justice, and

diminishing the mercy of God, and raising all the objections which

Satan and his own heart can invent, to overturn that blessed foundation

upon which God has built up his own honour, and his people's salvation.

Thirdly, In the next place, therefore, we shall reject those doctrines,

and remove the principal of those objections that are found militating

against the satisfaction of Christ.

And, in the first place, we reject with deep abhorrence that doctrine,

which ascribes to man any power, in whole, or in part, to satisfy God

for his own, or other men's sins. This, no mere creature can do by

active obedience, were it so complete that he could never sin in

thought, word, or deed, any more, but live the most holy life that ever

any lived: for all this would be no more than his duty as a creature,

Luke 17: 10. and so can be no satisfaction for what he is by nature, or

has done against God as a sinner. Nor yet by suffering; for we have

offended an infinite God, and can never satisfy him by our finite

sufferings.

We also, with like detestation, reject that doctrine which makes the

satisfaction of Christ either impossible, or fictitious, and

inconsistent with grace, in the free pardon of sin. Many are the cavils

raised against Christ's satisfaction; the principal are such as these

that follow:

Object. The doctrine of Christ's satisfaction is absurd, for Christ

(say we) is God; if so then, God satisfied himself, than which what can

be more absurd to imagine?

Sol. I answer, God cannot properly be said to satisfy himself for that

would be the same thing as to pardon, simply, without any satisfaction.

But there is a twofold consideration of Christ; one in respect of his

Essence and Divine Nature, in which sense he is the object both of the

offence, and of the satisfaction made for it. Another in respect of his

person and economy, or office; in which sense he properly satisfies

God, being in respect of his manhood another, and inferior to God, John

14: 28. The blood of the man Christ Jesus is the matter of the

satisfaction, the Divine Nature dignifies it, and makes it of infinite

value. A certain family had committed treason against the king, and are

all under the condemnation of the law for it' the king's son moved with

pity and love, resolves to satisfy the law, and yet save the family; in

order whereunto he marries a daughter of the family, whereby her blood

becomes royal blood, and worth the blood of the whole family whence she

sprang; this princess is by her husband executed in the room of the

rest. In this case the king satisfies not himself for the wrong, but is

satisfied by the death of another, equivalent in worth to the blood of

them all. This similitude answers not to all the particulars, as indeed

nothing in nature does, or can; but it only shows what it was that

satisfied God, and how it became so satisfactory.

Object. If Christ satisfied by paying our debt, then he should have

endured eternal torments; for so we should, and the damned shall.

Sol. We must distinguish betwixt what is essential, and what is

accidental in punishment. The primary intent of the law is reparation

and satisfaction; he that can make it at one entire payment (as Christ

could and did) ought to be discharged. He that cannot (as no mere

creature can) ought to lie for ever, as the damned do, under

sufferings.

Object. If God will be satisfied for our sins before he pardon them,

how then is pardon an act of grace.

Sol. Pardon could not be an act of pure grace, if God received

satisfaction from us; but if he pardon us upon the satisfaction

received from Christ, though it be of debt to him, it is of grace to

us: for it was grace to admit a Surety to satisfy, more grace to

provide him, and most of all to apply his satisfaction to us, by

uniting us to Christ, as he has done.

Object. But God loved us before Christ died for us; for it was the love

of God to the world that moved him to give his only-begotten Son. Could

God love us, and yet not be reconciled and satisfied?

Sol. God's complacent love is indeed inconsistent with an unreconciled

state: He is reconciled to every one he so loves. But his benevolent

love, consisting in his purpose of good, may be before actual

reconciliation and satisfaction.

Object. Temporal death, as well as eternal, is a part of the curse, if

Christ have fully satisfied by bearing the curse for us, how is it,

that those for whom he bare it, die as well as others?

Sol. As temporal death is a penal evil, and part of the curse, so God

inflicts it not upon believers; but they must die for other ends, viz.

to be made perfectly happy in a more full and immediate enjoyment of

God, than they can have in the body: and so, death is theirs by way of

privilege, 1 Cor. 3: 22. They are not death's by way of punishment. The

same may be said of all the afflictions with which God, for gracious

ends, now exercises his reconciled ones. Thus much may suffice to

establish this great truth.

Inference 1. If the death of Christ was that which satisfied God for

all the sins of the elect, then certainly there is an infinite evil in

sin, since it cannot be expiated but by an infinite satisfaction. Fools

make a mock at sin, and there are but few souls in the world that are

duly sensible of, and affected with its evil; but certainly, if God

should damn thee to all eternity, thy eternal sufferings could not

satisfy for the evil that is in one vain thought. It may be you may

think this is harsh and severe, that God should hold his creatures

under everlasting sufferings for sin, and never be satisfied with them

any more. But when you have well considered, that the object against

whom you sin, is the infinite blessed God, which derives an infinite

evil to the sin committed against him; and when you consider how God

dealt with the angels that fell, for one sin, and that but of the mind;

(for having no bodily organs, they could commit nothing externally

against God:) you will alter your minds about it. O the depth of the

evil of sin! If ever you will see how great and horrid an evil sin is,

measure it in your thoughts, either by the infinite holiness and

excellency of God, who is wronged by it; or by the infinite sufferings

of Christ, who died to satisfy for it; and then you will have deeper

apprehensions of the evil of sin.

Inf. 2. If the death of Christ satisfied God, and thereby redeemed the

elect from the curse: then the redemption of souls is costly; souls are

dear things, and of great value with God. "Ye know, (says the apostle,)

that ye were not redeemed with corruptible things, as silver and gold,

from your vain conversation, received by tradition; but with the

precious blood of the Son of God, as of a lamb without spot," 1 Pet. 1:

18, 19. Only the blood of God is found an equivalent price for the

redemption of souls. Gold and silver may redeem from Turkish, but not

from hellish bondage. The whole creation sold to the utmost worth of

it, is not a value for the redemption of one soul. Souls are very dear;

he that paid for them found them so: yet how cheaply do sinners sell

their souls, as if they were but low priced commodities! but you that

sell your souls cheap, will buy repentance dear.

Inf. 3. If Christ's death satisfied God for our sins, how unparalleled

is the love of Christ to poor sinners! It is much to pay a pecuniary

debt to free another, but who will pay his own blood for another? We

have a noted instance of Zaleucus, that famous Locrensian lawgiver, who

decreed, that whoever was convicted of adultery, should have both his

eyes put out. It so fell out that his own son was brought before him

for that crime: hereupon the people interposing, made suit for his

pardon. At length the father, partly overcome by their importunities,

and not unwilling to show what lawful favour he might to his son, he

first put out one of his own eyes, and then one of his son's; and so

shewed himself both a merciful father, and a just lawgiver; so

tempering mercy with justice, that both the law was satisfied, and his

son spared. This is written by the historian as an instance of singular

love in his father, to pay one half of the penalty for his son. But

Christ did not divide, and share in the penalty with us, but bare it

all. Zaleucus did it for his son, who was dear to him; Christ did it

for enemies, that were fighting and rebelling against him: Rom. 5: 8.

"While we were yet sinners, Christ died for us." "O would to God (said

a holy one) I could cause paper and ink to speak the worth and

excellency, the high and loud praises of our brother ransomer! O the

ransomer needs not my report; but O if he would take it, and make use

of it! I should be happy if I had an errand to this world but for some

few years, to spread proclamations, and out-cries, and love-letters of

the highness [the highness evermore] of the ransomer, whose clothes

were wet, and dyed in blood; howbeit, that after that, my soul and body

should go back to their mother nothing."

Inf. 4. If Christ by dying, has made full satisfaction, then God is no

loser in pardoning the greatest of sinners that believe in Jesus; and

consequently his justice can be no bar to their justification and

salvation. He is just to forgive us our sins, 1 John 1: 9. What an

argument is here for a poor believer to plead with God! Lord, if thou

save me by Jesus Christ, thy justice will be fully satisfied at one

full payment; but if thou damn me, and require satisfaction at my

hands, thou canst never receive it: I shall make but a dribbling

payment, though I lie in hell to eternity, and shall still be

infinitely behind with thee. Is it not more for thy glory to receive it

from Christ's hand, than to require it at mine? One drop of his blood

is more worth than all my polluted blood. O how satisfying a thing is

this to the conscience of a poor sinner that is objecting the

multitude, aggravations, and amazing circumstances, of his sins,

against the possibility of their being pardoned! Can such a sinner as I

be forgiven? Yes, if thou believest in Jesus, thou mayest; for so God

will lose nothing in pardoning the greatest transgressors: "Let Israel

hope in the Lord; for with the Lord there is mercy, and with him is

plenteous redemption," Psal. 130: 7. i.e. a large stock of merit lying

by him in the blood of Christ, to pay him for all that you have done

against him.

Inf 5. Lastly, If Christ has made such a full satisfaction as you have

heard, How much is it the concernment of every soul to abandon all

thoughts of satisfying God for his own sins and retake himself to the

blood of Christ, the ransomer, by faith, that in that blood they may be

pardoned? It would grieve one's heart to see how many poor creatures

are drudging and tugging at a task of repentance, and revenge upon

themselves, and reformation, and obedience, to satisfy God for what

they have done against him: And alas! it cannot be, they do but lose

their labour, could they swelter their very hearts out, weep till they

can weep no more, cry till their throats be parched, alas, they can

never recompence God for one vain thought; for such is the severity of

the law, that when it is once offended, it will never be made amends

again by all that we can do: it will not discharge the sinner, for all

the sorrow in the world. Indeed, if a man be in Christ, sorrow for sin

is something, and renewed obedience is something; God looks upon them

favourably, and accepts them graciously in Christ: but out of him they

signify no more than the intreaties and cries of a condemned

malefactor, to reverse the legal sentence of the judge. You may toil

all the days of your life, and at night go to bed without a candle. To

that sense that scripture sounds, Isa. 1. 11. "Behold, all ye that

kindle a fire, that compass yourselves about with sparks; walk in the

light of your fire, and in the sparks that you have kindled: This shall

ye have of mine hand, ye shall lie down in sorrow." By fire, and the

light of it, some understand the sparkling pleasures of this life, and

the sensitive joys of the creatures: but generally it is taken for our

own natural righteousness, and all acts of duties, in order to our

justification by them before God. And so it stands opposed to that

faith of recumbence spoken of in the verse before. By their compassing

themselves about with these sparks, understand their dependence on

these their duties, and glorying in them. But see the fatal issue, Ye

shall lie down in sorrow, that shall be your recompence from the hand

of the Lord that is all the thanks and reward you must expect from him,

for slighting Christ's, and preferring your own righteousness before

his. Reader, be convinced, that one act of faith in the Lord Jesus

pleases God more than all the obedience, repentance, and strivings to

obey the law, through thy whole life, can do. And thus you have the

first special fruits of Christ's priesthood, in the full satisfaction

of God, for all the sins of believers.

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Sermon 15. Of the blessed Inheritance purchased by the Oblation of Christ, being

the second Effect or Fruit of his Priesthood.

Gal. 4: 4, 5.

But when the fulness of the time was come, God sent forth his Son, made

of a woman, made under the law, To redeem them that were under the law,

that we might receive the adoption of sons.

This scripture gives us an account of a double fruit of Christ's death,

viz. the payment of our debt, and the purchase of our inheritance.

1. The payment of our debt, expressed by our redemption, or buying us

out from the obligation and curse of the law, which has been discoursed

in the last exercise.

2. The purchase of an inheritance for those redeemed ones, expressed

here by their receiving the adoption of sons, which is to be our

present subject. Adoption is either civil, or divine. Of the first, the

civil law gives this definition: that it is,

"A lawful act, an imitation of nature, invented for the comfort of them

that have no children of their own. Divine adoption is that special

benefit whereby God, for Christ's sake, accepteth us as sons, and makes

us heirs of eternal life with him."

Betwixt this civil and sacred adoption, there is a twofold agreement,

and disagreement. They agree in this, that both flow from the pleasure

and good-will of the adoptant; and in this, that both confer a right to

privileges, which we have not by nature: but in this they differ, one

is an act imitating nature, the other transcends nature; the one was

found out for the comfort of them that had no children; the other for

the comfort of them that had no father. This divine adoption is, in

scripture, either taken properly for that act or sentence of God, by

which we are made sons, or for the privileges with which the adopted

are invested: and so it is taken Rom. 8: 23, and in this scripture now

before us. We lost our inheritance by the fall of Adam; we receive it,

as the text speaks, by the death of Christ, which restores it again to

us by a new and better title. The doctrine hence, is this,

Doct. That the death of Jesus Christ has not only satisfied for

our debts, but over and above purchased a rich inheritance for

the children of God.

"For this end, or cause, he is the Mediator of the New Testament; that,

by means of death, for the redemption of the transgressions that were

under the first Testament, they which are called, might receive the

promise of the eternal inheritance," Heb. 9: 15.

We will here, First, See what Christ paid. Secondly, What he purchased.

Thirdly, For whom.

First, that Christ paid. Our divines comprise the virtue and fruits of

the priesthood of Christ in these two things, viz. Solutio debiti, et

acquisitio haereditatis, payment and purchase. Answerable, the

obedience of Christ has a double relation, relatio legalis justitiae,

the relation of a legal righteousness; and adequate and exactly

proportioned price. And it has also in it ratio superlegalis meriti,

the relation of a merit over and beyond the law.

To object (as some do) "the satisfaction of Christ was more than

sufficient", according to our doctrine, "and therefore could not be

intended, for the payment of our debt," is a senseless cavil. For

surely, if Christ paid more than was owing, he must needs pay all that

was owing to Divine Justice. And truly it is but a bad requital of the

love of Jesus Christ, who, beside the payment of what he owed, would

manifest his bounty by the redundancy of his merit, which he paid to

God to purchase a blessed inheritance for us. This over plus of

satisfaction (which was the price of that inheritance I am now to open)

is not obscurely hinted, but plainly expressed twice in Rom. 5: 15.

"But not as the offence, so also is the free gift: for if through the

offence of one many be dead, pollo mallon', much more the grace of God,

and the gift of grace, which is by one man, Jesus Christ, eperisseuse'"

has abounded or flowed abundantly unto many." So ver. 17. "For if by

one man's offence, death reigned by one, pollo mallon', much more they

which receive ten perisseian', the overflowing, or abundance of grace,

and of the gift of righteousness, shall reign in life by one, Jesus

Christ." In both which places Christ and Adam are compared as the two

roots or common heads of mankind, both agreeing in this property of

communicating their conditions to those that are theirs; yet there is a

great deal of difference betwixt them! for in Christ the power is all

divine, and therefore infinitely more active and effectual: He

communicates abundantly more to his, than they lost in Adam; so that

his blood is not only sufficient to redeem all those that are actually

redeemed by it, but even the whole world also. And were there so many

worlds of men as there are men in the world, it would be sufficient for

them also; and yet still there would be an over plus of value: for all

those worlds of men would rise but to a finite bulk; but this blood is

infinite in its worth and dignity. Since then there is not a whole

world, no not half, but the far less part redeemed by the blood of

Christ, which was sufficient for so many; great must be the surplusage

and redundancy of merit? Here our divines rightly distinguish betwixt

the substance and accidents of Christ's death and obedience. Consider

Christ's suffering, as to the substance of it, it was no more than what

the law required; for, neither the justice, nor love of the Father

would permit that Christ should suffer more than what was necessary for

him to bear, as our Surety; but, as to the circumstances, the person of

the sufferer, the cause and efficacy of his sufferings, &c. it was much

more than sufficient: a superlegale meritum, a merit above and beyond

what the law required; for, though the law required the death of the

sinner, who is but a poor contemptible creature, it did not require

that one, perfectly innocent, should die, it did not require that God

should shed his blood: it did not require blood of such value and worth

as this was. I say, none of this the law required, though God was

pleased, for the advancement and manifestation of his justice and mercy

in the highest, to admit, and order this, by way of commutation,

admitting him to be our antipsuchos', or ransomer, by dying for us.

And, in(teed, it was a most gracious relaxation of the law, that

admitted of such a commutation as this; for hereby it comes to pass,

that justice is fully satisfied, and yet we live and are saved; which,

before, was a thing that could not be imagined. Yea, now we are not

only redeemed from wrath, by the adequate compensation made for our

sins by Christ's blood and sufferings, substantially considered; but

entitled to a most glorious inheritance, purchased by his blood,

considered as the blood or an innocent, as the blood of God, and

therefore as most excellent and efficacious blood, above what the law

demanded. And this is the meaning of Athanasius, when he saith, "That

Christ recompensed, or made amends for small things with great:" he

means not, that sin, considered absolutely, and in itself, is small, O

no, but compared with Christ's blood, and the infinite excellency and

worth of it, it is so. And Chrysostom, to the same purpose, "Christ

paid much more (saith he) than he owed and so much more, as the immense

ocean is more than a small drop." So that it was rightly determined by

holy Anselm: "No man (saith he) can pay to God what he owes him; Christ

only paid more than he owed him." By this you see, how rich a treasure

lies in Christ, to bestow in a purchase for us, above what he paid to

redeem us; even as much as his soul and body were more worth than ours,

for whom it was sacrificed; which is so great a sum, that all the

angels in heaven, and men on earth, can never compute and sum up, so as

to show us the total of it. And this was that inexhaustible treasure

that Christ expended, to procure and purchase the fairest inheritance

for believers. Having seen the treasure that purchased, let us next

enquire into the inheritance purchased by it.

Secondly, This inheritance is so large, that it cannot be surveyed by

creatures: nor can the boundaries and limits thereof be described, for

it comprehends all things; 1 Cor. 3: 22. "All is yours, ye are

Christ's, and Christ is God's." Rev. 21: 7. "He that overcomes shall

inherit all things". And yet I do not think, or say, that Dominium

fundatur in gratia, that temporal dominion is founded in grace: no,

that is at the cast and disposal of Providence. But Christ, by his

death, has restored a right to all things to his people.

But, to be more particular, I shall distribute the saints inheritance,

purchased by Christ, into three heads; all temporal good things, all

spiritual good things, and all eternal good things are theirs.

1. All temporal good things. 1 Tim. 6: 7. "He hath given us all things

richly to enjoy". Not that they have the possession, but the comfort

and benefit of all things: others have the sting, gall, wormwood, baits

and snares of the creature; saints only have the blessing and comfort

of it. So that this little that a righteous man has, is (in this among

other respects) better than the treasures of many wicked: which is the

true key to open that dark saying of the apostle, 2 Cor. 6: 10. "As

having nothing, and yet possessing all things." They only possess,

others are possessed by the world. The saints utuntur mundi, et

fruuntur Deo, "use the world, and enjoy God" in the use of it. Others

are deceived, defiled, and destroyed by the world; but these are

refreshed and furthered by it.

2. All spiritual good things are purchased by the blood of Christ for

them; as Justification, which comprises remission of sins and

acceptance of our persons by God: Rom. 3: 24. "Being justified freely

by his grace, through the redemption that is in Christ." Sanctification

is also purchased for them; yea, both initial and progressive

sanctification: for of "God, he is made unto us, not only wisdom and

righteousness, but sanctification also," 1 Cor. 1: 30. These two, viz.

our justification and sanctification, are two of the most rich and

shining robes in the wardrobe of free grace. How glorious and lovely do

they render the soul that wears them! These are like the bracelets, and

jewels Isaac sent to Rebecca. Adoption into the family of God is

purchased for us by his blood; "For ye are all the children of God by

faith in Jesus Christ," Gal. 3: 26. Christ, as he is the Son, is haeres

natus,, "the heir by nature;" as he is Mediator, he is haeres

constitutus, "the heir by appointment," appointed heir of all things,

as it is, Heb. 1: 2. By the Sonship of Christ, we being united to him

by faith, become sons; and if sons, then heirs. "O what manner of love

is this, that we should be called the sons of God", 1 John 3: 1. That a

poor beggar should be made an heir, yea, an heir of God, and joint heir

with Christ! Yea, that very faith, which is the bond of union, and

consequently, the ground of all our communion with Christ, is the

purchase of his blood also: 2 Pet. 1: 1. "To them that have "obtained

like precious faith with us, through the righteousness of God and our

Saviour Jesus Christ." This most precious grace is the dear purchase of

our Lord Jesus Christ; yea, all that peace, joy, and spiritual comfort,

which are sweet fruits of faith, are with it purchased for us by this

blood.

So speaks the apostle in Rom. 5: 1, 2, 3. "Being justified by faith, we

have peace with God, through our Lord Jesus Christ," &c. Moreover the

Spirit himself, who is the author, fountain, and spring of all graces

and comforts, is procured for us by his death and resurrection: Gal. 3:

13, 14. "Christ has redeemed us from the curse of the law, being made a

curse for us; for it is written, cursed is every one that hangeth on a

tree: that the blessing of Abraham might come upon the Gentiles through

Jesus Christ, that we might receive the promise of the Spirit through

faith." That Spirit that first sanctified, and since has so often

sealed, comforted, directed, resolved, guided, and quickened your

souls, had not come to perform any of these blessed offices upon your

hearts, if Christ had not died.

3. All eternal good things are the purchase of his blood. Heaven, and

all the glory thereof is purchased for you that are believers, with

this price. Hence that glory, whatever it be, is called "an inheritance

incorruptible, undefiled, and that fadeth not away, reserved in heaven

for you": To the lively hope whereof you are begotten again, "by the

resurrection of Christ from the dead," 1 Pet. 1: 3, 4. Not only present

mercies are purchased for us, but things to come also, as it is, 1 Cor.

3: 22. Man is a prudent and prospecting creature, and is not satisfied

that it is well with him for the present, unless he have some assurance

it shall be well with him for time to come. His mind is taken up about

what shall be hereafter; and from the good or evil things to come, he

raiseth up to himself vast hopes or fears.

Therefore to complete our happiness, and fill up the uttermost capacity

of our souls, all the good of eternity is put into the account and

inventory of the saints estate and inheritance. This happiness is

ineffably; it is usually distinguished into what is essential, and what

is accessory to it. The essentials of it, as far as we in our embodied

state can conceive, is either the objective, subjective, or formal

happiness to be enjoyed in heaven.

The objective happiness is God himself, Psal. 73: 25. "Whom have I in

heaven but thee?" If it could be supposed (saith one) that God should

withdraw from the saints in heaven, and say, Take heaven, and divide it

among you; but as for me, I will withdraw from you; the saints would

fall a weeping in heaven, and say, Lord, take heaven, and give it to

whom thou wilt; it is no heaven to us, except thou be there: Heaven

would be very Bochim to the saints without God. In this, our glory in

heaven consists, to be ever with the Lord, 1 Thess. 4: 17. God himself

is the chief part of a saint's inheritance; in which sense, as some

will understand, Rom. 8: 1. they are called heirs of God.

The subjective glory and happiness is the attemperation and suiting of

the soul and body to God. This is begun in sanctification, and

perfected in glorification. It consists in removing from both all that

is indecent, and inconsistent with a state of such complete glory and

happiness, and in superinducting and clothing it with all heavenly

qualities.

The immunities of the body are its freedom from all nature infirmities;

which as they come in, so they go out with sin. Thenceforth there shall

be no diseases, deformities, pains, flaws, monstrosities; their good

physician death has cured all this, and their vile bodies shall be made

like unto Christ's glorious body, Phil. 3: 21. and be made a spiritual

body, 1 Cor. 15: 44. For agility, like the chariots of Aminadab; for

beauty, as the top of Lebanon; for incorruptibility, as if they were

pure spirits.

The soul also is discharged and freed from all darkness and ignorance

of mind, being now able to discern all truths in God, that crystal

ocean of truth. The leaks of the memory stopt for ever; the roving of

the fancy perfectly cured; the stubbornness and reluctance of the will

for ever subdued, and retained in due and full subjection to God. So

that the saints in glory shall be free from all that now troubles them;

they shall never sin more nor be once tempted so to do, for no serpent

hisses in that paradise; they shall never grieve nor groan more, for

God shall wipe away all tears from their eyes. They shall never be

troubled more, for God will then recompense tribulation to their

troublers, and to them that are troubled, rest; they shall never doubt

more, for fruition excludes doubting.

The formal happiness is the fulness of satisfaction resulting from the

blessed sight and enjoyment of God, by a soul so attempered to him,

Psal. 17: 15. "When I awake I shall be satisfied with thy likeness."

This sight of God, in glory, called the beatifical vision, must needs

yield ineffable satisfaction to the beholding soul, inasmuch as it will

be an intuitive vision. The intellectual or mental eye shall see God, 1

John 3: 2. The corporeal glorified eye shall see Christ, Job 19: 26,

27. What a ravishing vision will this be! and how much will it exceed

all reports and apprehensions we had here of it! Surely one half was

not told us. It will be a transformative vision, it will change the

beholder into its own image and likeness. "We shall be like him, for we

shall see him as he is," 1 John 3: 2. As iron put into the fire,

becomes all fiery; so the soul, by conversing with God, is changed into

his very similitude. It will be an appropriative vision; "Whom I shall

see for myself," Job 19: 26, 27. In heaven interest is clear and

undoubted, fear is cast out: no need of marks and signs there; for what

a man sees and enjoys, how can he doubt of? It will be a ravishing

vision; these we have by faith are so, how much more those in glory?

How was Paul transported, when he was in a visional way wrapt up into

the third heaven, and heard the unutterable things, though he was not

admitted into the blessed society, but was with them, as the angels are

in our assemblies, a stander by, a looker-on. If a spark do so inflame,

what is it to lie down like a Phoenix in her bed of spices! Like a

Salamander to live and move in the fire of love! It will also be an

eternal vision; vacabimus et videbimus, (as Augustinus said) we shall

then be at leisure for this employment, and have no diversions from it

for ever. No evening is mentioned to the seventh day's sabbath; no

night in the new Jerusalem. And therefore,

Lastly, It will be a fully satisfying vision: God will then be all in

all, Etiam ipsa curiositas satietur, "Curiosity itself will be

satisfied." The blessed soul will feel itself blessed, filled,

satisfied in every part. Ah, what a happiness is here! to look and

love, is drink and sing, and drink again at the fountain head of the

highest glory! And if at any time its eye be turned from a direct to a

reflex sight upon what it once was, how it was wrought on, how fitted

for his glory, how wonderfully distinguished by special grace from them

that are howling in flames, whilst himself is shouting aloud upon his

bed of everlasting rest; and this will enhance the glory.

And so also will the accessories of this blessedness be; The place

where God is enjoyed, the empyrean heaven, the city of God, whither

Christ ascended, where the great assembly are met. Paradise and Canaan

were but the types of it; more excelling and transcending the royal

palaces or earthly princes, than they do a pigeon-hole. The company

also with whom he is enjoyed, adds to the glory. A blissful society

indeed! store of good neighbours in that city. There we shall have

familiar converse with angels, whose appearances now are insupportable

by poor mortals. There will be sweet and full closings also betwixt the

saints; Luther and Zwinglius are there agreed. Here they could not

fully close with one another, and no wonder, for they could not fully

close with themselves. But there is perfect harmony and unity; all

meeting and closing in God, as lines in the centre. This is a blessed

glimpse of your inheritance.

Thirdly, All this is purchased for believers: hence it is called, "the

inheritance of the saints in light," Col. 1: 12. "All is yours, for ye

are Christ's," that is the tenure, 1 Cor. 3: 23. So Rom. 8: 30. "Whom

he did predestinate, them he also called; and whom he called, them he

also justified; and whom he justified, them he also glorified." Only

those that are sons, are heirs, Rom. 8: 17. The unrighteous shall not

inherit, 1 Cor. 6: 9. "It is the Father's good pleasure, to give the

kingdom to the little flock," Luke 12: 32.

Inf. 1. Has Christ not only redeemed you from wrath, but purchased such

an eternal inheritance also by the overplus of his merit for you? O how

well content should believers then be with their lot of providence in

this life, be it what it will! Content did I say? I speak too low;

overcome, ravished, filled with praises and thanksgivings; how low, how

poor, how afflicted soever for the present they are. O let not such

things as grumbling, repining, fretting at providence, be found, or

once named among the expectants of this inheritance! Suppose you had

taken a beggar from your door, and adopted him to be your son, and made

him heir of a large inheritance, and after this he should contest and

quarrel with you for a trifle; could you bear it? How to work the

spirit of a saint into contentment with a low condition here, I have

laid down several rules in another discourse, to which, for the present

I refer the reader.

Infer. 2. With what weaned affections should the people of God walk up

and down this world, content to live, and willing to die? For things

present are theirs if they live, and things to come are theirs if they

die. Paul expresses himself in a frame of holy indifference, Phil. 1:

23 "Which to chose I know not." Many of them that are now in fruition

of their inheritance above, had vitam in patientia, mortem in

desiderio, "Life in patience, and death in desire," while they

tabernacled with us. "O (cried one) what would I give to have a bed

made to my wearied soul in Christ's bosom? " - I cannot tell you what

sweet pain and delightful torments are in his love; I often challenge

time for holding us asunder; I profess to you, I have no rest till I be

over head and ears in love's ocean. If Christ's love (that fountain of

delights) were laid open to me as I would wish, O how overcome would

this my soul be! I half call his absence cruel; and the mask and vail

on his face a cruel covering, that hideth such a fair, fair face from a

sick soul. I dare not challenge himself, but his absence is a mountain

of iron upon my heavy heart. O when shall we meet! How long is the

dawning of the marriage-day! O sweet Lord Jesus, take wide steps! O my

Lord, come over mountains at one stride! O my beloved, flee like a roe,

or young hart upon the mountains of separation! O if he would fold the

heavens together like an old cloak, and shovel time and days out of the

way, and make really in haste the Lamb's wife for her husband! Since he

looked upon me, my heart is not mine own."

Who can be blamed for desiring to see that fair inheritance which is

purchased for him! But, truly, should God hold up the soul by the power

of faith, from day to day, to such sights as these, who would be

content to live a day more on earth! How should we be ready to pull

down the prison walls, and not have patience to wait till God open the

door! As the Heathen said, "Victurosque dii celant, ut vivere durent."

And truly the wisdom of God is in this specially remarkable, in giving

the new creature such an admirable crisis, and even temper, as that

scripture, 2 Thess. 3: 5. expresses, "The Lord direct your hearts into

the love of God and patient waiting for Christ." Love inflames with

desire, patience allays that fervour. So that fervent desires (as one

happily expresses it) are allayed with meek submission; mighty love

with strong patience. And had not God twisted together these two

principles in the Christian's constitution, he had framed a creature to

be a torment to itself, to live upon a very rack.

Inf. 3. Hence we infer the impossibility of their salvation that know

not Christ, nor have interest in his blood. Neither Athens, nor merely

nominal Christians, can inherit heaven. I know some are very indulgent

to the Heathen, and many formal Christians are too much so to

themselves: but union by faith with Jesus Christ, is the only way

revealed in scripture, by which we hope to come to the heavenly

inheritance. I know it seems hard, that such brave men, as some of the

Heathens were, should be damned: but the scripture knows no other way

to glory, but Christ put on, and applied by faith. And it is the common

suffrage of modern sound divines, that no man, by the sole conduct of

nature, without the knowledge of Christ, can be saved. There is but one

way to glory for all the world, John 14: 6. "No man cometh to the

Father but by me." Gal. 3: 14. "The blessing of Abraham comes upon the

Gentiles through faith." Scripture asserts the impossibility of being

or doing, any thing that is truly evangelically good, out of Christ,

John 15: 5. "Without me ye can do nothing." And Heb. 11: 6. "Without

faith it is impossible to please God."

Scripture every where connects and chains salvation with vocation, Rom.

8: 30. and vocation with the gospel, Rom. 10: 14. To those that plead

for the salvation of Heathens, and profane Christians. we may apply

that tart rebuke of Bernard, that while some labour to make Plato a

Christian, he feared they therein did prove themselves to be Heathens.

Inf. 4. How greatly are we all concerned to clear up our title to the

heavenly inheritance! It is horrible to see how industrious many are

for an inheritance on earth, and how careless for heaven. By which we

may plainly see how vilely the noble soul is depressed by sin, and sunk

down into flesh, minding only the concernments of the flesh. Hear me,

ye that labour for the world, as if heaven were in it; what will ye do

when at death you shall look back over your shoulder, and see what you

have spent your time and strength for, shrinking and vanishing away

from you? When you shall look forward, and see vast eternity opening

its mouth to swallow you up; O then what would you give for a

well-grounded assurance of an eternal inheritance!

O, therefore if you have any concernment for your poor souls; if it be

not indifferent to you what becomes of them, whether they be saved, or

whether they be damned, "give all diligence to make your calling and

election sure," 2 Pet. 1: 10. "Work out your own salvation with fear

and trembling; for it is God that worketh in you both to will and to do

of his own good pleasure," Phil. 2: 12. Remember it is salvation you

work for, and that is no trifle. Remember, it is your own salvation,

and not another's. It is for thy own poor soul that thou art striving;

and what hast thou more?

Remember, now God offers you his helping hand; now the Spirit waits

upon you in the means, but of the continuance thereof you have no

assurance; for it is of his own good pleasure, and not at yours. To

your work, souls, to your work. Ah, strive as men that know what an

inheritance in heaven is worth.

And, as for you that have solid evidence that it is yours; O, that with

hands and eyes lifted up to heaven, you would adore that free grace,

that has entitled a child of wrath to a heavenly inheritance! Walk as

becomes heirs of God, and joint heirs with Christ. Be often looking

heavenward when wants pinch here. O look to that fair estate you have

reserved in heaven for you, and say, I am hastening home; and when I

come thither, all my grants shall be supplied. Consider what it cost

Christ to purchase it for thee; and with a deep sense of what he has

laid out for thee, let thy soul say,

Blessed be God for Jesus Christ.

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Sermon 16. Of the Kingly Office of Christ, as it is executed spiritually upon

the Souls of the Redeemed.

2 Cor. 10: 5.

Casting down imaginations, and every high thing that exalteth itself

against the knowledge of God, and bringing into captivity every thought

to the obedience of Christ.

We now come to the Regal office, by which our glorious Mediator

executes and dischargeth the undertaken design of our redemption. Had

he not, as our Prophet, opened the way of life and salvation to the

children of men, they could never have known it; and if they had

clearly known it, except, as their Priest, he had offered up himself,

to impetrate and obtain redemption for them, they could not have been

redeemed virtually by his blood; and if they had been so redeemed, yet

had he not lived in the capacity of a King, to apply this purchase of

his blood to them, they would have had no actual, personal benefit by

his death; for what he revealed as a Prophet, he purchased as a Priest;

and what he so revealed and purchased as a Prophet and Priest, he

applies as a King: first subduing the souls of his elect to his

spiritual government; then ruling them as his subjects, and ordering

all things in the kingdom of Providence for their good. So that Christ

has a twofold kingdom, the one spiritual and internal, by which he

subdues and rules the hearts of his people; the other providential and

external, whereby he guides, rules, and orders all things in the world,

in a blessed subordination to their eternal salvation. I am to speak

from this text of his spiritual and internal kingdom.

These words are considered two ways, either relatively or absolutely.

Considered relatively, they are a vindication of the apostle from the

unjust censures of the Corinthians, who very unworthily, interpreted

his gentleness, condescension, and winning affability, to be no better

than a fawning upon them for self-ends; and the authority he exercised,

no better than pride and imperiousness. But hereby he lets them know,

that as Christ needs not, so he never used such carnal artifices: The

weapons of our warfare (saith he) are not carnal, but mighty, through

God, &c.

Absolutely considered, they hold forth the efficacy of the gospel, in

the plainness and simplicity of it, for the subduing of rebellious

sinners to Christ: and in them we have these three things to consider,

1. The oppositions made by sinners against the assaults of the gospel,

viz. imaginations, or reasonings, as the word "logismous" may be fitly

rendered. He means the subtleties, slights, excuses, subterfuges, and

arguing of fleshly-minded men; in which they fortify and entrench

themselves against the convictions of the word: yea, and there are not

only such carnal seasonings, but many proud, high conceits with which

poor creatures swell, and scorn to submit to the abasing, humble, self

denying way of the gospel. These are the fortifications erected against

Christ by the carnal mind.

2. We have here the conquest which the gospel obtains over sinners,

thus fortified against it; it casts down and overthrows, and takes in

these strong holds. Thus Christ spoils Satan of his armour in which he

trusted, by shewing the sinner that all this can be no defence to his

soul against the wrath of God. But that is not all: in the next place,

3. You have here the improvement of the victory. Christ does not only

lead away these enemies spoiled, but brings them into obedience to

himself, i.e. makes them, after conversion, subjects of his own

kingdom, obedient, useful, and serviceable to himself; and so is more

than a conqueror. They do not only lay down their arms, and fight no

more against Christ with them; but repair to his camp, and fight for

Christ, with those reasons of theirs that were before employed against

him: as it is said of Jerome, Origin, and Tertullian, that they came

into Canaan, laden with Egyptian gold; i.e. they came into the church

full of excellent learning and abilities, with which they eminently

served Jesus Christ. "O blessed victory, where the conqueror, and

conquered, both triumph together!" And thus enemies and rebels are

subdued, and made subjects of the spiritual kingdom of Christ. Hence

the doctrinal note is,

Doct. That Jesus Christ exercises a Kingly power over the souls

of all whom the gospel subdues to his obedience.

No sooner were the Colossians delivered out of the power of darkness,

but they were immediately translated into the kingdom of Christ, the

dear Son, Col. 1: 13.

This kingdom of Christ, which is our present subject, is the internal

spiritual kingdom, which is said to be within the saints, Luke 17: 20,

21. "The kingdom of God is within you." Christ sits as an enthroned

king in the hearts, consciences, and affections of his willing people,

Psal. 110: 3. And his kingdom consists in "righteousness, peace, and

joy in the Holy Ghost," Rom. 14: 17. and it is properly monarchical, as

appears in the margin.

In the prosecution of this point, I will speak doctrinally to these

three heads.

First, How Christ obtains the throne in the hearts of men.

Secondly, How he rules in it, and by what acts he exercises his kingly

authority.

Thirdly, What are the privileges of those souls over whom Christ

reigns. And then apply it.

First, We will open the war and manner in which Christ obtains a throne

in the hearts of men, and that is by conquest: for though the souls of

the elect are his by donation, and right of redemption; the Father gave

them to him, and he died for them; yet Satan has the first possession:

and so it fares with Christ, as it did with Abraham, to whom God gave

the land of Canaan by promise and covenant, but the Canaanites,

Perizites, and sons of Anak, had the actual possession of it, and

Abraham's posterity must fight for it, and win it by inches, before

they enjoy it. The house is conveyed to Christ by him that built it,

but the strong man armed keeps the possession of it, till a stronger

than he comes and ejects him, Luke 11: 20, 21, 22. Christ must fight

his way into the soul, though he have a right to enter, as into his

dearly purchased possession. And so he does; for when the time of

recovering them is come, he sends forth his armies to subdue them; as

it is Psal. 110: 3. "Thy people shall be willing in the day of thy

power." The Hebrew may as fitly be rendered, and so is by some, "in the

day of thine armies;" when the Lord Jesus sent forth his armies of

prophets, apostles, evangelists, pastors, teachers, under the conduct

of his Spirit, armed with that two edged sword, the word of God, which

is sharp and powerful, Heb. 4: 12. But that is not all: he causes

armies of convictions, and spiritual troubles, to begird and straiten

them on every side, so that they know not what to do. These

convictions, like a shower of arrows, strike, point blank, into their

consciences; Acts 2: 37. "When they heard this, they were pricked to

the heart, and said, Men and brethren, what shall we do?" Christ's

arrows are sharp in the hearts of his enemies, whereby the people fall

under him, Psal. 45: 5, 6. By these convictions he batters down all

their loose vain hopes, and levels them with the earth.

Now all their weak pleas and defences, from the general mercy of God,

the example of others, &c. prove but as paper walls to them. These

shake their hearts, even to the very foundation, and overturn every

high thought there, that exalts itself against the Lord. This day, in

which Christ sits down before the soul, and summons it by such

messengers as these, is a day of distress within: yea, such a day of

trouble, that none is like it. But though it be so, yet Satan has so

deeply entrenched himself in the mind and will, that the soul yields

not at the first summons, till its provisions within are spent, and all

its towers of pride, and walls of vain confidence, be undermined by the

gospel, and shaken down about its ears: and then the soul desires a

parley with Christ. O now it would be glad of terms, any terms, if it

may but save its life: let all go as a prey to the conqueror. Now it

sends many such messengers as these to Christ, who is come now to the

very gates of the soul; mercy, Lord, mercy, O were I but assured thou

wouldest receive, spare, and pardon me, I would open to thee the next

moment! Thus the soul is shut up to the faith of a Christ, as it is,

Gal. 3: 23. and reduced now to the greatest strait and loss imaginable;

and now the merciful King, whose only design is to conquer the heart,

hangs forth the white flag of mercy before the soul, giving it hopes it

shall be spared, pitied, and pardoned, though so long in rebellion

against him, if yet it will yield itself to Christ. Many staggering,

hesitations, irresolutions, doubts, fears, scruples, half-resolves,

reasonings for and against, there are at the council table of man's own

heart, at this time. Sometimes there is no hope; Christ will slay me,

if I go forth to him, and then it trembles. But then, who ever found

him so that tried him? Other souls have yielded, and found mercy beyond

all their expectations. O but I have been a desperate enemy against

him. Admit it, yet thou hast the word of a King for it; "Let the wicked

forsake his way, and the unrighteous man his thoughts; and let him turn

to the Lord, and he will have mercy on him; and to our God, for he will

abundantly pardon him", Isa. 55: 7.

But the time of mercy is past, I have stood out too long: yet if it

were so, how is it that Christ has not made short sock, and cut me off?

set fire, hell fire to my soul, and withdrawn the siege? Still he

waiteth that he may be gracious, and is exalted that he may have

compassion. A thousand such debates there are, till, at last, the soul

considering, if it abide in rebellion, it must needs perish; if it go

forth to Christ, it can but perish: and being somewhat encouraged by

the messages of grace sent into the soul, at this time, such as in Heb.

8: 25. "Wherefore he is able to save to the uttermost, all that come

unto God by him;" and, John 6: 37. "He that cometh to me, I will in

nowise cast out;" and in Matt. 11: 28. "Come unto me all ye that

labour, and are heavy laden and I will give you rest." It is, at last,

resolved to open to Christ; and saith, "Stand open ye everlasting

gates, and be ye opened ye everlasting doors, and the King of glory

shall come in." Now, the will spontaneously opens to Christ: that royal

fort submits and yields; all the affections open to him. The will

brings Christ the keys of all the rooms in the soul. Concerning the

triumphant entrance of Christ into the soul, we may say, as the

Psalmist rhetorically speaks concerning the triumphant entrance of

Israel into Canaan, Psal. 114: 5, 6. "The mountains skipped like rams,

and the little hills like lambs; what aileth thee, O thou sea, that

thou fleddest? Thou Jordan, that thou wast driven back?" So here, in a

like rhetorical triumph, we may say, the mountains and hills skipped

like rams, and the fixed and obstinate will, starts from its own basis

and centre; the rocky heart rends in twain. A poor soul comes into the

word, full of ignorance, pride, self-love, desperate hardness, and

fixed resolutions to go on in its way: and, by an hour's discourse, the

tide turns, Jordan is driven back. What aileth thee, thou stout will,

that thou surrenderest to Christ! thou hard heart, that thou relents,

and the waters gush out? And thus the soul is won to Christ; he writes

down his terms, and the soul willingly subscribes them. Thus it comes

in to Christ by free and hearty submission, desiring nothing more than

to come under the government of Christ, for the time to come.

Secondly, Let us see how Christ rules in the souls of such as submit to

him. And there are six things in which he exerts his kingly authority

over them.

1. He imposes a new law upon them, and enjoins them to be severe and

punctual in their obedience to it. The soul was a Belialite before, and

could endure no restraint; its lusts gave it laws. "We ourselves were

sometimes foolish, disobedient, serving diverse lusts and pleasures,"

Tit. 3: 3. Whatever the flesh craved, and the sensual appetite whined

after, it must have, cost what it would; if damnation were the price of

it, it would have it, provided it should not be present pay. Now, it

must not be any longer "anomos Theoi, all' ennomos toi Christoi",

without law to God; but under law to Christ. Those are the articles of

peace which the seal willingly subscribes in the day of its admission

to mercy, Mat. 11: 29. "Take my yoke upon you, and learn of me." This

"Law of the spirit of life which is in Christ Jesus makes them free

from the law of sin and death," Rom. 8: 2. Here is much strictness, but

no bondage; for the law is not only written in Christ's statute-book,

the bible, but copied out by his spirit upon the hearts of his

subjects, in correspondent principles; which makes obedience a

pleasure, and self-denial easy. Christ's yoke is lined with love, so

that it never galls the necks of his people: 1 John 5: 3. "His

commandments are not grievous." The soul that comes under Christ's

government, must receive law from Christ; and under law every thought

of the heart must come.

2. He rebukes and chastises souls for the violations and transgressions

of his law. That is another act of Christ's regal authority: "whom he

loves he rebukes and chastens," Heb. 12: 6, 7. These chastisements of

Christ are either by the rod of providence upon their bodies, and

outward comforts, or upon their spirits and inward comforts. Sometimes

his rebukes are smart upon the outward man, 1 Cor. 11: 30. "for this

cause, many among you are weakly and sick, and many sleep." They had

not that due regard to his body that became them, and he will make

their bodies to smart for it. And he had rather their flesh should

smart, than their souls should perish. Sometimes he spares their

outward, and afflicts their inner man, which is a much smarter rod. He

withdraws peace, and takes away joy from the spirits of his people. The

hidings of his face are sore rebukes. however, all is for emendation,

not for destruction. And it is not the least privilege of Christ's

subjects to have a seasonable and sanctified rod to reduce them from

the ways of sin: Psal. 23: 3. "Thy rod and thy staff, they comfort me."

Others are suffered to go on stubbornly in the way of their own hearts;

Christ will not spend a rod upon them for their good, will not call

them to account for any of their transgressions, but will reckon with

them for all together in hell.

3. Another regal act of Christ, is the restraining and keeping back his

servants from iniquity, and withholding them from those courses which

their own hearts would incline, and lead them to; for, even in them,

there is a spirit bent to backsliding, but the Lord in tenderness over

them, keeps back their souls from iniquity, and that when they are upon

the very brink of sin: "My feet were almost gone, my steps were well

nigh slipt," Psal. 73: 2. Then does the Lord prevent sin, by removing

the occasion providentially, or by helping them to resist the

temptation, graciously assisting their spirits in the trial, so that no

temptation shall befall them, but a way of escape shall be opened, that

they may be able to bear it, 1 Cor. 10: 13. And thus his people have

frequent occasions to bless his name for his preventing goodness, when

they are almost in the midst of all evil. And this I take to be the

meaning of Gal. 5: 16. "This, I say then, walk in the Spirit, and ye

shall not fulfil the lusts of the flesh;" tempted by them, you may be,

but fulfil them ye shall not; my spirit shall cause the temptation to

die, and wither away in the womb, in the embryo of it, so that it shall

not come to a full birth.

4. He protects them in his ways, and suffers them not to relapse from

him into a state of sin, and bondage to Satan and more. Indeed, Satan

is restless in his endeavours to reduce them again to his obedience; he

never leaves tempting and soliciting for their return; and where he

finds a false professor he prevails; but Christ keeps his, that they

depart not again. John 17: 12. "All that thou hast given me I have

kept, and none of them is lost, but the son of perdition." They are

"kept by the mighty power of God, through faith unto salvation," 1 Pet.

1: 5. Kept, as in a garrison, according to the importance of that word.

None more solicited, none more safe than the people of God. They are

"preserved in Christ Jesus," Jude 1. It is not their own grace that

secures them, but Christ's care, and continual watchfulness. "Our own

graces left to themselves would quickly prove but weights, sinking us

to our own ruin," as one speaks. This is his covenant with them, Jer.

32: 4. "I will put my fear in their hearts, that they shall not depart

from me." Thus, as a king he preserves them.

5. As a king he Regards their obedience, and encourages their sincere

service. Though all they do for Christ be duty, yet he has united their

comfort with their duty; "this I had, because I kept thy precepts,"

Psal. 119: 56. They are engaged to take this encouragement with them to

every duty, that he whom they seek "is a bountiful rewarder of inch as

diligently seek him", Heb. 11: 6. O what a good master do the saints

serve! Hear how a king expostulates with his subjects, Jer. 2: 31.

"Have I been a barren wilderness, or a land of darkness to you?" q. d.

Have I been such a hard master to you? Have you any reason to complain

of my service? To whomsoever I have been strait-handed, surely I have

not been so to you. You have not found the ways or wages of sin like

mine.

6. He pacifies all inward troubles, and commands peace when their

spirits are tumultuous. This "peace of God rules in their hearts" Col.

3: 15. it does "brabeuein" act the part of an umpire, in appeasing

strife within. When the tumultuous affections are up, and in a hurry;

when anger, hatred, and revenge begin to rise in the soul, this hushes

and stills all. "I will hearken (saith the church) what God the Lord

will speak, for he will speak peace to his people, and to his saints,"

Psal. 75: 8. He that saith to the raging sea, be still, and it obeys

him; he can only pacify the disquieted spirit. They say of frogs, that

if they be croaking never so much in the night, bring but a light among

them, and they are all quiet: such a light is the peace of God among

our disordered affections. These are Christ's regal acts. And he puts

them forth upon the souls of his people, powerfully, sweetly, suitably.

(1.) Powerfully: whether he restrains from sin, or impels to duty, he

does it with a soul determining efficacy: for "his kingdom is not in

word, but in power," 1 Cor. 4: 20. And those whom his Spirit leads, go

bound in the spirit, to the fulfilling and discharge of their duties,

Acts 20:22. And yet,

(2.) He rules not by compulsion, but most sweetly. His law is a law of

love, written upon their hearts. The church is the Lamb's wife, Rev.

19: 7. "a bruised reed he shall not break, and smoking flax he shall

not quench," Isa. 42: 2, 3. "I beseech you by the meekness and

gentleness of Christ," saith the apostle, 2 Cor. 10: 1. For he

delighteth in free, not in forced obedience. He rules Children, not

slaves; and so his kingly power is mixed with fatherly love. His yoke

is not made of iron, but gold.

(3.) He rules them suitably to their natures in a rational way; Hos.

11: 4. "I drew them with the cords of man, with bands of love;" i.e. in

a way proper to convince their reason, and work upon their ingenuity.

And thus his eternal kingdom is administered by his Spirit, who is his

prorex, or vicegerent in our hearts.

Thirdly, and lastly, we will open the privileges pertaining to all the

subjects of this spiritual kingdom. And they are such as follow.

1. These souls, over whom Christ reigns, are certainly and fully set

free from the curse of the law. "If the Son makes you free, then are

you free indeed," John 8: 36. I say not, they are free from the law as

a rule of life; such a freedom were no privilege to them at all: but

free from the rigorous exactions, and terrible maledictions of it; to

hear our liberty proclaimed from this bondage, is the joyful sound

indeed, the most blessed voice that ever our ears heard. And this all

that are in Christ shall hear, "If we be led by the Spirit, we are not

under the law," Gal. 5: 18. "Blessed are the people that hear this

joyful sound," Psal. 89: 15.

2. Another privilege of Christ's subjects, is, freedom from the

dominion of sin. Rom. 6: 14. "Sin shall not reign over them; for they

are not under the law, but under grace." One heaven cannot bear two

suns; nor one soul two kings: when Christ takes the throne, sin quits

it. It is true, the being of sin is there still; its defiling and

troubling power remains still; but its dominion is abolished. O joyful

tidings! O welcome day!

3. Another privilege of Christ's subjects, is, protection in all

troubles and dangers to which their souls or bodies are exposed. "This

man shall be the peace, when the Assyrian shall come into our land, and

when he shall tread in our palaces," Mic. 5: 5. Kings owe protection to

their subjects: none so able, so faithful in that work as Christ; all

"thou gavest me, I have kept, and none is lost," John 17: 12.

4. Another privilege of Christ's subjects, is, a merciful and tender

bearing of their burdens and infirmities. They have a meek and patient

king; "Tell the daughters of Sion, thy king cometh meek and lowly;"

Mat. 21: 5. Mat. 11: 29. "Take my yoke, and learn of me, for I am meek

and lowly." The meek Moses could not bear the provocations of the

people, Numb. 11: 12. but Christ bears them all: "He carries the lambs

in his arms, and gently leads them that be with young," Isa. 42: 11. He

is one that can have compassion upon the ignorant, and them that are

out of the way.

5. Again, Sweet peace, and tranquillity of soul, is the privilege of

the subjects of this kingdom: for this kingdom "consisteth in peace,

and joy in the Holy Ghost," Rom. 14: 17. And till souls come under his

sceptre, they shall never find peace: "Come unto me, ye that are weary,

I will give you rest." Yet do not mistake, I say not, they have all

actual peace, at all times: no, they often break that peace by sin; but

they have the root of peace, the ground work and cause of peace. If

they have not peace, yet they have that which is convertible into peace

at any time. They also are in a state of peace, Rom. 5: 11. "Being

justified by faith, we have peace with God." This is a feast every day,

a mercy which they only can duly value, that are in the depths of

trouble for sin.

6. And lastly, everlasting salvation is the privilege of all over whom

Christ reigns. Prince and Saviour are joined together, Acts 5: 31. He

that can say, "thou shalt guide me with thy counsels," may add what

follows, "and afterwards bring me to glory," Psal. 73: 24. Indeed, the

kingdom of grace does but breed up children for the kingdom of glory.

And to speak as the thing is, it is the kingdom of heaven here begun.

The difference betwixt them is not specifical, but only gradual: and

therefore this, as well as that, bears the name of the kingdom of

heaven. The king is the same, and the subjects the same. The subjects

of this are shortly to be translated to that kingdom. Thus I have

named, and indeed but named, some few of those inestimable privileges

of Christ's subjects. We next apply it.

Inference 1. How great is their sin and misery who continue in bondage

to sin and Satan and refuse the government of Christ! Who had rather

sit under the shadow of that bramble, than under the sweet and powerful

government of Christ. Satan writes his laws in the blood of his

subjects, grinds them with cruel oppression, wears them out with

bondage to divers lusts, and rewards their service with everlasting

misery. And yet how few are weary of it, and willing to come over to

Christ! "Behold (saith one of Christ's heralds) Christ is in the fields

sent of God to recover his right and your liberty. His royal standard

is pitched in the gospel, and proclamation made, that if any poor

sinners, weary of the Devil's government, and laden with the miserable

chains of his spiritual bondage, (so as these irons of his sins enter

into his very soul, to afflict it with the sense of them) shall thus

come and repair to Christ, he shall have protection from God's justice,

the Devil's wrath, and sin's dominion; in a word, he shall have rest,

and that glorious," Isa. 11: 10.

And yet how few stir a foot towards Christ, but are willing to have

their ears bored, and be perpetual slaves to that cruel tyrant? O when

will sinners be weary of their bondage, and sigh after deliverance! If

any such poor soul shall read these lines, let them know, and I do

proclaim it in the name of my royal Master, and give him the word of a

King for it, he shall not be rejected by Christ, John 6: 37. Come, poor

sinner, come, the Lord Jesus is a merciful King, and never did, nor

will hang up that poor penitent, that puts the rope about his own neck,

and submits to mercy.

Inf. 2. How much does it concern us to enquire and know whose

government we are under, and who is king over our souls; Whether Christ

or Satan be in the throne, and sways the sceptre over our souls?

Reader, the work I would now engage thy soul in, is the same that Jesus

Christ will thoroughly and effectually do in the great day. Then will

he gather out of his kingdom every thing that offends, separate the

tares and wheat, divide the whale world into two ranks or grand

divisions, how many divisions and subdivisions soever there be in it

now. It nearly concerns thee therefore to know who is Lord and King in

thy soul. To help thee in this great work, make use of the following

hints; for I cannot fully prosecute these things as I would.

1. "To whom do you yield your obedience? His subjects and servants ye

are to whom ye obey," Rom. 6: 16. It is but a mockery to give Christ

the empty titles of Lord and King, whilst ye give your real service to

sin and Satan. What is this but like the Jews, to bow the knee to him,

and say, Hail master, and crucify him? "Then are ye his disciples, if

ye do whatsoever he commands you," John 15: 14. He that is Christ's

servant in jest, shall be damned in earnest. Christ does not compliment

with you; his pardons, promises, and salvation are real; O let your

obedience be so too! Let it be sincere and universal obedience; this

will evidence your unfeigned subjection to Christ. Do not dare to

enterprise any thing, till you know Christ's pleasure and will, Rom.

12: 2. Enquire of Christ, as David did of the Lord, 1 Sam. 23: 9, 10.

11. Lord, may I do this or that? or shall I forbear? I beseech thee

tell thy servant.

2. Have you the power of godliness, or a form of it only? There be many

that do but trifle in religion, and play about the skirts and borders

of it; spending their time about jejune and barren controversies: but

as to the power of religion, and the life of godliness, which consist

in communion with God in duties and ordinances, which promote holiness,

and mortify their lusts, they concern not themselves about these

things. But surely "the kingdom of God is not in words, but in power,"

1 Cor. 4: 20. It is not meat and drink, (i. e. dry disputes about meats

and drinks) "but righteousness and peace, and joy in the Holy Ghost;

for he that in these things serves Christ, is acceptable to God, and

approved of men," Rom. 14: 17, 18. O I am afraid when the great host of

professors shall be tried by these rules, they will shrink up into a

little handful, as Gideon's host did.

3. Have ye the special saving knowledge of Christ? All his subjects are

translated out of the kingdom of darkness, Col 1: 13. The devil, that

ruleth over you in the days of your ignorance, is called the ruler of

the darkness of this world; his subjects are all blind, else he could

never rule them. As soon as their eyes are opened, they run out of his

kingdom, and there is no retaining them in subjection to him any

longer. O enquire then whether you are brought out of darkness into

this marvellous light! do you see your condition, how sad, miserable,

wretched it is by nature? do you see your remedy, as it lies only in

Christ, and his precious blood? Do you see the true way of obtaining

interest in that blood by faith? does this knowledge run into practice,

and put you upon lamenting heartily your misery by sin? thirsting

vehemently after Christ and his righteousness? striving continually for

a heart to believe and close with Christ? This will evidence you indeed

to be translated out of the kingdom of darkness into the kingdom of

Christ.

4. With whom do you delightfully associate yourselves? Who are your

chosen companions? You may see to whom you belong by the company you

join yourselves to. What do the subjects of Christ among the slaves of

Satan? If the subjects of one kingdom be in another king's dominion,

they love to be together with their own countrymen rather than the

natives of the place; so do the servants of Christ, They are a company

of themselves, as it is said, Acts 4: 23. "They went to their own

company." I know the subjects of both kingdoms are here mingled, and we

cannot avoid the company of sinners except we go out of the world, 1

Cor. 5: 10. but yet all your delights should be in the saints and in

the excellent of the earth, Psal. 16: 3.

5. Do you live holy and righteous lives? If not, you may claim interest

in Christ as your King, but he will never allow your claim. "The

sceptre of his kingdom is a sceptre of righteousness," Psal. 45: 6. If

ye oppress, go beyond, and cheat your brethren, and yet call yourselves

Christ's subjects, what greater reproach can you study to cast upon

him? What is Christ the King of cheats? Does he patronise such things

as these? No, no, pull off your vizards, and fall into your own places;

you belong to another prince, and not to Christ.

Inf. 3. Does Christ exercise such a kingly power over the souls of all

them that are subdued by the gospel to him? O then let all that are

under Christ's government walk as the subjects of such a King. Imitate

your King; the examples of kings are very influential upon their

subjects. Your King has commanded you not only to take his yoke upon

you, but also to learn of him, Matth. 11: 29. Yea, and "if any man say

that he is Christ's, let him walk even as Christ walked," 1 John 2: 6.

Your King is meek and patient, Isa. 53: 7. as a lamb for meekness:

shall his subjects be lions for fierceness? Your King was humble and

lowly; Matth. 21: 5. "Behold thy King cometh meek and lowly." Will you

be proud and lofty? Does this become the kingdom of Christ? Your King

was a self-denying King; he could deny his outward comforts, ease,

honour, life, to serve his Father's design, and accomplish your

salvation, 2 Cor. 8: 9. Phil. 2: 1, 2, 3, 4, 5, 6, 7, 8. shall his

servants be self-ended, and self-seeking persons, that will expose his

honour, and hazard their own souls for the trifles of time? God forbid.

Your king was painful, laborious, and diligent in fulfilling his work,

John 9: 3. Let not his servants be lazy and slothful. O imitate your

King, follow the pattern of your King: this will give you comfort now,

and boldness in the day of judgement, if as he was, so ye are in this

world, 1 John 4: 17.

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Sermon 17. Of the Kingly Office of Christ, as it is providentially executed in

the World, for the Redeemed.

Eph. 1: 22.

And has put all things under his feet, and gave him to be the head,

over all things to the church.

The foregoing verses are spent in a thankful and humble adoration of

the grace of God, in bringing the Ephesians to believe in Christ. This

effect of that power that raised their hearts to believe in Christ, is

here compared with that other glorious effect of it, even the raising

of Christ himself from the dead: both these owe themselves to the same

efficient cause. It raised Christ from a low estate, even from the

dead, to a high, a very high and glorious state; to be the head both of

the world, and of the church; the head of the world by way of dominion,

the head of the church by way of union, and special influence, ruling

the world for the good of his people in it. "He gave him is be the head

over all things to the church."

In this scripture let these four things be seriously regarded.

1. The dignity and authority committed to Christ; "He has put all

things under his feet;" which implies, full, ample and absolute

dominion in him, and subjection in them over whom he reigns. This power

is delegated to him by the Father: for besides the essential, native,

ingenite power and dominion over all, which he has as God, and is

common to every person in the Godhead, Psal. 22: 28. there is a

mediatory dispensed authority, which is proper to him as Mediator,

which he receives as the reward or fruit of his suffering, Phil. 2: 8.

2. The subject recipient of this authority, which is Christ, and Christ

primarily, and only: he is the "proton dektikon", first receptacle of

all authority and power. Whatever authority any creature is clothed

with, is but ministerial and derivative, whether it be political, or

ecclesiastical. Christ is the only Lord, Jude, ver. 4. The fountain of

all power.

3. The object of this authority, the whole creation; all things are put

under his feet: he rules from sea to sea, even to the utmost bounds of

God's creation, "Thou hast given him power over all flesh," John 17: 2.

all creatures, rational, and irrational animate, and inanimate, angels,

devils, men, winds, seas, all obey him.

4. And especially, take notice of the finis cui, the end for which he

governs and rules the universal empire; it is for the church, i. e. for

the advantage, comfort, and salvation of that chosen remnant he died

for. He purchased the church; and that he might have the highest

security that his blood should not be lost, God the Father has put all

things into his hand, to order and dispose all as he pleaseth. For the

furtherance of that his design and end, as he bought the persons of

some, so the services of all the rest; and that they might effectually

serve the end they are designed to, Christ will order them all in a

blessed subordination and subserviency thereunto. Hence the point is,

Doct. That all the affairs of the kingdom of providence are

ordered and determined by Jesus Christ, for the special

advantage, and everlasting good of his redeemed people.

John 17: 2. "As thou hast given him power over all flesh, that he

should give eternal life to as many as thou hast given him." Hence it

comes to pass, that "all things work together for good to them that

love God, to them that are called according to his purpose," Rom. 8:

28.

That Jesus Christ has a providential influence upon all the affairs of

this world is evident, both from scripture assertions, and rational

observations, made upon the acting of things here below

The first chapter of Ezekiel contains an admirable scheme or draught of

providence. There you see how all the wheels, i. e. the motions and

revolutions here on earth, are guided by the spirit that is in them.

And, ver. 26. it is all run up into the supreme cause; there you find

one like the Son of man, which is Jesus Christ, sitting upon the

throne, and giving forth orders from thence for the government of all:

and if it were not so, how is it that there are such strong

combinations, and predispositions of persons and things to such ends

and issues, without any communications of councils, or holding of

intelligence with one another? As in Israel's deliverance out of Egypt,

and innumerable more instances have appeared. Certainly, if ten men,

from several places, should all meet at one place, and about one

business, without any fore-appointment among themselves, it would argue

their motions were secretly over-ruled by some invisible agent. How is

it that such marvellous effects are produced in the world by causes

that carry no proportion to them? Amos 5: 9 and 1 Cor. 1: 27 and as

often, the most apt and likely means are rendered wholly ineffectual?

Psal. 33: 16. In a word, if Christ has no such providential influx, how

are his people in all ages preserved in the midst of so many millions

of potent and malicious enemies, amongst whom they live as sheep in the

midst of wolves? Luke 10: 3. How is it that the bush burns, and yet is

not consumed Exod. 3: 2.

But my business, in this discourse, is not to prove that there is a

Providence, which none but Atheists deny. I shall chose rather to show

by what acts Jesus Christ administers this kingdom, and in what manner;

and what use may be made thereof.

First, He rules and orders the kingdom of Providence, by supporting,

permitting, restraining, limiting, protecting, punishing, and rewarding

those over whom he reigns providentially.

1. He supports the world, and all creatures in it, by his power. "My

Father works hitherto, and I work," John 5: 17. "And in him (that is,

in Christ) all things consist," Col. 1: 17. It is a considerable part

of Christ's glory to have a whole world of creatures owing their being

and hourly conservation to him. The parts of the world are not coupled

and fastened together as the parts of the house, whose beams are pinned

and nailed to each other; but rather as several rings of iron, which

hang together by the virtue of a loadstone. This goodly fabric was

razed to the foundation when sin entered, and had tumbled into

everlasting confusion, had not Christ stept in to shore up the reeling

world. For the sake of his redeemed that inhabits it, he does and will

prop it by his omnipotent power. And when he has gathered all his elect

out of it into the kingdom above, then will he set fire to the four

quarters of it, and it shall lie in ashes. Meanwhile, he is "given for

a covenant to the people, to establish the earth," Isa. 49: 8.

2. He permits and suffers the worst of creatures in his dominion, to be

and act as they do. "The deceived, and the deceiver, are his," Job 12:

16. Even those that fight against Christ and his people, receive both

power and permission from him. Say not, that it is unbecoming the most

Holy to permit such evils, which he could prevent if he pleased. For as

he permits no more than he will overrule to his praise, so that very

permission of his, is holy and just. Christ's working is not confounded

with the creature's. Pure sun beams are not tainted by the noisome

vapours of the dung hill on which they shine. His holiness has no

fellowship with their iniquities; nor are their transgressions at all

excused by his permissions of them. "He is a rock, his work is perfect,

but they have corrupted themselves," Deut. 32: 4, 5. This holy

permission is but the withholding of those restraints from their lusts,

and denying those common assistances which he is no way bound to give

them. Acts 14: 16. "He suffered all nations to walk in their own ways."

And yet should he permit sinful creatures to act out all the wickedness

that is in their hearts, there would neither remain peace nor order in

the world. And therefore,

3. He powerfully restrains creatures by the bridle of providence, from

the commission of those things, to which their hearts are propense

enough, Psal. 76: 10. "The remainder of wrath thou wilt restrain," or

gird up; letting forth just so much as shall serve his holy ends, and

no more. And truly this is one of the glorious mysteries of Providence,

which amazes the serious and considerate soul; to see the spirit of a

creature fully set to do mischief; power enough, as one would think, in

his hand to do it, and a door of opportunity standing open for it; and

yet the effect strangely hindered. The strong propensions of the will

are inwardly checked, as in the case of Laban, Gen. 31: 24. or a

diversion, and rub is strangely cast in their way; as in the case of

Sennacherib, 2 Kings 19: 7, 8. so that their hands cannot perform their

enterprises. Julia had two great designs before him, one was to conquer

the Persian, the other to root out the Galileans, as he, by way of

contempt, called the Christians: but he will begin with the Persian

first, and then make a sacrifice of all the Christians to his idols. He

does so, and perishes in the first attempt. O the wisdom of Providence!

4. Jesus Christ limits the creatures in their acting, assigning them

their boundaries and lines of liberty; to which they may, but beyond it

cannot, go. Rev. 2: 10. "Fear none at these things that ye shall

suffer; behold, the devil shall cast some of you into prison, and ye

shall have tribulation ten days." They would have cast them into their

graves, but it shall only be into prisons: They would have stretched

out their hands, upon them all; no, but only some of them shall be

exposed: They would have kept them there perpetually; no, it must be

but for ten days, Ezek. 22: 6. "Behold, the princes of Israel were in

thee, every one to their power to shed blood." They went as far as they

had power to go, not as far as they had will to go. Four hundred and

thirty years were determined upon the people of God in Egypt; and then,

even in that very night, God brought them forth; for then "the time of

the promise was come," Acts 7: 17.

5. The Lord Jesus providentially protects his people amidst a world of

enemies and dangers. It was Christ that appeared unto Moses in the

flaming bush, and preserved it from being consumed. The bush signified

the people of God in Egypt; the fire flaming on it, the exquisite

sufferings they there endured: the safety of the bush, amidst the

flames, the Lord's admirable care and protection of his poor suffering

ones. None so tenderly careful as Christ. "as birds flying, so he

defends Jerusalem," Isa. 31: 5; i. e. as they fly swiftly towards their

nests, crying when their young are in danger, so will the Lord preserve

his. They are "preserved in Christ Jesus", Jude 1, as Noah and his

family were in the ark. Hear how a Worthy of our own expresses himself

on this point.

"That we are at peace in our houses, at rest in our beds; that we have

any quiet in our enjoyments, is from hence alone. Whose person would

not be defiled, or destroyed? whose habitation would not be ruined?

whose blood almost would not be shed, if wicked men had power to

perpetrate all their conceived sin? It may be, the ruin of some of us

has been conceived a thousand times. We are beholden to this

Providence, of obstructing sin, for our lives, our families, our

estates, our liberties, and whatsoever is or may be dear to us. For may

we not say sometimes with the Psalmist, Psal. 57: 4. My soul is among

lions, and I lie even among them that are set on fire, even the sons of

men, whose teeth are spears, and their tongue a sharp sword? And how is

the deliverance of men contrived from such persons? Psal. 8: 6. God

breaks their teeth in their mouths, even the great teeth at the young

lions. He keeps this fire from burning, - some he cuts off and

destroys: some he cuts short in their power: some he deprives of the

instruments whereby alone they can work: some he prevents in their

desired opportunities, or diverts by other objects for their lust; and

oftentimes causeth them to spend them among themselves, one upon

another. We may say, therefore, with the Psalmist, Psal. 104: 24. O

Lord, how manifold are thy works! in wisdom hast thou made then all;

the earth is full of thy riches."

6. He punishes the evil doers, and repays, by providence into their own

lap, the mischief they do, or but intend to do, unto them that fear

him. Pharaoh, Sennacherib, both the Julians, and innumerable more, are

the lasting monuments of his righteous retribution. It is true, a

sinner may do evil a hundred times, and his days be prolonged; but

oft-times God hangs up some eminent sinners in chains, as spectacles

and warnings to others. Many a heavy blow has Providence given to the

enemies of God, which they were never able to recover. Christ rules,

and that with a rod of iron, in the midst of his enemies, Psal. 110: 2.

7. And lastly, He rewards by Providence the services done to him and

his people. Out of this treasure of Providence God repays oftentimes

those that serve him, and that with a hundredfold reward now in this

life, Matth. 19: 29. This active, vigilant Providence has its eye upon

all the wants, straits, and troubles of the creatures: but especially

upon such as religion brings us unto. What huge volumes of experiences

might the people of God write upon this subject? and what a pleasant

history would it be, to read the strange, constant, wonderful, and

unexpected acting of Providence, for them that have left themselves to

its care?

Secondly, We shall next enquire how Jesus Christ administers this

providential kingdom.

And here I must take notice of the means by which, and the manner in

which he does it. The means, or instruments, he uses in the governing

the providential kingdom, (for he is not personally present with its

himself), are either angels or men, "the angels are ministering

creatures, sent forth by him for the good of them that shall be heirs

of salvation," Heb. 1: 14. Luther tells us, they have two offices,

superius canere, et inferius vigilare, "to sing above and watch

beneath." These do us many invisible offices of love. They have dear

and tender respects and love for the saints. To them, God, as it were,

puts forth his children to nurse, and they are tenderly careful of them

whilst they live, and bring them home in their arms to their Father

when they die. And as angels, so men are the servants of Providence;

yea, bad men as well as good. Cyrus, on that account, is called God's

servant: they fulfil his will, whilst they are prosecuting their own

lusts. "The earth shall help the woman," Rev. 12: 16. But good men

delight to serve Providence; they and the angels are fellow servants in

one house, and to one master, Rev. 19: 10. Yea, there is not a creature

in heaven, earth, or hell, but Jesus Christ can providentially use it

and serve his ends, and promote his designs by it. But whatever the

instrument be Christ uses, of this we may be certain, that his

providential working is holy, judicious, sovereign, profound,

irresistible, harmonious, and to the saints peculiar.

1. It is holy. Though he permits, limits, orders and overrules many

unholy persons and actions, yet he still works like himself, most

holily and purely throughout. "The Lord is righteous in all his ways,

and holy in all his works, Psal. 145: 17. it is easier to separate

light from a sunbeam, than holiness from the works of God. The best of

men cannot escape sin in their most holy actions; they cannot touch,

but are defiled. But no sin cleaves to God, whatever he has to do about

it.

2. Christ's providential working is not only most pure and ho]y, but

also most wise and judicious. Ezek. 1: 20. "The wheels are full of

eyes:" They are not moved by a blind impetus, but in deep counsel and

wisdom. And, indeed, the wisdom of Providence manifests itself

principally in the choice of such states for the people of God, as

shall most effectually promote their eternal happiness. And herein it

goes quite beyond our understandings and comprehensions. It makes that

medicinal and salutiferous, which we judge as destructive to our

comfort and good, as poison. I remember, it is a note of Suarez,

speaking of the felicity of the other world: "Then (saith he) the

blessed shall see in God all things and circumstances pertaining to

them, excellently accommodated and attempered;" then shall they see

that the crossing of their desires was the saving of their souls; and

that otherwise they had perished. The most wise Providence looks beyond

us. It eyes the end, and suits all things thereto, and not to our fond

desires.

3. The providence of Christ is most supreme and sovereign. "Whatsoever

he pleaseth, that he does in heaven and in earth, and in all places,"

Psal. 135: 6. "He is Lord of lords, and King of kings," Rev. 19: 16.

The greatest monarchs on earth are but as little bits of clay, as the

worms of the earth to him: they all depend on him, Prov. 8: 15, 16. "By

me kings reign, and princes decree justice; by me princes rule, nobles,

even all the judges of the earth."

4. Providence is profound and inscrutable. The judgements of Christ are

"a great deep, and his footsteps are not known," Psal. 36: 6. There are

hard texts in the works as well as in the words of Christ. The wisest

heads have been at a loss in interpreting some Providence, Jer. 12: 1,

2. Job 21: 7. The angels had the hands of a man under their wings,

Ezek. 1: 8. i. e. they wrought secretly and mysteriously.

5. Providence is irresistible in its designs and motions; for all

providences are but fulfilling and accomplishments of Gods immutable

decrees. Eph. 1: 11. "He works all things according to the counsel of

his own will." Hence Zech. 6: 1. the instruments by which God executed

his wrath, are called "chariots coming from betwixt two mountains of

brass," i.e. "the firm and immutable decrees of God." When the Jews put

Christ to death, they did but do what "the hand and counsel of God had

before determined to be done," Acts 4: 28. so that none can oppose or

resist providence. "I will work, and who shall let it?" Isa 43: 13.

6. The providence of Christ are harmonious. There are secret chains,

and invisible connections betwixt the works of Christ. We know not how

to reconcile promises and providence together, nor yet providence one

with another; but certainly they all work together, Rom. 8: 28. as

adjutant causes, or con-causes standing under, and working by the

influence of the first cause. He does not do, and undo; destroy by one

providence, what he built by another. But, look, as also seasons of the

year, the nipping frosts, as well as the halcyon days of summer, do all

conspire and conduce to the harvest; so it is in providence.

7. And lastly, The providence of Christ work in a special and peculiar

way for the good of the saints. His providential is subordinated to his

spiritual kingdom. "He is the Saviour of all men, especially of them

that believe," 1 Tim. 4: 1. These only have the blessings of

providence. Things are so laid and ordered, as that their eternal good

shall be promoted and secured by all that Christ does.

Inference 1. If so, See then, in the first place, to whom you are

beholden for your lives, liberties, comforts, and all that you enjoy in

this world. Is it not Christ that orders all for you? He is, indeed in

heaven, out of your sight; but though you see him not, he sees you, and

takes care of all your concerns. When one told Silentiarius of a plot

laid to take away his life, he answered, Si Deus mei curam non habet,

quid vivo? "If God take no care of me, how do I live?" how have I

escaped hitherto? "In all thy ways acknowledge him," Prov. 3: 6. It is

he that has espied out that state thou art in, as most proper for thee.

It is Christ that does all for you that is done. He looks down from

heaven upon all that fear him; he sees when you are in danger by

temptation, and casts in a providence, you know not how, to hinder it.

He sees when you are sad, and orders reviving providence, to refresh

you. He sees when corruptions prevail, and orders humbling providence

to purge them. Whatever mercies you have received, all along the way

you have gone hitherto, are the orderings of Christ for you. And you

should carefully observe how the promises and providence have kept

equal pace with one another, and both gone by step with you until now.

Inf. 2. Has God left the government of the whole world in the hands of

Christ, and trusted him over all? Then do you also leave your

particular concerns in the hands of Christ too, and know that the

infinite wisdom and love, which rules the world, manages every thing

that relates to you. It is in a good hand, and infinitely better than

if it were in your own. I remember when Melanchton was under some

despondencies of spirit about the estate of God's people in Germany,

Luther chides him thus for it, "Let Philip cease to rule the world." It

is none of our work to steer the course of providence, or direct its

motions, but to submit quietly to him that does. There is an itch in

men, yea, in the best of men, to be disputing with God: "Let me talk

with thee of thy judgement," saith Jeremiah, chap. 12: 1, 2. Yea, how

apt are we to regret at providence, as if they had no conducency at all

to the glory of God, or to our good, Exod. 5: 22. yea, to limit

providence to our way and time? Thus, the "Israelites tempted God, and

limited the holy One," Psal. 78: 18, 41. How often also do we,

unbelievingly, distrust providence as though it could never accomplish

what we profess to expect and believe? Ezek. 37: 11. "Our bones are

dry, our hope is lost; we are cut off for our part." So Gen. 18: 13,

14. Isa. 40: 17. There are but few Abrahams, among believers, who

"against hope, believed in hope, giving glory to God," Rom. 4: 20. And

it is but too common for good men to repine and fret at providence,

when their wills, lusts, or humours are crossed by it: this was the

great sin of Jonah. Brethren, these things ought not to be so; did you

but seriously consider, either the design of providence, which is to

bring about the gracious designs and purposes of God upon you, which

were laid before this world was, Eph. 1: 11. or that it is a lifting up

of thy wisdom against his, as if thou couldst better order thine

affairs, if thou hadst but the conduct and management of them; or that

you have to do herein faith a great and dreadful God, in whose hands

you are as the clay in the potter's hands, that he may do what he will

with you, and all that is yours, without giving you an account of any

of his matters, Job 33: 13. or whether providence has cast others, as

good, by nature, as yourselves, tumbled them down from the top of

health, wealthy honours and pleasures, to the bottom of hell; or,

lastly, did you but consider how often it has formerly baffled and

befouled yourselves; you would retract, with shame, your rash, headlong

censures of it, and enforce you, by the sight of its births and issues,

to confess your folly and ignorance, as Asaph did, Psal. 73: 22. I say,

if such considerations as these could but have place with you in your

troubles and temptations, they would quickly mould your hearts into a

better and more quiet frame.

O that I could but persuade you to resign all to Christ. He is a

cunning workman, as he is called, Prov. 8: 30. and can effect what he

pleaseth. It is a good rule, De operibus Dei non est judicandum, ante

quintum actum. "Let God work out all that he intends, but have patience

till he has put the last hand to his works and then find fault with it,

if you can." You have heard of the patience of Job, "and have seen the

end of the Lord," James 5: 11.

Inf. 3. If Christ be Lord and king over the providential kingdom, and

that, for the good of his people, let none that are Christ's henceforth

stand in a slavish fear of creatures. It is a good note that Grotius

has upon my text; "It is a marvellous consolation (saith he) that

Christ has so great an empire, and that he governs it for the good of

his people, as a head consulting the good of the body." Our head and

husband, is Lord-general of all the hosts of heaven and earth; no

creature can move hand or tongue without his leave or order: the power

they have is given them from above, John 19: 11, 12. The serious

consideration of this truth will make the feeblest spirit cease

trembling, and set it a singing; Psal. 47: 7. "The Lord is king of all

the earth, sing ye praises with understanding,:" that is, (as some well

paraphrase it) every one that has understanding of this comfortable

truth. Has he not given you abundant security in many express promises,

that all shall issue well for you that fear him? Rom. 8: 28. "All

things shall work together for good, to them that love God," And Eccl.

8: 12. verily "it shall be well with them that fear God,: even with

them that fear before him. And suppose he had not, yet the very

understanding of our relation to such a king, should, in itself, be

sufficient security: for, he is the universal, supreme, absolute, meek,

merciful, victorious, and immortal king.

He sits in glory, at the Father's right hand; and, to make his seat the

easier, his enemies are a footstool for him. His love to his people is

unspeakably tender and fervent, he that touches them, "touches the

apple of his eye," Zech. 2. And, it is hardly imaginable, that Jesus

Christ will sit still, and suffer his enemies to thrust out his eyes.

Till this be forgotten, the wrath of man is not feared; Isa. 2: 12, 13.

"He that fears a man that shall die, forgets the Lord his Maker." He

loves you too well to sign any order to your prejudice, and without his

order, none can touch you.

Inf. 4. If the government of the world be in the hands of Christ, Then

our engaging and entitling of Christ to all our affairs and business,

is the true and ready way to their success and prosperity. If all

depend upon his pleasure, then sure it is your wisdom to take him along

with you to every action and business; it is no lost time that is spent

in prayer, wherein we ask his leave, and beg his presence with us: and,

take it for a clear truth, that which is not prefaced with prayer, will

be followed with trouble. How easily can Jesus Christ dash all your

designs, when they are at the very birth and article of execution, and

break off, in a moment, all the purposes of your hearts? It is a

proverb among the Papists, that Mass and meat hinder no man. The Turks

will pray five times a day, how urgent soever their business be. Blush

you that enterprise your affairs without God: I reckon that business as

good as done, to which we have got Christ's leave, and engaged his

presence to accompany us.

Inf. 5. Lastly, Eye Christ in all the events of providence; see his

hand in all that befall you, whether it be evil or good. "The works of

the Lord are great, sought out of all them that have pleasure therein,"

Psal. 111: 2.

How much good might we get, by observation of the good or evil that

befall us throughout our course!

1. In all the evils of trouble and afflictions that befall you, eye

Jesus Christ: and set your hearts to the study of these four things in

affliction.

(1.) Study his sovereignty and dominion; for he creates and forms them:

they rise not out of the dust, nor do they befall you casually; but he

raises them up, and gives them their commission, Jer. 18: 11. "Behold,

I create evil, and devise a device against you." He elects the

instrument of your trouble; he makes the rod as afflictive as he

pleaseth; he orders the continuance and end of your troubles; and they

will not cease to be afflictive to you, till Christ say, Leave off, it

is enough. The Centurion wisely considered this, when he told him, Luke

7: 8. "I have soldiers under me, and I say to one, Go, and he goes; to

another, Come, and he comes:" meaning, that as his soldiers were at his

beck and command, so diseases were at Christ's beck, to come and go as

he ordered them.

(2.) Study the wisdom of Christ in the contrivance of your troubles.

And his wisdom shines out many ways in them, it is evident in chasing

such kinds of trouble for you: this, and not that, because this is more

apt to work upon, and purge out the corruption that most predominates

in you: In the degrees of your troubles, suffering them to work to such

a height, else not reach their end; but no higher, lest they overwhelm

you.

(3.) Study the tenderness and compassions of Christ over his afflicted.

O think if the devil had but the mixing of my cup, how much more bitter

would he make it! There would not be one drop of mercy, no, not of

sparing mercy in it, which is the lowest of all sorts of mercy: but

here is much mercy mixed with my troubles; there is mercy in this, that

it is no worse. Am I afflicted? "It is of the Lord's mercy I am not

consumed," Lam. 3: 2. It might have been hell as well as this; there is

mercy in his supports under it. Others have, and I might have been left

to sink and perish under my burdens. Mercy, in deliverance out of it;

this might have been everlasting darkness, that should never have had a

morning. O the tenderness of Christ over his afflicted!

(4.) Study the love of Christ to thy soul, in affection. Did he not

love thee, he would not sanctify a rod to humble or reduce thee, but

let thee alone to perish in thy sin. Rev. 3: 19. "Whom I love, I rebuke

and chasten." This is the device of love, to recover thee to thy God,

and prevent thy ruin. O what an advantage would it be thus to study

Christ, in all your evils that befall you!

2. Eye and study Christ in all the good you receive from the hand of

providence. Turn both sides of your mercies, and view them in all their

lovely circumstances.

Eye them in their suitableness: how conveniently providence has ordered

all things for thee. Thou hast a narrow heart, and a small estate

suitable to it: Hadst thou more of the world, it would be like a large

sail to a little boat, which would quickly pull thee under water: thou

hast that which is most suitable to thee of all conditions.

(2.) Eye the seasonableness of thy mercies, how they are timed to an

hour. Providence brings forth all its fruits in due season.

(3.) Eye the peculiar nature of thy mercies. Others have common, thou

special ones; others have but a single, thou a double sweetness in thy

enjoyments, one natural from the matter at it, another spiritual from

the way in which, and end for which it comes.

(4.) Observe the order in which providence sends your mercies. See how

one is linked strangely to another, and is a door to let in many.

Sometimes one mercy is introductive to a thousand.

(5.) And lastly, Observe the constancy of them, "they are new every

morning," Lam. 3: 23. How assiduously does God visit thy soul and body!

Think with thyself, if there be but a suspension of the care of Christ

for one hour, that hour would be thy ruin. Thousands of evils stand

round about thee, watching when Christ will but remove his eye from

thee, that they may rush in and devour thee.

Could we thus study the providence of Christ in all the good and evil

that befall us in the world, then in every state we should be content,

Phil 4: 11. Then we should never be stopt, but furthered in our way by

all that falls out; then would our experience swell to great volumes,

which we might carry to heaven with us; and then should we answer all

Christ's ends in every state he brings us into. Do this, and say,

Thanks be to God for Jesus Christ.

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Sermon 18. Of the Necessity of Christ's Humiliation, in order to the Execution

of all these his blessed Offices for us; and particularly of his Humiliation by

Incarnation.

Phil. 2:8

And being found in fashion as a man, he humbled himself, and became

obedient to death, even the death of the cross.

You have heard how Christ was invested with the offices of prophet,

priest, and king, for the carrying on the blesses design of our

redemption; the execution of these offices necessarily required that he

should be both deeply abased, and highly exalted. He cannot as our

Priest, offer up himself a sacrifice to God for us, except he be

humbled, and humbled to death. He cannot, as a King, powerfully apply

the virtue of that his sacrifice, except he be exalted, yea, highly

exalted. Had he not stooped to the low estate of a man, he had not, as

a Priest, had a sacrifice of his own to offer; as a Prophet, he had not

been fit to teach us the will of God, so as that we should be able to

bear it; as a King, he had not been a suitable head to the church: and,

had he not been highly exalted, that sacrifice had not been carried

within the vail before the Lord. Those discoveries of God could not

have been universal, effectual and abiding. The government of Christ

could not have secured, protected, and defended the subjects of his

kingdom.

The infinite wisdom prospecting all this, ordered that Christ should

first be deeply humbled, then highly exalted: both which states of

Christ are presented to us by the apostle in this context.

He that intends to build high, lays the foundation deep and low. Christ

must have a distinct glory in heaven, transcending that of angels and

men, (for the saints will know him from all others by his glory, as the

sun is known from the lesser stars.) And, as he must be exalted

infinitely above them, so he must first, in order thereunto, be humbled

and abased as much below them: "His form was marred more than any

man's; and his visage more than the sons of men." The ground colours

are a deep sable, which afterwards are laid on with all the splendour

and glory of heaven.

Method requires that we first speak to this state of Humiliation.

And, to that purpose, I have read this scripture to you, which presents

you the Son under an (almost) total eclipse. He that was beautiful and

glorious, Isa. 4: 2. yea, glorious as the only begotten of the Father,

John 1: 14. yea, the glory, James 2: 1. yea, the splendour and

"brightness of the Fathers glory," Heb. 1: 3. was so veiled, clouded,

and debased, that he looked not like himself; a God, no, nor scarce as

a man; for, with reference to this humbled state, it is said, Psal. 22:

6. "I am a worm, and no man:" q. d. rather write me worm, than man: I

am become an abject among men, as that word, Isa 53: 8. signifies. This

humiliation of Christ we have here expressed in the nature, degrees,

and duration or continuance of it.

1. The nature of it, "etapeinosen heauton", he humbled himself. The

word imports both a real and voluntary abasement. Real; he did not

personate a humbled man, nor act the part of one, in a debased state,

but was really, and indeed humbled; and that not only before men, but

God. As man, he was humbled really, as God in respect of his

manifestative glory: and, as it was real, so also voluntary: It is not

said he was humbled, but he humbled himself: he was willing to stoop to

this low and abject state for us. And, indeed, the voluntariness of his

humiliation made it most acceptable to God, and singularly commends the

love of Christ to us, that he would chose to stoop to all this

ignominy, suffering, and abasement for us.

2. The degrees of his humiliation; it was not only so low as to become

a man, a man under law; but he humbled himself to become "obedient to

death, even the death of the cross." Here you see the depth of Christ's

humiliations both specified, it was unto death, and aggravated, even

the death of the cross: not only to become a man but a dead corpse, and

that too hanging on a tree, dying the death of a malefactor.

3. The duration, or continuance of this his humiliation: it continued

from the first moment of his incarnation, to the very moment of his

vivification and quickening in the grave. So the terms of it are fixed

here by the apostle; from the time he was found in fashion as a man,

that is, from his incarnation, unto his death on the cross, which also

comprehends the time of his abode in the grave; so long his humiliation

lasted. Hence the observation is,

Doct. That the estate of Christ, from his conception to his

resurrection, was a state of deep abasement and humiliation.

We are now entering upon Christ's humbled state, which I shall cast

under three general heads, viz. his humiliation, in his incarnation, in

his life, and in his death. My present work is to open Christ's

humiliation, in his incarnation, imported in these words, He was found

in fashion as a man. By which you are not to conceive that he only

assumed a body, as an assisting form, to appear transiently to us in

it, and so lay it down again. It is not such an apparition of Christ in

the shape of a man, that is here intended; but his true and real

assumption of our nature, which vas a special part of his humiliation;

as will appear by the following particulars.

1. The incarnation of Christ was a most wonderful humiliation of him,

inasmuch as thereby he is brought into the rank and order of creatures,

who is over all, "God blessed for ever," Rom. 9: 5. This is the

astonishing mystery, 1 Tim. 3: 16. that God should be manifest in the

flesh; that the eternal God should truly and properly be called the Man

Christ Jesus, 1 Tim. 2: 5. It was a wonder to Solomon, that God would

dwell in that stately and magnificent temple at Jerusalem, 2 Chron. 6:

18. "But will God in very deed dwell with men on earth! Behold the

heaven, and heaven of heavens cannot contain thee; how much less this

house which I have built?" But it is a far greater wonder that God

should dwell in a body of flesh, and pitch his tabernacle with us, John

1: 14. It would have seemed a rude blasphemy, had not the scriptures

plainly revealed it, to have thought, or spoken of the eternal God, as

born in time; the world's Creator a creature; the Ancient of Days, as

an infant of days.

The Heathen Chaldeans told the king of Babel, that the "dwelling of the

gods is not with flesh," Dan. 2: 11. But now God not only dwells with

fleshy but dwells in flesh; yea, was made flesh, and dwelt among us.

For the sun to fall from its sphere, and be degraded into a wandering

atom; for an angel to be turned out of heaven, and be converted into a

silly fly or worm, had been no such great abasement; for they were but

creatures before, and so they would abide still, though in an inferior

order or species of creatures. The distance betwixt the highest and

lowest species of creatures, is but a finite distance. The angel and

the worm dwell not so far asunder. But for the infinite glorious

Creator of all things, to become a creature, is a mystery exceeding all

human understanding. The distance betwixt God and the highest order at

creatures, is an infinite distance. He is said to humble himself; to

behold the things that are done in heaven. What a humiliation then is

it, to behold the things in the lower world! but to be born into it,

and become a man! Great indeed is the mystery of godliness. "Behold,

(saith the prophet, Isa. 40: 15, 18) the nations are as the drop of a

bucket, and are counted as the small dust of the balance; he taketh up

she isles as a very little thing. All nations before him are as

nothing, and they are accounted to him less than nothing, and vanity."

If, indeed, this great and incomprehensible Majesty will himself stoop

to the state and condition of a creature, we may easily believe, that

being once a creature, he would expose him to hunger, thirst, shame,

spitting, death, or any thing but sin. For that once being a man, he

should endure any of these things, is not so wonderful, as that he

should become a man. This was the low step, a deep abasement indeed!

2. It was a marvellous humiliation to the Son of God, not only to

become a creature, but an inferior creature, a man, and not an angel.

Had he taken the angelical nature, though it had been a wonderful

abasement to him, yet he had staid (if I may so speak) nearer his own

home, and been somewhat liker to a God, than now he appeared, when he

dwelt with us: for angels are the highest and most excellent of all

created beings: For their nature, they are pure spirits; for their

wisdom, intelligences; for their dignity, they are called

principalities and powers; for their habitation, they are stiled the

heavenly host, and for their employment, it is to behold the face of

God in heaven. The highest pitch, both of our holiness and happiness in

the coming world, is expressed by this, we shall be "isangeloi", "equal

to the angels," Luke 20: 36. As man is nothing to God, so he is much

inferior to the angels; so much below them, that he is not able to bear

the sight of an angel, though in a human shape, rendering himself as

familiarly as may be to him, Judges 42: 22. When the Psalmist had

contemplated the heavens, and viewed the celestial bodies, the glorious

luminaries, the moon and stars which God had made, he cries out, Psal.

8: 5. "What is man, that thou art mindful of him, or the son of man

that thou visitest him!" Take man at his best when he came a perfect

and pure piece out of his Maker's hand, in the state of innocence: yet

he was inferior to angels. They always bare the image of God, in a more

eminent degree than man, as being wholly spiritual substances and so

more lively representing God, than man could do, whose noble soul is

immersed in matter, and closed up in flesh and blood: yet Christ

chooses this inferior order and species of creatures, and passeth by

the angelical nature; Heb. 2: 16. "He took not on him the nature of

angels but the seed of Abraham."

3. Moreover, Jesus Christ did not only neglect the angelical, and

assume the human nature; but he also assumed the human nature, after

sin had blotted the original glory of it, and withered up the beauty

and excellency thereof. For he came not in our nature before the fall,

whilst as yet its glory was fresh in it; but he came, as the apostle

speaks, Rom. 8: 3 "In the likeness of sinful flesh," i.e. in flesh that

had the marks, and miserable effects, and consequent of sin upon it. I

say not that Christ assumed sinful flesh, or flesh really defiled by

sin, That which was born of the Virgin was a holy thing. For by the

power of the Highest (whether by the energetical command and ordination

of the Holy Ghosts as some; or by his benediction and blessing, I here

dispute not) that whereof the body of Christ was to be formed, was so

sanctified, that no taint or spot of original pollution remained in it.

But yet though it had not intrinsical native uncleanness in it, it had

the effects of sin upon it; yea, it was attended with the whole troop

of human infirmities, that sin at first let into our common nature,

such as hunger, thirst, weariness, pain, mortality, and all these

natural weaknesses and evils that clog our miserable natures, and make

them groan from day to day under them.

By reason whereof, though he was not a sinner, yet he looked like one:

and they that saw and conversed with him, took him for a sinner; seeing

all these effects of sin upon him. In these things he came as near to

sin as his holiness could admit. O what a stoop was this! to be made in

the likeness of flesh, though the innocent flesh of Adam, had been

much; but to be made in the likeness of sinful flesh, the flesh of

sinners, rebels; flesh, though not defiled, yet miserably defaced by

sin! O what is this! and who can declare it! And indeed, if he will be

a Mediator of reconciliation, it was necessary it should be so. It

behaved him to assume the same nature that sinned, to make satisfaction

in it. Yea, these sinless infirmities were necessary to be assumed with

the nature, forasmuch as his bearing them was a part of his

humiliation, and went to make up satisfaction for us. Moreover, by them

our High Priest was qualified from his own experience, and filled with

tender compassion to us.

But O the admirable condescensions of a Saviour, to take such a nature!

to put on such a garment when so very mean and ragged! Did this become

the Son of God to wear? O grace unsearchable!

4. And yet more, by this his incarnation he was greatly humbled,

inasmuch as this so veiled, clouded, and disguised him, that during the

time he lived here, he looked not like himself, as God; but as a poor,

sorry, contemptible sinner, in the eyes of the world; they scorned him.

This fellow said, Matth. 26: 61. Hereby "he made himself of no

reputation," Phil. 2: 6. It blotted his honour and reputation. By

reason hereof he lost all esteem and honour from those that saw him,

Matth. 13: 55. "Is not this the carpenter's son?" To see a poor man

travelling up and down the country, in hunger, thirst, weariness,

attended with a company of poor men; one of his company bearing the

bag, and that which was put therein, John 13: 29. Who that had seen

him, would ever have thought this had been the Creator of the world,

the Prince of the kings of the earth? "He was despised, and we esteemed

him not." Now which of you is there that would not rather chose to

endure much misery as a man, than to be degraded into a contemptible

worm, that every body treads upon, and no man regards it? Christ looked

so unlike a God in this habit, that he was scarce allowed the name of a

man; a worm rather than a man.

And think with yourselves now, was not this astonishing self- denial?

That he, who from eternity had his Father's smiles and honours, he that

from the creation was adored, and worshipped by angels, as their God,

must now become a footstool for every miscreant to tread on; and not to

have the respects due to a man; sure this was a deep abasement. It was

a black cloud that for so many years darkened, and shut up his

manifestative glory, that it could not shine out to the world; only

some weak rays of the Godhead shone to some few eyes, through the

chinks of his humanity, as the clouded sun sometimes opens a little,

and casts some faint beams, and is muffled up again. "We saw his glory,

as of the only begotten Son:" but the world knew him not, John 1: 14.

If a prince walk up and down in a disguise, he must expect no more

honour than a mean subject. This was the case of our Lord Jesus Christ,

this disguise made him contemptible, and an object of scorn.

5. Again, Christ was greatly humbled by his incarnation, inasmuch as

thereby he was put at a distance from his Father, and that ineffable

joy and pleasure he eternally had with him. Think not, reader, but the

Lord Jesus lived at a high and inimitable rate of communion with God

while he walked here in the flesh: but yet to live by faith, as Christ

here did, is one thing; and to be in the bosom of God, as he was

before, is another. To have the ineffable delights of God perpetuated

and continued to him, without one moment's interruption from eternity,

is one thing; and to have his soul sometimes filled with the joy of the

Lord, and then all overcast with clouds of wrath again; to cry, and God

not hear, as he complains, Psal. 32: 2. nay, to be reduced to such a

low ebb of spiritual comforts, as to be forced to cry out so bitterly,

as he did, Psal. 22: 1. "My God, my God, why hast thou forsaken me?"

This was a thing Christ was very unacquainted with, till he was found

in habit as a man.

6. And lastly, It was a great stoop and condescension of Christ if he

would become a man, to take his nature from such obscure parents, and

chose such a low and contemptible state in this world as he did. He

will be born, but not of the blood of nobles, but of a poor woman in

Israel, espoused to a carpenter: yea, and that too, under all the

disadvantages imaginable; not in his mother's house, but an inn; yea,

in the stable too. He suited all to that abased state he was designed

for; and came among us under all the humbling circumstances imaginable:

"You know the grace of our Lord Jesus Christ (saith the apostle) how

that though he was rich, yet for our sakes he became poor," 2 Cor. 8:

9. And thus I have shown you some few particulars of Christ's

humiliation in his incarnation. Next we shall infer some things from it

that are practical.

Inference 1. Hence we gather the fullness and completeness of Christ's

satisfaction, as the sweet first-fruits of his incarnation. Did man

offend and violate the law of God? Behold, God himself is become man to

repair that breach, and satisfy for the wrong done. The highest honour

that ever the law of God received, was to have such a person as the man

Christ Jesus is, to stand before its bar, and make reparation to it.

This is more than if it had poured out all our blood, and built up its

honour upon the ruins of the whole creation.

It is not so much to see all the stars in heaven overcast, as to see

one sun eclipsed. The greater Christ was, the greater was his

humiliation; and the greater his humiliation was, the more full and

complete was his satisfaction; and the mote completeness there is in

Christ's satisfaction, the more perfect and steady is the believers

consolation. If he had not stooped so low, our joy and comfort could

not be exalted so high. The depth of the foundation is the strength of

the superstructure.

Inf. 2. Did Christ for our sakes stoop from the majesty, glory and

dignity he was possessed of in heaven, to the mean and contemptible

state of a man? What a pattern of self-denial is here presented to

Christians? What objection against, or excuses to shift off this duty,

can remain, after such an example as is here propounded? Brethren, let

me tell you, the pagan world was never acquainted with such an argument

as this, to press them to self-denial. Did Christ stoop, and cannot you

stoop? did Christ stoop so much, and cannot you stoop at the least? Was

he content to become any thing, a worm, a reproach, a curse; and cannot

you digest any abasement? Do the least slights and neglects rankle your

hearts, and poison them with discontent, malice and revenge; O how

unlike Christ are you! Hear; and blush in hearing, what your Lord saith

in John 13: 14. "If I then your Lord and Master, wash your feet; ye

ought also to wash one another's feet." "The example obliges not, (as a

learned man well observes) to the same individual act, but it obliges

us to follow the reason of the example;" i.e. after Christ's example,

we must be ready to perform the lowest and meanest offices of love and

service to one another. And indeed to this it obliges most forcibly;

for it is as if a master, seeing a proud, sturdy servant, that grudges

at the work he is employed about, as if it were too mean and base,

should come and take it out of his hand; and when he has done it,

should say, does your Lord and Master think it not beneath him to do

it; and is it beneath you? I remember it is an excellent saying that

Bernard has upon the nativity of Christ: saith he, "What more

detestable, what more unworthy, or what deserves severer punishment,

than for a poor man to magnify himself, after he has seen the great and

high God, so humbled, as to become a little child? It is intolerable

impudence for a worm to swell with pride, after it has seen majesty

emptying itself; to see one so infinitely above us, to stoop so far

beneath us." O how convincing and shaming should it be! Ah how opposite

should pride and stoutness be to the Spirit of a Christian! I am sure

nothing is more so to the spirit of Christ. Your Saviour was lowly,

meek, self-denying, and of a most condescending spirit; he looked not

at his own things, but yours, Phil. 2: 4. And does it become you to be

proud, selfish, and stout? I remember Jerome, in his epistle to

Pamachius, a godly young nobleman, advised him to be eyes to the blind,

feet to the lame; yea, saith he, if need be, I would not have you

refuse to cut wood, and draw water for the saints: And what, saith he,

is this to buffeting and spitting upon, to crowning with thorns,

scourging and dying! Christ did undergo all this, and that for the

ungodly.

Inf. 3. Did Christ stoop so low as to become a man to save us? Then

those that perish under the gospel must needs perish without apology.

What would you have Christ do more to save you? Lo, he has laid aside

the robes of majesty and glory, put on your own garments of flesh, come

down from his throne, and brought salvation home to your own doors.

Surely, the lower Christ stooped to save us, the lower we shall sink

under wrath that neglect so great salvation. The Lord Jesus is brought

low, but the unbeliever will lay him yet lower, even under his feet: he

will tread the Son of God under foot, Heb. 10: 28. For such (as the

apostle there speaks) is reserved something worse than dying without

mercy. What pleas and excuses others will make at the judgement seat, I

know not; but once, it is evident, you will be speechless. And, as one

well observes, the vilest sinners among the Gentiles, nay, the devils

themselves, will have more to say for themselves than you.

I must be plain with you; I beseech you consider, how Jews, Pagans, and

Devils will rise up in judgement against you. The Jew may say, I had a

legal yoke upon me, which neither I nor my fathers were able to bear;

Christ invited me only into the garden of nuts, where I might sooner

break my teeth with the hard shells of ceremonies, than get the kernel

of gospel promises. - In the best of our sacrifices, the smoke filled

our temple; smoke only to provoke us to weep for a clearer

manifestation. We had but the old edition of the covenant of grace, in

a character very darkly intelligible: You have the last edition, with a

commentary of our rejection, and the world's reception, and the

Spirit's effusion. You had all that heart could wish. - I perish

eternally, may the poor Pagan say, without all possibility of

reconciliation, and have only sinned against the covenant of works;

having never heard of a gospel covenant, nor of reconciliation by a

Mediator. O had I but heard one sermon! had Christ but once broke in

upon my soul, to convince me of my undone condition, and to have shown

a righteousness to me! But woe is me! I never had so much as one offer

of Christ. - But so have I, must you say that refuse the gospel: I

have, or might have beard thousands of sermons; I could scarce escape

hearing one or other shewing me the danger of my sin, and my necessity

of Christ. But notwithstanding all I heard, I wilfully resolved I would

have nothing to do with him. I could not endure to hear strictness

pressed upon me: It was all the hell I had upon earth, that I could not

sin in quiet. - Nay, may the devil himself say, it is true, I was ever

since my fall maliciously set against God. But alas! as soon as I had

sinned, God threw me out of heaven, and told me he would never have

mercy upon me: and though I lived in the time of all manner of gracious

dispensations, I saw sacrifices offered, and Christ in the flesh, and

the gospel preached; yet how could all this chose but enrage me the

more, to have God, as it were, say, Look here, Satan, I have provided a

remedy for sin, but none for thine! This set me upon revenge against

God, as far as I could reach him. But alas! alas! had God entered into

any covenant with me at all; had God put me on any terms, though never

so hard for the obtaining of mercy; had Christ been but once offered to

me, What do you think would I not have done? &c.

O poor sinners! Your damnation is just, if you refuse grace brought

home by Jesus Christ himself to your very doors. The Lord grant this

may not be thy case who readest these lines.

Inf. 4. Moreover; hence it follows, that none does, or can love like

Christ: His love to man is matchless. The freeness, strength,

antiquity, and immutability of it, puts a lustre on it beyond all

examples. Surely it was a strong love indeed, that made him lay aside

hit glory, to be found in fashion as a man, to become any thing, though

never so much below himself, for our salvation. We read of Jonathan's

love to David, which passed the love of women; of Jacob's love to

Rachel, who for her sake endured the heat of summer, and cold of

winter; of David's love to Absalom; of the primitive Christians love to

one another, who could die one for another but neither had they that to

deny which Christ had, nor had he those inducements from the object of

his love that they had. His love, like himself, is wonderful.

Inf. 5. Did the Lord Jesus so deeply abase and humble himself for us?

What an engagement has he thereby put on us, to exalt and honour him,

who for our sakes was so abused? It was a good saying of Bernard, "By

how much the viler he was made for me, by so much the dearer he shall

be to me." And O that all, to whom Christ is dear, would study to exalt

and honour him, these four ways.

1. By frequent and delightful speaking of Him, and for Him. When Paul

had once mentions(I his name, he knows not how to part with it, but

repeats it no less than ten times in the compass of ten verses, in 1

Cor. 1. It was Lambert's motto, "None but Christ, none but Christ." It

is said of Johannes Milius, that after his conversion, he was seldom or

never observed to mention the name of Jesus, but his eyes would drop;

so dear was Christ to him. or. Fox never denied any beggar that asked

an alms in Christ's name, or for Jesus' sake. Julius Palmer, when all

concluded he was dead, being turned as black as a coal on the fire, at

last moved his scorched lips, and was heard to say, Sweet Jesus, and

fell asleep. Plutarch tells us, that when Titus Flaminius had freed the

poor Grecians from the bondage with which they had been long ground by

their oppressors, and the herald was to proclaim in their audience the

articles of peace he had concluded for then, they so pressed upon him,

(not being half of them able to hear), that he was in great danger to

have lost his life in the press; at last, reading them a second time,

when they came to understand distinctly how their case stood, they

shouted for joy, "Soter, Soter", "a Saviour, a Saviour," that they made

the cry heavens ring gain with their acclamations, and the very birds

fell down astonished. And all that night the poor Grecians, with

instruments of music, and songs of praise, danced and sung about his

tent, extolling him as a god that had delivered them. But surely you

have more reason to be exalting the Author of your salvation, who, at a

dearer rate, has freed you from a more dreadful bondage. O ye that have

escaped the eternal wrath of God, by the humiliation of the Son of God,

extol your great Redeemer, and for ever celebrate his praises!

2. By acting your faith on him, for whatsoever lies in the promises yet

unaccomplished. In this you see the great and most difficult promise

fulfilled, Gen. 3: 15. "The seed of the woman shall break the serpent's

head;" which contained this mercy of Christ's incarnation for us in it:

I say, you see this fulfilled; and seeing that which was most

improbable and difficult is come to pass, even Christ come in the

flesh, methinks our unbelief should be removed for ever, and all other

promises the more easily believed. It seemed much more improbable and

impossible to reason, that God should become a man, and stoop to the

condition of a creature, than being a man, to perform all that good

which his incarnation and death procured. Unbelief usually argues from

one of these two grounds, Can God do this? or, Will God do that? It is

questioning either his power or his will; but after this, let it cease

for ever to cavil against either. His power to save should never be

questioned by any that know what sufferings and infinite burdens he

supported in our nature: and surely his willingness to save should

never be put to a question, by any that consider how low he was content

to stoop for our sakes.

3. By drawing nigh to God with delight, "through the veil of Christ's

flesh," Heb. 10: 19. God has made this flesh of Christ a veil betwixt

the brightness of his glory and us: it serves to rebate the

unsupportable glory, and also to give admission to it, as the veil did

in the temple. Through this body of flesh, which Christ assumed, are

all decursus et recurs us gratiarum, "outlets of grace from God to us;

and through it, also, must be all our returns to God again." It is made

the great medium of our communion with God.

4. By applying yourselves to him, under all temptations and troubles,

of what kind soever, as to one that is tenderly sensible of your case,

and most willing and ready to relieve you. O remember, this was one of

the inducements that persuaded and invited him to take your nature,

that he might be furnished abundantly with tender compassion for you,

from the sense he should have of your infirmities in his own body. Heb.

2: 17. "Wherefore in all things it behaved him to be made like unto his

brethren, that he might be a merciful and faithful High-priest, in

things pertaining to God, to make reconciliation for the sins of the

people." You know by this argument the Lord pressed the Israelites to

be kind to strangers; for, (saith he) "you know the heart of a

stranger," Exod. 22: 9. Christ, by being in our nature, knows

experimentally what our wants, fears, temptations, and distresses are,

and so is able to have compassion. O let your hearts work upon this

admirable condescension of Christ, till they be filled with it, and

your lips say,

Thanks be to God for Jesus Christ.

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Sermon 19. Of Christ's Humiliation in his Life.

Phil. 2: 8.

And being found in fashion as a man, he humbled himself; and became

obedient to death, even the death of the cross.

This scripture has been once already under consideration, and, indeed,

can never be enough considered: It holds forth the humbled state of the

Lord Jesus, during the time of his abode on earth. The sum of it was

delivered you before in this point:

Doct. That the state of Christ, from his conception to his

resurrection, was a state of deep debasement and humiliation.

The humiliation of Christ was proposed to you under these three general

heads or branches; of his humiliation in his incarnation; his

humiliation in his life; and his humiliation in his death. How he was

humbled by incarnation, has been opened above in the 18th sermon. How

he was humbled in his life, is the design of this sermon: yet expect

not that I should give you here an exact history of the life of Christ.

The scriptures speak but little of the private part of his life, and it

is not my design to dilate upon all the memorable passages that the

evangelists (those faithful narrators of the life of Christ) have

preserved for us; but only to observe and improve those more observable

particulars in his life, wherein especially he was humbled: and such

are these that follow.

First, The Lord Jesus was humbled in his very infancy, by his

circumcision according to the law. For being of the stock of Israel, he

was to undergo the ceremonies, and submit to the ordinances belonging

to that people, and thereby to put an end to them; for so it became him

to fulfil all righteousness. Luke 2: 21. "And when eight days were

accomplished for the circumcising of the child, his name was called

Jesus." Hereby the Son of God was greatly humbled, especially in these

two respects.

1. In that hereby he obliged himself to keep the whole law, though he

was the Law-maker; Gal. 5: 3. "For I testify again to every man that is

circumcised, that he is a debtor to do the whole law." The apostle's

meaning is, he is a debtor in regard of duty, because he that thinks

himself bound to keep one part of the ceremonial law, does thereby bind

himself to keep it all; for where all the parts are inseparably united,

(as they are in the law of God) we pull all upon us, by engaging or

meddling with any one. And he that is a debtor in duty to keep the

whole law, quickly becomes a debtor in regard of penalty, not being

able to keep any part of it. Christ therefore coming as our surety, to

pay both those debts, the debt of duty, and the debt of penalty to the

law; He, by his circumcision, obliges himself to pay the whole debt of

duty by fulfilling all righteousness: and though his obedience to it

was so exact and perfect, that he contracted no debt of penalty for any

transgression of his own, yet he obliges himself to pay the debt of

penalty which he had contracted, by suffering all the pains due to

transgressors. This was that intolerable yoke that none were able to

bear but Christ, Acts 15: 10. And it was no small measure of Christ to

bind himself to the law, as a subject made under it: For he was the

Law-giver, above all law: and herein that sovereignty of a God (one of

the choice flowers in the crown of heaven) was obscured and veiled by

his subjection.

2. Hereby he was represented to the world not only as a subject, but

also as a sinner: for though he was pure and holy, yet this ordinance

passing upon him, seemed to imply as if corruption had indeed been in

him, which must be cut off by mortification. For this was the mystery

principally intended by circumcisions: it served to mind and admonish

Abraham, and his seed, of the natural guiltiness, uncleanness, and

corruption of their hearts and nature. So Jer. 4: 4, "Circumcise

yourselves unto the Lord, and take away the foreskins of your hearts,

ye men of Judah;" i.e. the sinfulness and corruption of them. Hence the

rebellious and immortified are called "stiff-necked and uncircumcised

in heart," as it is Acts 7: 51. And as it served in convince of natural

uncleanness, so it signified and sealed "the putting off the body of

the sins of the flesh," as the apostle phraseth it, Col. 2: 11. Now,

this being the end of God in the institution of this ordinance for

Abraham and his ordinary seed, Christ, in his infancy, by submitting to

it, did not only veil his sovereignty by subjection, but was also

represented as a sinner to the world, though most holy and pure in

himself.

Secondly, Christ was humbled by persecution, and that in the very

morning of his life: he was banished almost as soon as born. Matth. 2:

13. "Flee into Egypt (saith the angel to Joseph) and be thou there

until I bring thee word, for Herod will seek the young child to destroy

him." Ungrateful Herod! was this entertainment for a Saviour? what,

raise a country against him, as if a destroyer, rather than a Saviour,

had landed upon the coast? what, deny him the protection of those laws,

under which he was born, and that before he had broken the least

punctilio of them? The child of a beggar may claim the benefit and

protection of law, as his birth-right; and must the Son of God be

denied it! But herein Herod fulfilled the scriptures, whilst venting

his own lusts; for so it was foretold, Jer. 31: 15. And this early

persecution was not obscurely hinted in the title of the 22d Psalm,

that psalm which looks rather like a history of the New, than a

prophecy of the Old Testament; for as it contains a most exact

description of Christ's sufferings, so it is fitted with a most

suitable title, To the chief musician upon Aijeleth Shahar, which

signifies the Hind of the morning, or that deer which the Hunter rouses

betides in the morning, and singles out to hunt down that day; and so

they did by him, as the 16th verse will tell you; for, (saith he),

"Dogs have compassed me, the assembly of the wicked have enclosed me."

Upon which Musculus sweetly and ingeniously descants: "O what sweet

venison, (saith he) is the flesh of Christ! abundantly sweeter to the

believing soul, than that which the nobles of this world esteem most

delicate: and lest it should want the highest and richest savour to a

delicate palate, Christ, our hart, was not only killed, but hunted to

the purpose before he was killed; even as great men use, by hunting and

chasing, before they cut the throat of the deer, to render its flesh

more sweet, tender, and delicate:" Thus was Christ hunted betides out

of the country he was born in. And, no doubt but where such dogs scent

and wind the Spirit of Christ in any, they would pursue them also to

destruction, did not a gracious Providence rate them off. But to

returns, how great a humiliation is this to the Son of God, not only to

become an infant, but in his infancy, to be hurried up and down, and

driven out of his own land as a vagabond!

Thirdly, Our Lord Jesus Christ was yet more humbled in his life, by

that poverty and outward meanness which all along attended his

condition: he lived poor and low all his days, so speaks the apostle, 2

Cor. 8: 9. "Though he was rich, yet for our sakes he became poor;" so

poor, that he was never owner of a house to dwell in, but lived all his

days in other men's houses, or lay in the open air. His outward

condition was more neglected and destitute than that of the birds of

the air, or beasts of the earth; so he told that scribe, who professed

such readiness and resolution to follow him, but was soon cooled, when

Christ told him, Matth. 8: 20. "The foxes have holes, and the birds of

the air have nests; but the Son of man has not where to lay his head.

It was a common saying, among the Jews, when the Messiah comes, he will

not find a place to sit down in. Sometimes he feeds upon barley bread

and broiled fish, and sometimes he was hungry, and had nothing to eat,

Mark 11: 12. As for money, he was much a stranger to it; when the

tribute-money was demanded of him, he and Peter were not so well

furnished to make half-a-crown betwixt them to pay it, but must work a

miracle for it, Matt. 17 ult.

He came hot to be ministered unto, but to minister, Mat. 20: 28. not to

amass earthly treasures, but to bestow heavenly ones. His great and

heavenly soul neglected and despised those things, that too many of his

own too much admire and prosecute. He spent not a careful thought about

those things that eat up thousands and ten thousands of our thoughts.

Indeed he came to be humbled, and to teach men by his example the

vanity of this world, and pour contempt upon the ensnaring glory of it;

and therefore went before us in a chosen and voluntary poverty: yet he

lived not a mendicant life neither; but was sometimes fed by ordinary,

and sometimes by miraculous and extraordinary ways. He had wherewith to

support that precious body of his, till the time was come to offer it

up to God; but would not indulge and pamper that flesh, which he

purposely assumed to be humbled in.

Fourthly, Our dear Jesus was yet further humbled in his life, by the

horrid temptations wherewith Satan assaulted him, than which nothings

could be more grievous to his holy heart. The Evangelist gives us an

account of this in Luke 4 from the first to the fourteenth verse: in

which context you find how the bold and envious spirit meets the

Captain of our salvation in the field, comes up with him in the

wilderness, when he was solitary, and had not a second with him, verse

1. There he keeps him fasting forty days and forty nights, to prepare

him to close with his temptation: all this while Satan was pointing and

edging that temptation, with which at last he resolves to try the

breast of Christ by a home thrust. verse 2. By this time he supposes

Christ was hungry, (as indeed he was) and now he thought it was time to

make his assault, which he does in a very suitable temptation at first,

and with variety of temptations, trying several weapons upon him

afterwards But whom he had made a thrust at him with that first weapon,

in which he especially trusted, "command that these stones may be made

bread," verse 3, and saw how Christ had put it by, verse 4, then he

changes postures and assaults him with temptations to blasphemy, even

"to fall down and worship the Devil." But when he saw he could fasten

nothing on him, that he was as pure fountain water in a crystal phial,

how much soever agitated and shaken, no dregs, or filthy sediment would

rise, but he remained pure still: I say, seeing this, he makes a

politic retreat, quits the field for a season, verse 13. yet leaves it

cum animo revertendi, with a resolution to return to him again. And

thus was our blessed Lord Jesus humbled by the temptations of Satan:

and what can you imagine more burdensome to him that was brought up

from eternity with God, delighting in the holy Father, to be now shut

into a wilderness with the Devil, there to be baited so many days, and

have his ears filled, though not defiled, with horrid blasphemy,

quantum mutatus AB illo? O how was the case altered with Christ! From

what, to what was he now come? A chaste woman would account it no

common misery to be dogged up and down, and solicited by some vile

ruffian, though there were no danger of defilement.

A man would account it no small unhappiness to be shut up five or six

weeks together with the Devil, though appearing in a human shape, and

to hear no language but that of hell spoken all that time; and the more

holy the man is, the more would he be afflicted to hear such

blasphemies malignantly spat upon the holy and reverend name of God;

much more to be solicited by the devil to join with him in it. This, I

say, would be accounted no small misery for a man to undergo. How great

a humiliation then must it be to the great God, to be humbled to this!

to see a slave of his house, setting upon himself the Lord! His jailer

coming is take him prisoner, if he can! A base apostate spirit, daring

to attempt such things as these upon him! Surely this was a deep

abasement to the Son of God,

Fifthly, Our blessed Lord Jesus was yet more humbled in his life than

all this, and that by his own sympathy with others, under all the

burdens that made him groan. For he, much more than Paul, could say,

who is afflicted, and I burn not? He lived all his time as it were in

an hospital among the sick and wounded. And so tender was his heart,

that every groan for sin, or under the effects of sin, pierced him so,

that it was truly said, "himself bare our sicknesses, and took our

infirmities," Matth. 8: 16, 17. It was spoken upon the occasion of some

poor creatures that were possessed by the devil, and brought to him to

be dispossessed. It is said of him, John 11: 33 "That when he saw Mary

weeping, and the Jews also weeping which came with her, he groaned in

the Spirit, and was troubled." And verse 35. Jesus wept: yea, his heart

flowed with pity for them that had not one drop of pity for themselves.

Witness his tears spent upon Jerusalem, Luke 19: 41, 42. He foresaw the

misery that was coming, though they never foresaw, nor feared it. O how

it pierced him to think of the calamities hanging over that great city!

Yea, he mourned for them that could not mourn for their own sins.

Therefore it is said, Mark 3: 5. "He was grieved for the hardness of

the people's hearts." So that the commendation of a good physician,

that he does as it were die with every patient, was most applicable to

our tender-hearted Physician. This was one of those things that made

him "a man of sorrows, and acquainted with grief." For the more holy

any is, the more he is grieved and afflicted for the sin of others; and

the more tender any man is, the more he is pierced with beholding the

miseries that lie upon others. And it is sure, never any heart more

holy, or more sensible, tender and compassionate than Christ's.

Sixthly, Lastly, That which yet helped to humble him lower, was the

ungrateful, and most base and unworthy entertainment the world gave

him. He was not received or treated like a Saviour, but as the vilest

of men. One would think that he who came from heaven, "to give his life

a ransom for many," Matt. 20: 28. He that was, "not sent to condemn the

world, but that the world through him might be saved", John 3: 17. He

that came "to dissolve the works of the devil," 1 John 3: 8. knock off

the chains, "open the prison-doors, proclaim liberty to the captives,"

Isa. 61: 1. I say, when such a Saviour arrived, O with what

acclamations of joy, and demonstration of thankfulness, should he have

been received? One would have thought they should even kiss the ground

he trod upon: but instead of this, he was hated, John 15: 13. He was

despised by them, Matt. 13: 55. So reproached that he became "the

reproach of men," as who should say, a corner for every one to spit in;

a butt for every base tongue to shoot at, Psal. 22: 6. Accused of

working his miracles by the power of the devil, Mat. 12: 24. He was

trod upon as a worm, Psal. 22: 6;. They buffeted him, Matt. 26: 67.

smote him on the head, Matt. 27: 30. arrayed him as a fool, ver. 20.

spat in his face, ver. 30. despised him as the basest of men, "this

fellow said," Matt. 26: 61. One of his own followers sold him, another

forswore him, and all forsook him in his greatest troubles, All this

was a great abasement to the Son of God, who was not thus treated for a

day, or in one place, but all his days, and in all places. "He endured

the contradiction of sinners against himself." In these particulars I

have pointed out to you something of the humble life Christ lived in

the world. From all these particulars some useful inferences will be

noted.

Inference 1. From the first degree of Christ's humiliation, in

submitting to be circumcised, and thereby obliging himself to fulfil

the whole law, it followeth, that justice itself may set both hand and

seal to the acquittances and discharges of believers. Christ hereby

obliged himself to be the law's pay-master, to pay its utmost demand;

to bear that yoke of obedience that never any before him could bear.

And as his circumcision obliged him to keep the whole law; so he was

most precise and punctual in the observation of it: so exact, that the

sharp eye of Divine Justice cannot espy the least flaw in it; but

acknowledges full payment, and stands ready to sign the believer a full

acquittance. Rom. 3: 15. "That God may be just, and the justifier of

him that believes in Jesus." Had not Christ been thus obliged, we had

never been discharged. Had not his obedience been an entire, complete,

and perfect thing, our justification could not have been so. He that

has a precious treasure, will be loth to adventure it in a leaky

vessel: wo to the holiest man on earth, if the safety of his precious

soul were to be adventured on the bottom of the best duty that ever he

performed. But Christ's obedience and righteousness is firm and sound;

a bottom that we may safely adventure all in.

Inf. 2. From the early flight of Christ into Egypt we infer, That the

greatest innocence and piety cannot exempt from persecution and injury.

Who more innocent than Christ? And who more persecuted? The world is

the world still. "I have given them thy word, and the world has hated

them," John 17: 14. The world lies in wait as a thief for them that

carry this treasure; they who are empty of it may sing before him, he

never stops them: but persecution follows piety as the shadow does the

body, 2 Tim. 3: 12. "All that will live godly in Christ Jesus, must

suffer persecution." Whosoever resolves to live holy, must never expect

to live quietly. It is godliness, and godliness in Christ Jesus, i.e.

such as is derived from Christ, tulle godliness; and it is true

godliness as it is manifested in practice. All that will live godly,

that will exert holiness in their lives, which convinces and galls the

consciences of the ungodly. It is this enrages, for there is an enmity

and antipathy betwixt them: and this enmity runs in the blood; and it

is transmitted with it from generation to generation, Gal. 4: 29. "As

then he that was born after the flesh, persecuted him that was born

after the Spirit; even so it is now." Mark, so it was, and so still it

is. "Cain's club is still carried up and down crimsoned with the blood

of Abel," said Bucholtzer: but thus it must be, to conform us unto

Christ: and O that your spirits, as well as your conditions, may better

harmonise with Christ. He suffered meekly, quietly, and self-denyingly;

be ye like him. Let it not be said of you, as it is of the hypocrite,

whose lusts are only hid, but not mortified by his duties, that he is

like flint, which seems cold; but if you strike him, he is all fiery.

To do well, and suffer ill, is Christ-like.

Inf. 3. From the third particular of Christ's humiliation, I infer,

that such as are full of grace and holiness, may be destitute and empty

of creature-comforts. What an overflowing fulness of grace was there in

Christ? and yet to what a low ebb did his outward comforts sometimes

fall? and as it fared with him, so with many others now in glory with

him, whilst they were in the way to that glory; 1 Cor. 4: 11. "Even to

this present hour, we both hunger and thirst, and are naked, and

buffeted and have no certain dwelling-place." Their souls were richly

clothed with robes of righteousness, their bodies naked or meanly clad.

Their souls fed high, even on hidden manna, their bodies hungry. Let us

be content (saith Luther) with our hard fare; for do we not feast with

angels upon that bread of life? Remember, when wants pinch hard, that

these fix no marks of Gods hatred upon you. He has dealt no worse with

you than he did with his own Son. Nay, which of you is not better

accommodated than Christ was? If you be hungry or thirsty, you have

some refreshments; you have beds to lie on; the Son of man had not

where to lay his head; the Heir of all things had sometimes nothing to

eat. And remember you are going to a plentiful country, where all your

wants will be supplied; "poor in the world, rich in faith, and heirs of

the kingdom which God has promised," James 2: 5. The meanness of your

present, will add to the lustre of your future condition.

Inf. 4. From the fourth particular of Christ's humiliation in his life,

by Satan's temptations, we infer, That those in whom Satan has no

interest, may have most trouble from him in this world, John 14: 30.

"The Prince of this world comes, and has nothing in me." Where he knows

he cannot be a conqueror he will not cease to be a troubler. This bold

and daring spirit adventures upon Christ himself; for doubtless he was

filled with envy at the sight of him, and would do what he could though

to no purpose, to obstruct the blessed design in his hand. And it was

the wisdom and love of Christ to admit him to come as near him as might

be, and try all his darts upon him; that by this experience he might be

filled with pity to succour them that are tempted. And as he set on

Christ, so much more will he adventure upon us; and but too oft comes

off a conqueror. Sometimes he shoots the fiery darts of blasphemous

injections. These fall as flashes of lightning on the dry thatch, which

instantly sets all in a combustion, And just so it is attended with an

after thunderclap of inward horror, that shivers the very heart, and

strikes all into confusion within.

Divers rules are prescribed in this case to relieve poor distressed

ones. One adviseth to think seriously on that which is darted suddenly,

and to do by your hearts as men used to do with young horses, that are

apt to start and boggle at every thing in the way; we bring them close

to the things they fright at, make them look on them, and smell to

them, that time and better acquaintance with such things, may teach

them not to start. Others advise to diversions of the thoughts, as much

as may be, to think quite another way. These rules are contrary to one

another, and I think signify but little to the relief of a poor soul so

distressed.

The best rule, doubtless, is that of the apostle, Eph. 6: 16. "Above

all, taking the shield of faith, wherewith ye shall be able to quench

all the fiery darts of the wicked." Act your faith, my friends, upon

your tempted Saviour, who passed through temptations before you: and

particularly exercise faith on three things in Christ's temptations.

1. Believingly consider, how great variety of temptations were tried

upon Christ; and of what a horrid blasphemous nature that was, fall

down and worship me.

2. Believingly consider, that Christ came off a perfect conqueror in

the day of his trial, beat Satan out of the field. For he saw what he

attempted on Christ was as impossible as to batter the body of the sun

with snow-balls.

3. Lastly, Believe that the benefits of those his victories and

conquests are for you; and that for your sakes he permitted the tempter

to come so near him: as you find, Heb. 2: 18.

Object. Heb. 4: 15. If you say, true, Christ was tempted as well as I;

but there is a vast differences betwixt his temptations and mine: fir

the prince of this world came, and found nothing in him, John 14:13. He

was not internally defiled, though externally assaulted; but I am

defiled by them as well as troubled.

Sol. This is a different case. True, it is so, and must be so, or else

it had signified nothing to your relief: For had Christ been internally

defiled, he had not been a fit Mediator for you; nor could you have had

any benefit, either by his temptations, or sufferings for you. But he

being tempted, and yet still escaping the defilement of sin, has not

only satisfied for the sins you commit when tempted, but also got an

experimental sense of the misery of your condition, which is in him,

(though now in glory) as a spring of pity and tender compassion to you.

Remember, poor tempted Christian, "the God of peace shall shortly tread

Satan under thy feet," Rom. 16: 20. Thou shalt set thy foot on the neck

of that enemy: and as soon as both thy feet are over the threshold of

glory, thou shalt cast back a smiling look, and say, now, Satan, do thy

worst; now I am there where thou canst not come. Mean while, till thou

be out of his reach, let me advise thee to go to Jesus Christ, and open

the matter to him; tell him how that base spirit falls upon thee, yea,

sets upon thee, even in his presence: entreat him to rebuke and command

him off: beg him to consider thy case, and say, Lord, dost thou

remember how thy own heart was once grieved, though not defiled, by his

assaults? I have grief and guilt together upon me. Ah Lord, I expect

pity and help from thee; thou knowest the heart of a stranger, the

heart of a poor and tempted one. This is singular relief in this case.

O try it!

Inf. 5. Was Christ yet more humbled, by his own sympathy with others in

their distresses? Hence we learn, that a compassionate spirit, towards

such as labour under burdens of sin, or affliction, is Christ like, and

truly excellent: this was the Spirit of Christ: O be like him! Put on

as the elect of God, bowels of mercy, Col. 3: 12. "Weep with them that

weep, and rejoice with them that rejoice," Rom. 12: 15. It was Cain

that said "Am I my brother's keeper?" Blessed Paul was of a contrary

temper, 2 Cor. 11: 29. "Who is weak, and I am not weak? Who is

offended, and I burn not?" Three things promote sympathy in Christians,

one is the Lords pity for them; he does as it were suffer with them;

"in all their afflictions he was afflicted;" Isa. 63: 9. Another is,

the relation we sustain to God's afflicted people: they are members

with us in one body, and the members should have the same care of one

another, 1 Cor. 12: 25. The last is, we know not how soon ourselves may

need from others, what others now need from us. "Restore him with the

spirit of meekness, considering thyself, lest thou also be tempted,"

Gal. 6: 1.

Inf. 6. Did the world help on the humiliation of Christ by their base

and vile usage of him? Learn hence that the judgement the world gives

of persons, and their worth, is little to be regarded. Surely it

dispenses its smiles and honours very preposterously and unduly, in

this respect, among others, the saints are styled persons, "of whom the

world is not worthy" Heb. 11: 38. i.e. it does not deserve to have such

choice spirits as these are, left in it, since it knows not how to use

or treat them. It was the complaint of Salvian, above eleven hundred

years ago? "if any of the nobility (saith he) do but begin to turn to

God, presently he loses the honour of nobility! O in how little honour

is Christ among Christian people, when religion shall make a man

ignoble! So that (as he adds) many are compelled to be evil, lest they

should be esteemed vile." And indeed, if the world gives us any help to

discover the true worth and excellency of men by, it is by the rule of

contraries, for the most part. Where it fixes its marks of hatred, we

may usually find that which invites our respect and love. It should

trouble us the less to be under the slights and disrespects of a blind

world. "I could be even proud upon it, (saith Luther) that I see I have

an ill name from the world." And Jerome "blessed God that counted him

worthy to be hated of the world." Labour to stand right in the

judgement of God, and trouble not thyself for the rash and headlong

censures of men. Let wicked men, saith one, cut the throat of my

credit, and do as they like best with it; when the wind of their

calumnies has blown away my good name from me in the way to heaven, I

know Christ will take my name out of the mire, and wash it, and restore

it to me again.

Inf. 7. From the whole of Christ's humiliation in his life, learn you

to pass through all the troubles of your life with a contended,

composed spirit, as Christ your fore-runner did. He was persecuted, and

bare it meekly: poor, and never murmured; tempted, and never yielded to

the temptation; reviled, and reviled not again. When ye therefore pass

through any of these trials, look to Jesus, and consider him. See how

he that passed through those things before you, managed himself in like

circumstances; yea, not only beat the way by his pattern, and example

for you, but has in every one of those conditions left a blessing

behind him, for them that follow his steps.

Thanks be to God for Jesus Christ.

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Sermon 20. Of Christ's Humiliation unto Death, in his first preparative Act for

it.

John 17: 11.

And now I am no more in the world, but these are in the world, and I

come to thee. Holy Father, keep through thine own name those whom thou

hast given me, that they may be one, as we [are].

We now come to the last and lowest step of Christ's humiliation, which

was in his submitting to death, even the death of the cross. Out of

this death of Christ the life of our soul springs up; and in this blood

of the cross, all our mercies swim to us. The blood of Christ runs deep

to some eyes; the judicious believer sees multitudes, multitudes of

inestimable blessings in it. By this crimson fountain I resolve to sit

down; and concerning the death of Christ, I shall take distinctly into

consideration the preparations made for it; the nature and quality of

it; the deportment and carriage of dying Jesus; the funeral solemnities

with which he was buried; and lastly, the blessed designs and glorious

ends of his death.

The preparatives for his death were six;. Three on his own part, and

three more by his enemies. The preparations made by himself for it,

were the solemn recommendation of his friends to his Father; the

institution of a commemorative sign, to perpetuate and refresh the

memory of his death in the hearts of his people, till he come again.

And his pouring out his soul to God, by prayer in the garden; which was

the posture he chose to be found in, when they should apprehend him.

This scripture contains the first preparative of Christ for death,

whereby he sets his house in order, prays for his people, and blesses

them before he dies. The love of Christ was ever tender and strong to

his people; but the greatest manifestation of it was at parting. And

this he manifested two ways especially; viz. in leaving singular

supports, and grounds of comfort with them in his last heavenly sermon,

in chap. 14, 15, 16, and in pouring out his soul most affectionately to

the Father for them in this heavenly prayer, chap. 17. In this prayer

he gives them a specimen, or sample, of that his glorious

intercession-work, which he was just then going to perform in heaven

for them. Here his heart overflowed, for he was now leaving them, and

going to the Father. The last words of a dying man are remarkable, how

much more a dying Saviour? I shall not launch out into that blessed

ocean of precious matter contained in this chapter, but take

immediately into consideration the words that I read, wherein I find a

weighty petition, strongly followed and set home with many mighty

arguments.

1. We have here Christ's petition, or request in behalf of his people,

not only those on the place, but all others that then did, or

afterwards should believe on him. And the sum of what he here requests

for them is, that his Father would keep them through his name. Where

you have both the mercy, and the means of attaining it. The mercy is to

be kept. Keeping implies danger, And there is a double danger obviated

in this request; danger in respect of sin, and danger in respect of

ruin and destruction. To both these the people of God lie open in this

world.

The means of their preservation from both is the name, i.e. the power

of God. This name of the Lord is that "strong tower to which the

righteous fly, and are safe," Prov. 18: 10. Alas! It is not your own

strength or wisdom that keeps you; but ye are kept by the mighty power

of God. This protecting power of God, does not, however, exclude our

care and diligence, but implies it; therefore it is added, "Ye are kept

by the mighty power of God, through faith, unto salvation," 1 Pet. 1:

5. God keeps his people, and yet they are to keep themselves in the

love of God, Jude, ver. 21. to keep their hearts with all diligence,

Prov. 4: 23. This is the sum of the petition

2. The arguments with which he urgeth and presses on this request, are

drawn partly from his own condition, "I am no more in the world;" i.e.

I am going to die; within a very few hours I shall be separated from

them, in regard of my corporeal presence. Partly from their condition:

"but these are in the world;" i.e. I must leave them in the midst of

danger; and partly from the joint interest his Father and himself had

in them; "Keep those that thou hast given me:" with several other most

prevalent pleas, which, in their proper places, shall be anon produced,

and displayed, to illustrate and confirm this precious truth which this

scripture affords us,

Doct. That the fatherly care, and tender love of our Lord Jesus

Christ, was eminently discovered in that pleading prayer he

poured out for his people at his parting with them.

It pertained to the priest and father of the family to bless the rest,

especially when he was to be separated from them by death. This was a

rite in Israel. When good Jacob was grown old, and the time was come

that he should be gathered to his fathers, then "he blessed Joseph,

Ephraim and Manasseh, saying, God, before whom my fathers Abraham and

Isaac did walk, the God which fed me all my life long unto this day,

the angel which redeemed me from all evil, bless the lads", Gen. 48:

15, 16. This was a prophetical and patriarchal blessing: not that Jacob

could bless as God blesses; he could speak the words of blessing, but

he knew the effect, the real blessing itself depended upon God. And

though he blessed authoritatively, yet not potestatively; i. e. he

could as the mouth of God, pronounce blessings, but could not confer

them. Thus he blessed his children, as his father Isaac had also

blessed him before he died, Gen. 28: 3. and all these blessings were

delivered prayer-wise,

Now when Jesus Christ comes to die, he will bless his children also,

and therein will discover how much dear and tender love he had for

them: "Having loved his own, which were in the world, he loved them to

the end," John 13: 1. The last act of Christ in this world, was an act

of blessing, Luke 24: 50, 51.

To prepare this point for use, I will here open, First, The mercies

which Christ requested of the Father for them. Secondly, The arguments

used by him to obtain these mercies. Thirdly, Why he thus pleaded for

them when he was to die. Fourthly, and lastly, How all this gives full

evidence of Christ's tender care and love to his people.

First, We will enquire what those mercies and special favours were,

which Christ begged for his people, when he was to die. And, we find,

among others, these five special mercies desired for them, in this

context.

1. The mercy of preservation, both from sin and danger: so in the text;

"Keep, through thine own name, those whom thou hast given me", which is

explained, ver. 15. "I pray not that thou shouldst take them out of the

world, but that thou shouldst keep them from the evil." We, in ours,

and the saints that are gone, in their respective generations, have

reaped the fruit of this prayer. How else comes it to pass, that our

souls are preserved amidst such a world of temptations, and these

assisted and advantaged by our own corruptions? How is it else, that

our persons are not ruined and destroyed amidst such multitudes of

potent and malicious enemies, that are set on fire of hell? Surely, the

preservation of the burning bush, of the three children amidst the

flames; of Daniel in the den of lions; are not greater wonders, than

these our eyes do daily behold. As the fire would have certainly

consumed, and the lions, without doubt, have rent and devoured, had not

God, by the interposition of his own hand, stopped and hindered the

effect; so would the sin that is in us, and the malice that is in

others, quickly ruin our souls and bodies, were it not that the same

hand guards and keeps us every moment. To that hand, into which this

prayer of Christ delivered your souls and bodies, do you owe all your

mercies and salvations, both temporal and spiritual.

2. Another mercy he prays for, is the blessing of union among

themselves. This he joins immediately with the first mercy of

preservation, and prays for it in the same breath, verse 11. "That they

may be one, as we are." And well might he join them together in one

breath; for this union is not only a choice mercy in itself, but a

special means of that preservation he had prayed for before: their

union with one another, is a special means to preserve them all.

3. A third desirable mercy that Christ earnestly prayed for, was, that

his "joy might be fulfilled in them," verse 13. He would provide for

their joy, even when the hour of his greatest sorrow was at hand; yea,

he would not only obtain joy for them, but full joy: "that my joy might

be fulfilled in them." It is as if he had said, O my Father, I am to

leave these dear ones in a world of troubles and perplexities; I know

their hearts will be subject to frequent despondencies; O let me obtain

the cordials of divine joy for them before I go: I would not only have

them live, but live joyfully; provide for fainting hours reviving

cordials.

4. And as a continued spring to maintain all the aforementioned

mercies, he prays "they all may be sanctified through the word of

truth, verse 17. i. e. more abundantly sanctified than yet they were,

by a deeper radication of gracious habits and principles in their

heart. This is a singular mercy in itself, to have holiness spreading

itself over and through their souls, as the light of the morning.

Nothing is in itself more desirable. And it is also a singular help to

their perseverance, union and spiritual joy, which he had prayed for

before, and are all advanced by their increasing sanctification.

5. And lastly, as the complement and perfection of all desirable

mercies, he prays, "that they may be with him, where he is, to behold

his glory," verse 24. This is the best and ultimate privilege they are

capable of. The end of his coming down from heaven, and returning

thither again, all runs into this, to bring many sons and daughters

unto glory. You see Christ asks no trifles, no small things for his

people; no mercies, but the best that both worlds afford, will suffice

him on their behalf.

Secondly, Let us see how he follows his requests, and with what

arguments he pleads with the Father for these things: and, among

others, I shall single out six choice ones, which are urged in this

text, or the immediate context.

The first argument is drawn from the joint interest, that both himself,

and his Father, have in their persons, for whom he prays, "All mine are

thine, and thine are mine," verse 10. As if he should say, Father,

behold, and consider the persons I pray for, they are not aliens, but

Christians: yea, they are thy children as well as mine: the very same

on whom thou hast set thy eternal love, and in that love hast given

them to me; so that they are both thine and mine: great is our interest

in them, and interest draws care and tenderness. Every one cares for

his own, provides for, and secures his own. Property, (even amongst

creatures) is fundamental to our labour, care, and watchfulness; they

would not so much prize life, health, estates, or children, if they

were not their own. Lord these are thine own by many ties or titles: O

therefore keep, comfort, sanctify, and save them, for they are thine.

What a mighty plea is this? Surely, Christians, your intercessor is

skilful in his work, your advocate wants no eloquence or ability to

plead for you.

The second argument, and that a powerful one, treads as I may say, upon

the very heel of the former, in the next words, "And I am glorified in

them;" q. d. my glory and honour are infinitely dear to thee; I know

thy heart is entirely upon the exalting and glorifying of thy Son. Now,

what glory have I in the world, but what comes from my people? Others

neither can, nor will glorify one; nay, I am daily blasphemed and

dishonored by them: these are they from whom my active glory and praise

in the world must rise. It is true, both thou and I have glory from

other creatures objectively; the works that we have made, and impress

our power, wisdom and goodness upon, do so glorify us: and honour we

have from our very enemies accidentally; their very wrath shall praise

us: but for active and voluntary praise, whence comes this but from the

people that were formed for that very purpose? Should these then

miscarry and perish, where shall my manifestative and active glory be?

and from whom shall I expect it? So that here his property and glory

are pleaded with the Father, to prevail for those mercies; and they are

both great, and valuable things with God. What dearer, what nearer to

the heart of God?

Arg. 3. And yet, to make all fast and sure, he adds, in the beginning

of this verse 11 a third argument, in these words, "And now I am no

more in the world." Where we must consider the sense of it, as a

proposition, and the force of it, as an argument. This proposition, "I

am no more in the world," is not to be taken simply and universally, as

if, in no sense, Christ should be any more in this world: but only

respectively, as to his corporeal presence; this was, in a little time,

to be removed from his people, which had been a sweet spring of comfort

to them,, in all their troubles. But now it might have been said to the

pensive disciples, as the sons of the prophets said to Elisha, a little

before Elijah's translation, "Know ye not that your master shall be

taken from your heads today?" This comfortable enjoyment must be taken

from them; this is the sense. And here lies the argument; Father,

consider the sadness and trouble I shall leave my poor children under.

Whilst I was with them, I was a sweet relief to their souls, whatever

troubles they met with; in all doubts, fears, and dangers, they could

repair to me, and in their straits and wants I still supplied them;

they had my counsels to direct them, my reproofs to reduce them, and my

comforts to support them; yea, the very sight of me was an unspeakable

joy and refreshment to their souls: but now the hour is come, and I

must be gone. All the comfort and benefit they had from my presence

among them, is cut off. and, except thou do make up all this to them

another way, what will become of these children, when their Father is

gone? What will be the case of the poor sheep, and tender lambs, when

the shepherd is smitten? Therefore, O my Father, look thou after them,

see to them, for they are thine as well as mine; I am glorified in

them, and now leaving them, and removing out of this world from them.

Arg. 4. And yet, to move and engage the Father's care and love for

them, he subjoins another great consideration, in the very next words

drawn from the danger he leaves them in; "But these are in the world."

The world is a sinful, infecting, and unquiet place; it lies in

wickedness: And a hard thing it will be for such poor, weak, imperfect

creatures to escape the pollutions of it; or, if they do, yet the

troubles, persecutions, and strong oppositions of it they cannot

escape. Seeing therefore I must leave thine own dear children, as well

as mine, and those from whom the glory is to rise, in the midst of a

sinful, troublesome, dangerous world, where they can neither move

backward nor forward, without danger of sin or ruin: O, since the case

stands so, look after them, provide for them, and take special care for

them all. Consider who they are, and where I leave them. They are thy

children, to be left in a strange country; thy soldiers, in the enemies

quarters; thy sheep, in the midst of wolves; thy precious treasure,

among thieves.

Arg. 5. And yet he has not done, for he resolves to strive hard for the

mercies he had asked, and will not come off with a denial; and

therefore adds another argument in the next words, And I come to thee.

As his leaving them was an argument, so his coming to the Father is a

mighty argument also. There is much in these words, I come to thee.

[I,] thy beloved Son, in which thy soul delighteth; I, to whom thou

never deniedst any thing. It is not a stranger, but a son; not an

adopted, but thine only begotten Son. It is I that [come.] I am now

coming to thee apace, my Father. I come to thee swimming through a

bloody ocean. I come, treading every step of my way to thee in blood,

and unspeakable sufferings; and all this for the sake of those dear

ones I now pray for; yea, the design and end of my coming to thee, is

for them. I am coming to heaven in the capacity of an advocate, to

plead with thee for them. And I come to [Thee] my Father, and their

Father; my God, and their God. Now then, since I, that am so dear, come

through such bitter pangs, to thee, so dear, so tender-hearted a

Father; and all this on their score and account: Since I do but now, as

it were, begin, or give them a little taste of that intercession work,

which I shall live for ever to perform for them in heaven; Father,

hear, Father, grant what I request. O give a comfortable earnest of

those good things which I am coming to thee for, and which I know thou

wilt not deny me.

Arg. 6. And, to close up all, he tells the Father how careful he had

been to observe, and perform that trust which was committed to him;

"While I was with them in the world, I kept them in thy name; those

that thou gavest me, I have kept, and none of them is lost, but the son

of perdition ver. 12.

And thus lies the argument: Thou committedst to me a certain number of

elect souls, to be redeemed by me; I undertook the trust, and said, if

any of these be lost, at my hand let them be required, I will answer

for them every one to thee. In pursuance of which trust, I am now here

on the earth, in a body of flesh. I have been faithful to a point. I

have redeemed them (for he speaks of that as finished and done, which

was now ready to be done) I have kept them also, and confirmed them

hitherto; and now, Father, I commit them to thy care. Lo, here they

are, not one is lost, but the son of perdition, who was never given.

With how great care have I been careful for them! O let them not fail

now; Let not one of them perish.

Thus you see what a nervous, argumentative, pleading prayer Christ

poured out to the Father for them at parting.

Thirdly, The next enquiry is, why he thus prayed and pleaded with God

for them, when he was to die?

And certainly it was not because the Father was unwilling to grant the

mercies he desired for them: No, they came not with difficulty, nor

were they wrestled by mere importunity, out of the hand of an unwilling

and backward person. For, he tells us, John 16: 27. "The Father himself

loveth you," i. e. he is propense enough of his own accord to do you

good. But the reasons of this exceeding importunity, are,

1. He foresaw a great trial then at hand, yea, and all the aftertrials

of his people as well as that. He knew how much they would be sifted,

and put to, in that hour, and power of darkness, that was coming. He

knew their faith would be shaken, and greatly staggered by the

approaching difficulties, when they should see their Shepherd smitten,

and themselves scattered, the Son of man delivered into the hands of

sinners, and the Lord of life hang dead upon the tree, yea, sealed up

in the grave. He foresaw what straits his poor people would fall into,

betwixt a busy devil, and a bad heart; therefore he prays and pleads

with such importunity and ardency for them, that they might not

miscarry.

2. He was now entering upon his intercession-work in heaven, and he was

desirous in this prayer to give us a specimen, or sample, of that part

of his world, before he left us; that by this we might understand what

he would do for us, when he should be out of sight. For this being his

last prayer on earth, it shows us what affections and dispositions he

carried hence with him, and satisfies us, that he who was so earnest

with God on our behalf, such a mighty pleader here, will not forget us,

or neglect our concerns in the other world. Yet, reader, I would have

thee always remember, that the intercession of Christ in heaven is

carried much higher than this; it is performed in a way more suitable

to that state of honour to which he is now exalted. Here he used

prostrations of body, cries and tears in his prayers: there, his

intercession is carried in a more majestic way, and with more state,

becoming an exalted Jesus. But yet in this he has left us a special

assistance, to discover much of the frame, temper, and working of his

heart, now in heaven towards us.

3. And lastly, he would leave this as a standing monument of his

father-like care, and love to his people, to the end of the world. And

for this it is conceived Christ delivered this prayer so publicly, not

withdrawing from the disciples to be private with God, as he did in the

garden; but he delivers it in their presence, "These things which I

speak in the world," ver. 13. This, with the circumstances of place,

[in the world], does plainly speak it to be a public prayer. And not

only was it publicly delivered, but it was also, by a singular

providence, recorded at large by John, though omitted by the other

evangelists; that so it might stand to all generations, for a testimony

of Christ's tender care and love to his people.

Fourthly, If you ask how this gives evidence of Christ's tender care

and love to his people? which is the last enquiry; I answer, in few

words, for the thing is plain and obvious; it appears in these two

particulars.

1. His love and care was manifested in the choice of mercies for them.

He does not pray for health, honour, long life, riches, &c. but for

their preservation from sin, spiritual joy in God sanctification and

eternal glory. No mercies but the very best in God's treasure will

content him. He was resolved to get all the best mercies for his

people; the rest he is content should be dispenses promiscuously by

Providence: but these he will settle as an heritage upon his children.

O see the love of Christ! look over all your spiritual inheritance in

Christ, compare it with the richest, fairest, sweetest inheritance on

earth; and see what poor things these are to yours. O the care of a

dear father! O the love of a tender Saviour!

2. Besides, what an evidence of his tenderness to you, and great care

for you, was this, that he should so intently, and so affectionately

mind, and plead your concerns with God, at such a time as this was,

even when a world of sorrow encompassed him on every side; a cup of

wrath mixed, and ready to be delivered into his hand: at that very time

when the clouds of wrath grew black, a storm coming, and such as he

never felt before; when one would have thought, all his care, thoughts,

and diligence, should have been employed on his own account, to mind

his own sufferings? No, he does as it were forget his own sorrows, to

mind our peace and comfort. O love unspeakable!

Corollary 1. If this be so, that Christ so eminently discovered his

care and love for his people, in this his parting hour; then hence we

conclude, The perseverance of the saints is unquestionable. Do you hear

how he pleads! how he begs! how he fills his mouth with arguments! how

he chooses his words, and sets them in order, how he winds up his

spirit to the very highest pitch of zeal and fervency? and can you

doubt of success? Can such a Father deny the importunity, and strong

seasonings and pleading of such a Son; O, it can never be! he cannot

deny him: Christ has the art and skill of prevailing with God: He has

(as in this appears) the tongue of the learned. If the heart or hand of

God were hard to be opened, yet this would open them; but when the

Father himself loves us, and is inclined to do us good, who can doubt

of Christ's success? "That which is in motion, is the more easily

moved" The cause Christ manageth in heaven for us is just and

righteous. The manner in which he pleads is powerful and therefore the

success of his suit is unquestionable.

The apostle professeth, 2 Cor. 1: 3. "We can do nothing against the

truth." He means it in regard of the bent of his heart; he could not

move against truth and righteousness. And if a holy man cannot, much

less will a holy God. If Christ undertake to plead the cause of his

people with the Father, and use his oratory with him, there is no doubt

of his prevailing. Every word in this prayer is a chosen shaft, drawn

to the head by a strong and skilful hand; you need not question but it

goes home to the white, and hits the mark aimed at. Does he pray,

"Father, keep, through thine own name, those thou hast given me?" Sure

they shall be kept, if all the power in heaven can keep them. Think on

this, when dangers surround your souls or bodies, when fears and doubts

are multiplied within: when thou art ready to say in thy haste, All men

are liars, I shall one day perish by the hand of sin or Satan; think on

that encouragement Christ gave to Peter, Luke 22: 31. "I have prayed

for thee."

Corollary 2. Again, hence we learn, that argumentative prayers are

excellent prayers. The strength of every thing is in its joints; there

lies much of the strength of prayer also: how strongly jointed, how

nervous and argumentative was this prayer of Christ. Some there are

indeed, that think we need not argue and plead in prayer with God, but

only present the matter of our prayers to him, and let Christ alone

(whose office it is) to plead with the Father; as if Christ did not

present our pleas and arguments, as well as simple desires to God; as

if the choicest part of our prayers must be kept back, because Christ

presents our prayers to God. No, no, Christ's pleading is one thing,

ours another: "His and ours are not opposed, but subordinate;" his

pleading does not destroy, but makes ours successful. God calls us to

plead with him, Isa. 1: 18. "Come now let us reason together." "God (as

one observes) reasoneth with us by his word and providences outwardly,

and by the motions of his Spirit inwardly: let we reason with him by

framing (through the help of his Spirit) certain holy arguments,

grounded upon allowed principles, drawn from his nature, name, word, or

works." And it is condemned as a very sinful defect in professors, that

they did not plead the church's cause with God; Jer. 30: 13. "There is

none to plead thy cause that thou mayest be bound up." What was Jacob's

wrestling with the angels but his holy pleading and importunity with

God? and how well it pleased God, let the event speak, Gen. 32: 24.

Hos. 12: 4. "As a prince he prevailed, and had power with God." On

which instance, a Worthy thus glosseth: "Let God frown, smite or wound,

Jacob is at a point, a blessing he came for, and a blessing he will

have; I will not let thee go, (saith he) unless thou bless me. His

limbs, his life might go, but there is no going from Christ without a

pawn, without a blessing." This is the man, now what is his speed? The

Lord admires him, and honours him to all generations. "What is thy

name?" saith he; q. d. I never met with such a man, titles of honour

are not worthy of thee: thou shalt be called, not Jacob a shepherd with

men, but Jacob a prince with God. Nazianzen said of his sister

Gorgonia, That she was modestly impudent with God; there was no putting

her off with a denial. The Lord, on this account, has honoured his

saints with the title of, His recorders, men fit to plead with him as

that word [maskir] signifies: Isa. 62: 6. "Ye that make mention of the

Lord, keep not silence, give him no rest." It notes the office of him

that recorded all the memorable matters of the king, and used to

suggest seasonable items and memorandums of things to be done.

By these holy pleadings, "the King is held in his galleries," as it is

Cant. 7: 5. I know we are not heard, either for our much speaking, or

our excellent speaking; it is Christ's pleading in heaven that makes

our pleading on earth available: but yet surely, when the Spirit of the

Lord shall suggest proper arguments in prayer, and help the humble

suppliant to press them home believingly and affectionately, when he

helps us to weep and plead, to groan and plead, God is greatly

delighted in such prayers. "Thou hast said, I will surely do thee

good," said Jacob, Gen. 32: 12. It is thine own free promise; I did not

go on mine own head, but thou badest me go, and encouragedst me with

this promise. O this is pleasing to God, when by his spirit of adoption

we can come to God, crying, Abba Father; Father, hear, forgive, pity,

and help me. Am I not thy child, thy son, or daughter? To whom may a

child be bold to go, with whom may a child have hope to speed, if not

with his father? Father, hear me. The fathers of our flesh are full of

bowels, and pity their children, and know how to give good things to

them, when they ask them. When they ask bread or clothes, will they

deny them? And is not the Father of spirits more full of bowels, more

full of pity? Father, hear me. This is that kind of prayer, which is

melody in the ears of God.

Corollary 3. What an excellent pattern is here, for all that have the

charge and government of others committed to them, whether magistrates,

ministers, or parents, to teach them how to acquit themselves towards

their relations, when they come to die?

Look upon dying Jesus, see how his care and love to his people flamed

out, when the time of his departure was at hand. Surely, as we are

bound to remember our relations every day, and to lay up a stock of

prayers for them in the time of our health, so it becomes us to imitate

Christ in our earnestness with God for them, when we die. Though we

die, our prayers die not with us: they out-live us, and those we leave

behind us in the world, may reap the benefit of them, when we are

turned to dust.

For my own part, I must profess before the world, that I have a high

value for this mercy, and do, from the bottom of my heart, bless the

Lord, who gave me a religious and tender father, who often poured out

his soul to God for me: he was one that was inwardly acquainted with

God; and being full of bowels to his children, often carried them

before the Lord, prayed and pleaded with God for them, wept and made

supplications for them. This stock of prayers and blessings left by him

before the Lord, I cannot but esteem above the fairest inheritance on

earth. O it is no small mercy to have thousands of fervent prayers

lying before the Lord, filed up in heaven for us. And O that we would

all be faithful to this duty! Surely our love, especially to the souls

of our relations, should not grow cold when our breath does. O that we

would remember this duty in our lives, and, if God give opportunity and

ability, fully discharge it when we die; considering, as Christ did, we

shall be no more, but they are in this world, in the midst of a

defiled, tempting, troublesome world; it is the last office of love

that ever we shall do for them. After a little while we shall be no

longer sensible how it is with them; for, (as the church speaks Isa 63:

16. "Abraham is ignorant of us, and Israel acknowledgeth us not") what

temptations and troubles may befall them, we do not know. O imitate

Christ your pattern.

Corollary 4. To conclude; Hence we may see, what a high esteem and

precious value Christ has of believers; this was the treasure which he

could not quit, he could not die till he had secured it in a safe hand;

"I come unto thee, holy Father, keep through thine own name those whom

thou hast given me".

Surely believers are dear to Jesus Christ; and good reason, for he has

paid dear for them: let his dying language, this last farewell, speak

for him, how he prized them. The Lord's portion "is his people, Jacob

is the lot of his inheritance," Deut. 32: 9. "They are a peculiar

treasure to him, above all the people of the earth," Exod. 19: 5. What

is much upon our hearts when we die, is dear to us indeed. O how

precious, how dear should Jesus Christ be to us! Were we first and last

upon his heart; did he mind us, did he pray for us, did he so wrestle

with God about as, when the sorrows of death compassed him about? How

much are we engaged, not only to love him, and esteem him, whilst we

live, but to be in pangs of love for him, when we feel the pangs of

death upon us! to be dying him, when our eye-strings break! To have hot

affections for Christ, when our hands and feet grow cold! The very last

whisper of our departing souls should be this,

Blessed be God for Jesus Christ.

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Sermon 21. The second preparative Act of Christ for his own Death.

1 Corinthians xi. 23-25

The Lord Jesus the [same] night in which he was betrayed took bread:

And when he had given thanks, he brake [it], and said, Take, eat: this

is my body, which is broken for you: this do in remembrance of me.

After the same manner also [he took] the cup, when he had supped,

saying, This cup is the new testament in my blood: this do ye, as oft

as ye drink [it], in remembrance of me.

Christ had no sooner recommended his dear charge to the Father, but

(the time of his death hastening on) he institutes his last supper, to

be the lasting memorial of his death, in all the churches, until his

second coming; therein graciously providing for the comfort of his

people, when he should be removed out of their sight. And this was the

second preparative act of Christ, in order to his death: he will set

his house in order, and then die.

- This his second act manifests no less love than the former. It is

like the plucking off the ring from his finger, when ready to lay his

neck upon the block, and delivering it to his dearest friends, to keep

that as a memorial of him: "Take this, &c. in remembrance of me."

In the words read, are four things noted by the apostle, about this

last and lovely act of Christ, viz. the Author, Time, Institution, and

End of this holy, solemn ordinance.

1. The author of it, The Lord Jesus: It is an effect of his lordly

power, and royal authority; Matth. 28: 18. "And Jesus came, and spake

unto them, saying, All power is given unto me in heaven and earth: Go

ye therefore." The government is upon his shoulders, Isa. 9: 6. He

shall bear the glory, Zech. 6: 13. Who but he that came out of the

bosom of the Father, and is acquainted with all the counsels that are

there, knows what will be acceptable to God? And who but he can give

creatures, by his blessing, their sacramental efficacy and virtue?

Bread and wine are naturally fit to refresh and nourish our bodies; but

what fitness have they to nourish souls? Surely none, but what they

receive from the blessing of Christ that institutes them.

2. The Time when the Lord Jesus appointed this ordinance. "In the same

night in which he was betrayed:" it could not be sooner, because the

passover must first be celebrated; nor later, for that night he was

apprehended. It is therefore emphatically expressed "en tei nukti", in

that same night, that night for ever to be remembered. He gives, that

night, a cordial draught to his disciples before the conflict: he

settles, that night, an ordinance in the church, for the confirmation

and consolation of his people, in all generations, to the end of the

world. By instituting it that night, he gives abundant evidence of his

care for his people, in spending so much of that little, very little,

time he had left, on their account.

3. The Institution itself; in which we have the memorative,

significative, instructive signs, and they are bread and wine; and the

glorious mysteries represented and shadowed forth by them, viz. Jesus

Christ crucified; the proper New-Testament nourishment of believers.

Bread and wine are choice creatures, and do excellently shadow forth

the flesh and blood of crucified Jesus; and that both, in their natural

usefulness, and manner of preparation. Their usefulness is very great;

bread is a creature necessary to uphold and maintain our natural life;

therefore it is called the staff of bread, Isa. 3: 1. Because as a

feeble man depends and leans upon his staff, so do our feeble spirits

upon bread. Wine was made to cheer the heart of man, Judg. 11: 13. They

are both useful and excellent creatures; their preparations, to become

so useful to us, are also remarkable. The corn must be ground in the

mill, the grapes torn and squeezed to pieces in the winepress, before

we can either have bread or wine. And when all this is done, they must

be received into the body, or they nourish not. So that these were very

fit creatures to be set apart for this use and end.

If any object, It is true, they are good creatures, but not precious

enough to be the signs of such profound and glorious mysteries: it was

worth creating a new creature, to be the sign of the new covenant.

Let him that thus objects, ask himself, whether nothing be precious

without pomp? The preciousness of these elements is not so much from

their own natures, as their use and end; and that makes them precious

indeed. A loadstone at sea is much more excellent than a diamond,

because more useful. A penny-worth of wax applied to the label of a

deed, and sealed, may in a minute have its value raised to thousands of

pounds. These creatures receive their value and estimation on a like

account. Nor should it at all remain a wonder to thee, why Christ

should represent himself by such mean and common things, when thou hast

well considered that the excellency of the picture, is its similitude

and conformity to the original; and that Christ was in a low, sad, and

very abased state, when this picture of him was drawn; he was then a

man of sorrows. These then, as lively sighs, shadow forth a crucified

Jesus, represent him to us in his red garments. This precious ordinance

may much more than Paul, say to us, "I always bear about in my body the

dying of the Lord Jesus:" That is the thing it signifies.

4. Lastly take notice of the use, design, and end of this institution.

"Eis ten emen anamnesin", in remembrance, or for a memorial of me. O

there is much in this: Christ knew how apt our base hearts would be to

lose him, amidst such a throng of sensible objects as we here converse

with; and how much that forgetfulness of him and of his sufferings,

would turn to our prejudice and loss; therefore does he appoint a sign

to be remembered by: "As oft as you do this, ye show forth the Lord's

death till he come." Hence we observe, suitable to the design of this

discourse,

Doct. That the sacramental memorial Christ left with his

people, is a special mark of his care and love for them.

What! To order his picture (as it were) to be drawn when he was dying,

to be left with his spouse! To rend his own flesh, and set abroach his

own blood to be meat and drink for our souls! O what manner of love was

this! It is true, his picture in the sacrament is full of scars and

wounds: but these are honourable scars, and highly grace and commend it

to his spouse, for whose dear sake he here received them.

"They are marks of love and honour." And he would be so drawn, or

rather he so drew himself, that as oft as his people looked upon the

portraiture of him, they might remember, and be deeply affected with

those things he here endured for their sakes. These are the wounds my

dear husband Jesus received for me. These are the marks of that love

which passes the love of creatures. O see the love of a Saviour! This

is that heavenly Pelican that feeds his young with his own blood. We

have read of pitiful and tender women that have eaten the flesh of

their own children, Lam. 4: 10. But where is that woman recorded that

gave her own flesh and blood to be meat and drink to her children?

Surely the spouse may say of the love of Christ, what David in his

lamentations, said of the love of Jonathan, "Thy love to me was

wonderful, passing the love of women." But to prepare the point to be

meat indeed, and drink indeed to thy soul, I shall discuss briefly

these three things, and hasten to the application.

First, What it is to remember the Lord Jesus in the sacrament.

Secondly, What aptitude there is in that ordinance, so to bring him to

our remembrance.

Thirdly, How the care and love of Christ is discovered, by leaving such

a memorial of himself with us.

Remembrance, properly, is the return of the mind to an object, about

which it has been formerly conversant; and it may so return to a thing,

it has conversed with before, two ways; speculatively and transiently;

or affectingly, and permanently. A speculative remembrance is only to

call to mind the history of such a person and his sufferings: that

Christ was once put to death in the flesh. An affectionate remembrance,

is when we so call Christ and his death to our minds, as to feel the

powerful impressions thereof upon our hearts. Thus, Mat. 26: 75. "Peter

remembered the word of the Lord, and went out, and wept bitterly." His

very heart was melted with that remembrance; his bowels were pained, he

could not hold, but went out and wept abundantly. Thus Joseph, when he

saw his brother Benjamin, whose sight refreshed the memory of former

days and endearments, was greatly affected, Gen. 43: 29, 30. "And he

lift up his eyes, and saw his brother Benjamin, his mother's son: and

said, Is this your younger brother, of whom ye spake to me? and he

said, God be gracious to thee my son. And Joseph made haste, for his

bowels did yearn upon his brother, and he sought where to weep; and he

entered into his chamber, and wept there." Such a remembrance of Christ

is that which is here intended. This is indeed a gracious remembrance

of Christ: the former has nothing of grace in it. The time shall come

when Judas that betrayed him, and the Jews that pierced him, shall

historically remember what was done; Rev. 1: 7. "Behold he comets with

clouds, and every eye shall see him; and they also which pierced him,

and all kindreds of the earth shall wail because of him." Then I say,

Judas shall remember; This is he whom I perfidiously betrayed. Pilate

shall remember; This is he whom I sentenced to be hanged on the tree

though I was convinced of his innocence. Then the soldiers shall

remember; This is that face we spit upon, that head we crowned with

thorns; Lo, this is he whose side we pierced, whose hands and feet we

once nailed to the cross. But this remembrance will be their torment,

not their benefit. It is not therefore a bare historical, speculative,

but a gracious, affectionate, impressive remembrance of Christ, that is

here intended: and such a remembrance of Christ supposes and includes,

1. The saving knowledge of him. We cannot be said to remember what we

never knew; nor to remember, savingly, what we never knew savingly.

There have been many previous, sweet end gracious transactions,

dealings, and intimacies betwixt Christ and his people, from the time

of their first happy acquaintance with him: much of that sweetness they

have had in former considerations of him, and hours of communion with

him, is lost and gone; for nothing is more volatile, hazardous, and

inconstant, than our spiritual comforts: but now at the Lord's table,

there our old acquaintance is renewed, and the remembrance of his

goodness and love refreshed and revived: "We will remember thy love

more than wine; the upright love thee," Cant. 1: 4.

2. Such a remembrance of Christ includes faith in it. Without

discerning Christ at a sacrament, there is no remembrance of him; and,

without faith, no discerning Christ there. But when the precious eye of

faith has spied Christ, under that vail, it presently calls up the

affections, sayings "Come see the Lord." These are the wounds he

received from me. This is he that loved me, and gave himself for me.

This is his flesh, and that his blood; sic oculus, sic ille manus, &c.

so his arms were stretched out upon the cross to embrace me; so his

blessed head hung down to kiss me. Awake my love, rouse up my hope,

flame out my desires; Come forth, all ye powers and affections of my

soul; come, see the Lord. No sooner does Christ by his Spirit call to

the believer but faith hears; and discerning the voice, turns about,

like Mary, saying, Rabboni, my Lord, my Master.

3. This remembrance of Christ includes suitable impressions made upon

the affections, by such a sight and remembrance of him: and therein

lies the nature of that precious thing which we call communion with

God. Various representations of Christ are made at his table. Sometimes

the soul there calls to mind the infinite wisdom, that so contrived and

laid the glorious and mysterious design and project of redemption: the

effect of this is wonder and admiration. O the manifold wisdom of God!

Eph. 3: 10. O the depths, the heights, the length, the breadth of this

wisdom! I can as easily span the heavens as take the just dimensions of

it. Sometimes a representation of the severity of God is made to the

soul at that ordinance. O how inflexible and severe is the justice of

God! What, no abatement! no sparing mercy; no, not to his own Son? This

begets a double impression on the heart.

(1.) Just and deep indignation against sin; Oh cursed sin! It was thou

used my dear Lord so; for thy sake he underwent all this. If thy

vileness had not been so great, his sufferings had not been so many.

Cursed sin! thou wast the knife that stabbed him: thou the sword that

pierced him. Ah what revenge it works! I remembered that it is storied

of one of the kings of France, that hearing the bishop (as I remember

it was Remegius) read the history of Christ's trial and execution, and

hearing how barbarously they had used him, he was moved, with so

tragical and pathetical a history, to great indignation against Pilate,

the Jews, and the rude and bloody soldiers, and could not contain

himself, but cried out, as the bishop was reading, "O that I had been

there with my Frenchmen, I would have cut all their throats who so

barbarously used my Saviour."

To allude to this: when the believer considers and remembers, that sin

put Christ to all that shame and ignominy, and that he was wounded for

our transgressions, he is filled with hatred of sin, and cries out, O

sin, I will revenge the blood of Christ upon thee! thou shalt never

live a quiet hour in my heart. And,

(2.) It produces an humble adoration of the goodness and mercy of God,

to exact satisfaction for our sins, by such bloody stripes, from our

surety. Lord, if this wrath had seized on me, as it did on Christ, what

had been my condition then! If these things were done to the green

tree, what had been the case of the dry tree?

Sometimes representations, (and not common ones), are made of the love

of Christ, who assumed a body and soul, on purpose to bear the wrath of

God for our sins. And when that surpassing love breaks out in its glory

upon the souls, how is the soul transported and ravished with it!

crying out, what manner of love is this! here is a love large enough to

go round the heavens, and the heaven of heavens! Who ever loved after

this rate, to lay down his life for enemies! O love unutterable and

inconceivable! How glorious is my love in his red garments! Sometimes

the fruits of his death are there gloriously displayed; even his

satisfaction for sin, and the purchase his blood made of the eternal

inheritance: And this begets thankfulness and confidence in the soul,

Christ is dead, and his death has satisfied for my sin. Christ is dead,

therefore my soul shall never die. Who shall separate me from the love

of God? These are the fruits, and this is the nature of that

remembrance of Christ here spoken of.

Secondly, What aptitude or condecency is there in this ordinance, to

bring Christ so to remembrance?

Much every way; for it is a sign, by him appointed to that end, and has

(as divines well observe) a threefold use and consideration, viz. as it

is memorative, significative, and instructive.

1. As it is memorative, and so it has the nature and use of a pledge or

token of love, left by a dying to a dear surviving friend. And so the

sacrament, as was said before, is like a ring pluckt off from Christ's

finger, or a bracelet from his arm; or rather his picture from his

breast, delivered to us with such words as these; "As oft as you look

on this, remember me; let this help to keep me alive in your

remembrance when I am gone, and out of your sight." It induces to it

also,

2. As it is a significative sign, most aptly signifying both his bitter

sufferings for us, and our strict and intimate union with him; both

which have an excellent usefulness to move the heart, and its deepest

affections, at the remembrance of it. The breaking of the bread, and

shedding forth the wine, signify the former; our eating, drinking, and

incorporating them, is a lively signification of the other.

3. Moreover, this ordinance has an excellent use and advantage for this

affectionate remembrance of Christ, as it is an instructive sign. And

it many ways instructs us, and enlightens our mind, particularly in

these truths, which are very affecting things.

1. That Christ is the bread on which our souls live, proper meat and

drink for believers, the most excellent New-Testament food. It is said,

Psal. 78: 25. "Man did eat angels food:" he means the manna that fell

from heaven, which was so excellent, that if angels, who are the

noblest creatures, did live upon material food, they would choose this

above all to feed on. And yet this was but a type and weak shadow of

Christ, on whom believers feed. Christ makes a royal feast of his own

flesh and blood, Isa. 25: 6. All our delicates are in him.

2. It instructs us that the New Testament is now in its full force, and

no substantial alteration can be made in it, since the testator is

dead, and by his death has ratified it. So that all the excellent

promises and blessings of it are now fully confirmed to the believing

soul, Heb. 9: 16, 17. All these, and many more choice truths, are we

instructed in by this sign: And all these ways it remembers us of

Christ, and helps powerfully to raise, warm, and affect our hearts with

that remembrance of him.

Thirdly, The last enquiry is, How Christ has, hereby, left such a

special mark of his care for, and love to his people. And that will

evidently appear, if you consider these five particulars.

1. This is a special mark of the care and love of Christ, inasmuch as

hereby he has made abundant provision for the confirmation and

establishment of the faith of his people to the end of the world. For

this being an evident proof that the New Testament is in its full

force, (Matth. 26: 28. "This is the cup of the New testament in my

blood,") it tends as much to our satisfaction, as the legal execution

of a deed, by which we hold and enjoy our estate. So that when he

saith, Take, eat, it is as much as if God should stand before you at

the table with Christ, and all the promises in his hand; and say, I

deliver this to thee as my deed. What think you, does this promote and

confirm the faith of a believer? if it does not, what does?

2. This is a special mark of Christ's care and love, inasmuch as by

this he has made like abundant provision for the enlargement of the joy

and comfort of his people. Believers are at this ordinance, as Mary was

at the sepulchre, with fear and great joy, Matth. 28: 8. Come, reader,

speak thy heart, if thou be one that heartily lowest Jesus Christ, and

hast gone many days, possibly years, mourning and lamenting because of

the inevidence and cloudiness of thine interest in him; who hast sought

him sorrowing, in this ordinance, and in that, in one duty, and

another: if at last Christ should take off that mask, that cruel

covering (as one calls it) from his face, and be known of thee in

breaking of bread: suppose he should, by his Spirit, whisper thus in

thine ear as thou sittest at his table, Dost thou indeed so prize,

esteem, and value me? Will nothing but Christ and his love content and

satisfy thee? Then, as sweet, lovely, and desirable as I am, know that

I am thine: take thine own Christ into the arms of thy faith this day:

Would not this create in thy soul, a joy transcendent to all the joys

and pleasures in this world? What thinkest thou of it?

3. Here is a signal mark of Christ's care and love, inasmuch as this is

one of the highest, and best helps for the mortification of the

corruption of his people. Nothing tends more to the killing of sin,

than this does. Christ's blood, as it is food to faith, so it is poison

to our lusts. O what a pill is wrapt up in that bread! what an

excellent potion is in that cup to purge the soul? One calls that

table, an altar, on which our corruptions are sacrificed and slain

before the Lord. For how can they that there see what Christ suffered

for sin, live any longer therein?

4. Moreover his care and love appear in providing an ordinance so

excellently adapted, to excite and blow up his people's love into

lively flame. When Joseph made himself known to his brethren, "I am

Joseph your brother, whom ye sold, be not grieved:" O! what showers of

tears and dear affections were there? How did they fall upon each

others necks! so that the Egyptians wondered at the matter. How does

the soul (if I may so speak) passionately love Jesus Christ at such a

time? O what a Christ is my Christ! "The fairest among ten thousand."

What has he done, what has he suffered for me! what great things has my

Jesus given, and what great things has he forgiven me: A world, a

thousand worlds cannot show such another. Here the soul is melted down

by love at his feet; it is pained with love.

5. To conclude; Christ's care and love are further manifested to his

people, in this ordinance, as it is one of the strongest bonds of union

betwixt them that can be: 1 Cor. 10: 17. "We being many, are one bread,

and one body; for we are all partakers of that one bread." And though,

through our corruptions, it falls out, that what was intended for a

bond of union proves a bone of contention, yet, inasmuch as by this it

appears how dearly Christ loved them; for as much also as here they are

sealed up to the same inheritance, their dividing corruptions here

slain, their love to Christ, and consequently to each other, here

improved; it is certainly one of the strongest ties in the world, to

wrap up gracious hearts in a bundle of love.

And thus I have dispatched the doctrinal part of this point. The

improvement of it is in the following inferences.

Inference 1. Did Christ leave this ordinance with his church to

preserve his remembrance among his people: Then surely Christ foresaw,

that, notwithstanding what he is, has done, suffered, and promised yet

to do for his people, they will for all this be still apt to forget

him.

A man would think that such a Christ should never be one whole hour

together out of his people's thoughts and affections: that wherever

they go, they should carry him up and down with them, in their

thoughts, desires, and delights: that they should let their thoughts

work towards Christ as the longing thoughts of her that is with child

do work after that she longs for: that they should lie down with Christ

in their thoughts at night, and when they awake be still with him that

their very dreams in the night should be sweet visions of Christ, and

all their words savour of Christ.

But O the baseness of these hearts! Here we live and converse in a

world of sensible objects, which, like a company of thieves, rob us of

our Christ, and lay the dead child in his room. Wo is me, that it

should be so with me, who am so obliged to love him! Though he be in

the highest glory in heaven, he does not forget us; he has graven us

upon the palms of his heads; we are continually before him. He thinks

on us, when we forget him. The whole honour and glory paid him in

heaven by the angels, cannot divert his thoughts one moment from us;

but every trifle that meets us in the way, is enough to divert our

thoughts from him. Why do we not abhor and loathe ourselves for this?

What! Is it a pain, a burden, to carry Christ in our thoughts about the

world? As much a burden, if thy heart be spiritual, as a bird is

burdened by carrying his own wings.

Will such thoughts intrude unseasonably, and thrust greater things than

Christ out of our minds? For shame, Christian, for shame, let not thy

heart play the wanton, and gad from Christ after every vanity. In

heaven nothing else takes up the thoughts of saints to eternity; and

yet there is no tiring, no satiety. O learn to live nearer that

heavenly life. Never leave praying and striving, till thou canst say as

it is, Psal. 63: 5. "My soul shall be satisfied as with marrow and

fatness, and my mouth shall praise thee with joyful lips; whilst I

remember thee on my bed, and meditate on thee in the night watches."

Inf. 2. Hence also we infer, that sacrament-seasons are heart melting

seasons; because therein the most affecting and heart-melting

recognitions and representations of Christ are made. As the gospel

offers him to the ear, in the most sweet, affecting sounds of grace; so

the sacrament to the eye, in the most pleasing visions that are on this

side heaven.

There, hearts that will not yield a tear under other ordinances, can

pour out floods: Zech. 12: 10. "They shall look upon me whom they have

pierced, and mourn." Yet I dare not affirm, that every one whose heart

is broken by the believing sight of Christ there, can evidence that it

is so by a dropping eye. No, we may say of tears, as it is said of

love, Cant. 8: 7. If some Christians would give all the treasures of

their houses for them, they cannot be purchased: yet they are truly

humbled for sin, and seriously affected with the grace of Christ. For

the support of such, I would distinguish, and have them to do so also,

betwixt what is essential to spiritual sorrow, and what is contingent.

Deep displeasure with thyself for sin, hearty resolutions and desires

of the complete mortification of it, this is essential to all spiritual

sorrow; but tears are accidental, and in some constitutions rarely

found. If thou hast the former, trouble not thyself for want of the

latter, though it is a mercy when they kindly and undissembledly flow

from a heart truly broken.

And surely, to see who it is that thy sins have pierced, how great, how

glorious, how wonderful a Person that was, that was so humbled, abased,

and brought to the dust, for such a wretched thing as thou art, cannot

but tenderly affect the considering soul. If it was for a lamentation

in the captivity, "that princes were hanged up by the hands, and the

faces of the elders not reverenced," Lam. 5: 12. And if at the death of

Abner, David could lament, and say, "A prince, and a great man is

fallen in Israel this day," 2 Sam. 3: 38. If he could pathetically

lament the death of Saul and Jonathan, saying, "Daughters of Israel,

weep over Saul, who clothed you in scarlet; the beauty of Israel is

slain upon the high places!" Ah! how much more should it affect us, to

see the beauty of heaven fallen, the Prince of life hang dead upon a

tree! O let the place where you assemble to see this sight of your

crucified Jesus, be a Bochim, a place of lamentation.

Inf. 3. Moreover hence it is evident, that the believing and

affectionate remembrance of Christ, is of singular advantage at all

times to the people of God. For it is the immediate end of one of the

greatest ordinances that ever Christ appointed to the church.

To have frequent recognitions of Christ, will appear to be singularly

efficacious and useful to believers, if you consider,

1. If at any time the heart be dead and hard, this is the likeliest

means in the world to dissolve, melt, and quicken it. Look hither hard

heart; hard indeed if this hammer will not break it. Behold the blood

of Jesus.

2. Art thou easily overcome by temptations to sin? This is the most

powerful restraint in the world from sin: Rom. 6: 2 "How shall we that

are dead to sin, live any longer therein?" We are crucified with

Christ, what have we to do with sin? Have such a thought as this, when

thy heart is yielding to temptation. How can I do this, and crucify the

Son of God afresh! Has he not suffered enough already on earth; shall I

yet make him groan as it were for me in heaven! Look, as David poured

the water brought from the well of Bethlehem, on the ground, though he

was athirst, for he said, it is the blood of the men? i.e. they

eminently hazarded their lives to fetch it; much more should a

Christian pour out upon the ground, yea, despise and trample under

foot, the greatest profit or pleasure of sin; saying, Nay, I will have

nothing to do with it, I will on no terms touch it, for it is the blood

of Christ: it cost blood, infinite, precious blood to expiate it. If

there were a knife in your house that had been thrust to the heart of

your father, you would not take pleasure to see that knife, much less

to use it.

3. Are you afraid your sins are not pardoned, but still stand upon

account before the Lord? What more relieving, what more satisfying,

than to see the cup of the New Testament in the blood of Christ, which

is "shed for many for the remission of sins?" Who shall lay any thing

to the charge of God's elect? It is Christ that died."

4. Are you staggered at your sufferings, and hard things you must

endure for Christ in this world? Does the flesh shrink back from these

things, and cry, spare thyself? What is there in the world more likely

to steel and fortify thy spirit with resolution and courage, than such

a sight as this? Did Christ face the wrath of men, and the wrath of God

too? Did he stand as a pillar of brass, with unbroken patience, and

steadfast resolution, under such troubles as never met in the like

height upon any mere creature, till death beat the last breath out of

his nostrils? And shall I shrink for a trifle? Ah, he did not serve me

so! I will arm myself with the like mind, 1 Pet. 2: 2.

5. Is thy faith staggered at the promises? Can't thou not rest upon a

promise? Here is what will help thee against hope to believe in hope,

giving glory to God. For this is God's seal added to his covenant,

which ratifies and binds fast all that God has spoken.

6. Dost thou idle away precious time vainly, and live unusefully to

Christ in thy generation? What more apt both to convince and cure thee,

than such remembrance of Christ as this? O when thou considerest thou

art not thine own, thy time, thy talents are not thine own, but

Christ's; when thou shalt see thou art bought with a price (a great

price indeed) and so art strictly obliged to glorify God, with thy soul

and body, which are his, 2 Cor. 5: 14. This will powerfully awaken a

dull, sluggish, and lazy spirit. In a word, what grace is there that

this remembrance of Christ cannot quicken? What sin cannot it mortify?

What duty cannot it animate? O it is of singular use in all cases to

the people of God.

Inf. 4. Lastly we infer; Though all other things do, yet Christ neither

does, nor can grow stale. Here is an ordinance to preserve his

remembrance fresh to the end of the world. The blood of Christ does

never dry up. The beauty of this rose of Sharon is never lost or

withered. He is the same yesterday, to-day, and for ever. As his body

in the grave saw no corruption, so neither can his love, or any of his

excellencies. When the saints shall have fed their eyes upon him in

heaven, thousands and millions of years, he shall be as fresh,

beautiful, and orient as at the beginning. Others beauties have their

prime, and their fading time; but Christ abides eternally. Our delight

in creatures is often most at first acquaintance; when we come nearer

to them, and see more of them, the edge of our delight is abated: but

the longer you know Christ, and the nearer you come to him, still the

more do you see of his glory. Every farther prospect of Christ

entertains the mind with a fresh delight. He is as it were a new Christ

every day, and yet the same Christ still.

Blessed be God for Jesus Christ.

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Sermon 22. The third preparative Act of Christ for his own Death.

Luke 22:41-44

And he was withdrawn from them about a stone's cast, and kneeled down,

and prayed, Saying, Father, if thou be willing, remove this cup from

me: nevertheless not my will, but thine, be done. And there appeared an

angel unto him from heaven, strengthening him. And being in an agony he

prayed more earnestly: and his sweat was as it were great drops of

blood falling down to the ground.

The hour is now almost come, even that hour of sorrow, which Christ had

so often spoken of. Yet a little, a very little while, and the Son of

man is betrayed into the hands of sinners. He has affectionately

recommended his children to his Father. He has set his house in order,

and ordained a memorial of his death to be left with his people, as you

have heard. There is but one thing more to do, and then the tragedy

begins. He recommended us, he must also recommend himself by prayer to

the Father; and when that is done, he is ready, let Judas with the

black guard come when they will.

This last act of Christ's preparation for his own death, is contained

in this scripture; wherein we have an account, 1. Of his prayer. 2. Of

the agony attending it. 3. His relief in that agony, by an angel that

came and comforted him.

1. The prayer of Christ; in a praying posture he will be found when the

enemy comes; he will be taken upon his knees: he was pleading hard with

God in prayer, for strength to carry him through this heavy trial, when

they came to take him. And this prayer was a very remarkable prayer,

both for the solitariness of it, he withdrew about a stone's cast,

verse 41. from his dearest intimates, no ear but his Father's shall

hear what he had now to say; and for the vehemency and importunity of

it; these were those "iketerias", Heb. 5: 7. strong cries that he

poured out to God in the days of his flesh. And for the humility

expressed in it; he fell upon the ground, he rolled himself as it were

in the dust, at his Father's feet. And in divers other respects it was

a very remarkable prayer, as you will hear anon.

2. This scripture gives you also an account of the agony of Christ, as

well as of big prayer, and that a most strange one: such as in all

respects never was known before in nature. It was a sweat as it had

been blood, which, [as] is neither an hyperbole, as some would make it:

nor yet a similitude of blood; as others fancy, but a real bloody

sweat. For so [as] is sometimes taken for the very thing itself, as

John 1: 14. And as a worthy divine of our own well notes, that if the

Holy Ghost had only intended it for a similitude or resemblance, he

would rather have expressed it, as it were drops of water, than as it

were drops of blood, for sweat more resembles water than blood.

3. You have here his relief in this his agony and that by an angel

dispatched post from heaven to comfort him. The Lord of angels now

needed the comfort of an angel. It was time to have a little

refreshment when his face and body too stood as full of drops of blood,

as the drops of dew are upon the grass. Hence we note,

Doct. That our Lord Jesus Christ was praying to his Father in

an extraordinary agony, when they came to apprehend him in the

garden.

To open and explain this last act of preparation on Christ's part for

our use, I shall at this time speak of these particulars. First, The

place where he prayed. Secondly, The time when he prayed. Thirdly, The

matter of his prayer. And lastly, The manner how he prayed.

First, For the circumstance of place, where was this last and

remarkable prayer poured out to God? It was in the garden: St. Matthew

tells us it was called Gethsemane, which signifies, (as Pareus on the

place observes) "the valley of fatness, viz. of olives, which grew in

that valley or garden most plentifully". This garden lay very near to

the city of Jerusalem. The city had twelve gates, five of which were on

the east side of it, among which the most remarkable were the fountain

gate, so called of the fountain Siloe. Through this gate Christ rode

into the city in triumph, when he came from Bethany, the other was the

sheep-gate, so called from the multitude of sheep driven in at it for

the sacrifice, for it stood close by the temple; and close by this gate

was the garden called Gethsemane, where they apprehended Christ, and

led him through this gate, as a sheep to the slaughter. Betwixt this

garden and the city, ran the brook Cedron, which rose from a hill upon

the south, and ran upon the east part of the city, between Jerusalem

and the mount of olives: and over this brook Christ passed into the

garden, John 18: 1. To which the Psalmist alludes in Psal. 110: 7. "He

shall drink of the brook in the way; therefore he shall lift up the

head." For this brook running through the valley of Jehosaphat, that

fertile soil, together with the filth of the city which it washed away,

gave the waters a black tincture, and so fitly resembled those grievous

sufferings of Christ, in which he tasted both the wrath of God and men.

Now, Christ went not into this garden to hide, or shelter himself from

his enemies. No, that was not his end; for if so, it had been the most

improper place he could have chosen, it being the accustomed place

where he was wont to pray, and a place well known to Judas, who was now

coming to seek him, as you may see, John 18: 2. "And Judas, which

betrayed him, knew the place, for Jesus ofttimes resorted thither with

his disciples." So that he repairs thither, not to shun, but to meet

the enemy; to offer himself as a prey to the wolves, which there found

him, and laid hold upon him. He also resorted thither for an hour or

two of privacy before they came, that he might there freely pour out

his soul to God. So much for the circumstances of place where he

prayed.

Secondly, We shall consider the time when he entered into this garden

to pray: and it was in the shutting in of the evening: for it was after

the passover and the supper were ended. Then (as Matthew has it, chap.

26: 36.) Jesus went over the brook into the garden, betwixt the hours

of nine and ten in the evening, as it is conjectured; and so he had

betwixt two and three hours time to pour out his soul to God. For it

was about midnight that Judas and the soldiers came and apprehended him

there. So that it being immediately before his apprehension, it shows

us in what frame and posture Christ desired to be found: and by it he

left us an excellent pattern, what we ought to do, when imminent

dangers are near us, even at the door. It becomes a soldier to die

fighting, "and a minister to die preaching," and a Christian to die

praying. If they come, they will find Christ upon his knees, wrestling

mightily with God by prayer. He never spent one moment of the time of

his life idly; but these were the last moments he had to live in the

world, and here you may see how they were filled up and employed.

Thirdly, Next let us consider the matter of his prayers or the things

about which he poured out his soul to God in the garden, that evening.

And verse 42 informs us what that was: he prayed, saying, "Father, if

thou be willing, remove this cup from me; nevertheless, not my will,

but thine be done." These words are involved in many difficulties, as

Christ himself was when he uttered them. By the cup, understand that

portion of sorrows then to be distributed to him by his Father. Great

afflictions and bitter trials are frequently expressed, in scripture,

under the metaphor of a cup. So, that dreadful storm of wrath upon the

wicked, in Psal. 11: 6. "Upon the wicked he shall rain snares, fire,

and brimstone and a horrible tempest; this shall be the portion of

their cup," i.e. the punishment allotted to them by God for their

wickedness. And an exceeding great misery, by a large or deep cup. So

Ezek. 23: 32, 33, "Thou shalt drink of thy sister's cup deep and large;

thou shalt be laughed to scorn, and had in derision; it containeth

much. Thou shalt be filled with drunkenness and sorrow, with the cup of

astonishment and desolation, with the cup of thy sister Samaria." And

when an affliction is compounded of many bitter ingredients, stinging

and aggravating considerations and circumstances, then it is said to be

mixed. "In the hand of the Lord there is a cup, and the wine is red,

(noting a bloody trial) it is full of mixture, and he poureth out the

same but the dregs thereof all the wicked of the earth shall wring them

out and drink them:" i.e. their shall have the worst part of the

judgement for their share. Thus afflictions and calamities are

expressed by the metaphor of a cup; great calamities by a deep and

large cup; afflictions compounded of many aggravating circumstances, by

a mixed cup. And from the effect it has on those that must drink it, is

called a cup of trembling, Isa. 57: 17. "Thou hast drunken at the hand

of the Lord, the cup of his fury, the dregs of the cup of trembling."

Such a cup now was Christ's cup; a cup of wrath; a large and deep cup,

that contained more wrath than ever was drunk by any creature, seen the

wrath of an infinite God. A mixed cup, mixed with God's wrath and man's

in the extremity. And all the bitter aggravating circumstances that

ever could be imagined; great consternation and amazement; this was the

portion of his cup.

By the passing of the cup from him, understand his exemption from

suffering that dreadful and horrid wrath of God, which he foresaw to be

now at hand. For as the coming of the cup to a man, does, in

scripture-phrase, note his bearing and suffering of evil, as you find

it, Lam. 4: 21. "Rejoice and be g}ad, O daughter of Edom, that dwellest

in the land of Uz; the cup also shall pass through unto thee; thou

shalt be drunken, and make thyself naked;" which is an ironical reproof

at the Idumeans, the deadly enemies of the Jews, who wickedly insulted

over them, when the cup was at their mouths: as if the Lord had said,

you have laughed and jeered at my people, when my hand was on them; you

rejoiced to see their calamities: well, make yourselves merry still if

you can, the cup shall pass through unto thee; thy turn is coming, then

laugh if thou canst. So, on the contrary, the passing away of the cup,

notes freedom from, or our escaping of those miseries. And so Christ's

meaning, in this conditional request, is, Father, if it be thy will,

excuse me from this dreadful wrath; my soul is amazed at it. Is there

no way to shun it? Cannot I be excused? Or if it be possible, spare me.

This is the meaning of it. But then here is the difficulty, how Christ,

who knew God had from everlasting determined he should drink it, who

had compacted and agreed with him in the covenant of redemption so to

do, who came (as himself acknowledges) for that end into the world,

John 18: 37, who foresaw this hour all along, and professed when he

spake of this bloody baptism with which he was to be baptised, that he

was "straitened till it was accomplished," Luke 12: 50. How (I say) to

reconcile all this with such a petition, that now when the cup was

delivered to him, it might pass, or he excused from suffering; this is

the knot, this is the difficulty.

What! did he now repent of his engagement? Was all he said before but a

nourish, before he saw the enemy? Does he nor begin to wish to be

disengaged, and that he had never undertaken such a work? Is that the

meaning of it? No, no, Christ never repented of his engagement to the

Father, never was willing to let the burden lie on us, rather than on

himself; there was not such a thought in his holy and faithful heart;

but the resolution of this doubt depends upon another distinction,

which will clear his meaning in it.

1st, You must distinguish of prayers. Some are absolute and peremptory;

and so to have prayed that the cup might pass, would have been

chargeable with such absurdities, as were but now mentioned: others are

conditional and submissive prayers, "If it may be, if the Lord please."

And such was this, If you be willing; if not, I will drink it. But you

will say, Christ knew what was the mind of God in that case; he knew

what transactions had of old been betwixt his Father and him; and

therefore though he did not pray absolutely, yet it is strange he would

pray conditionally it might pass. Therefore in the

2d Place, you must distinguish of the natures according to which Christ

acted. He acted sometimes as God, and sometimes as man. Here he acted

according to his human nature; simply expressing and manifesting in

this request the reluctance it had at such sufferings, wherein he

shewed himself a true man, in shunning that which is destructive to his

nature.

As Christ had two distinct natures so two distinct wills. And (as one

well observes) in the life of Christ, there was an intermixture of

power and weakness, of the divine glory, and human frailty. At his

birth a star shone, but he was laid in a manger. The devil tempted him

in the wilderness, but there angels ministered to him. As man he was

deceived in the fig-tree, but as God he blasted it. He was caught by

the soldiers in the garden, but first made them fall back. So here, as

man he feared and shunned death; but as God-man he willingly submitted

to it.

"It was (as Deodatus well expresses it) a purely natural desire, mere

man, by which for a short moment he apprehended and shunned death and

torments; but quickly recalled himself to obedience, by a deliberate

will, to submit himself to God. And besides that, this desire was but

conditional, under the will of God, accepted by Christ; but from the

contemplation of which he was a while diverted by the extremity of

horrors; therefore there was no sin in it, but only a short conflict of

nature, presently overcome by reason, and a firm will: or a small

suspension, quickly overcome by a most strong resolution. Finally, this

sacred deliberation in Jesus was not made simply, or in an instant, but

with a short time, and with a counterpoise, which is the natural

property of the soul in its motions, and voluntary actions."

In a word, as there was nothing of sin in it, it being a pure and

sinless affection of nature; so there was much good in it, and that

both as it was a part of his satisfaction for our sin, to suffer

inwardly such fears, tremblings, and consternation: and as it was a

clear evidence, that he was in all things made like unto his brethren,

except sin. And lastly, as it serves notably to express the

grievousness and extremity of Christ's sufferings, whose very prospect

and appearance, at some distance, was so dreadful to him.

If the learned reader desire to see what is further said on this point,

let him read what the judicious and learned Parker, in his excellent

book "de descensu", has collected upon that case.

Fourthly, Let us consider the manner how he prayed, and that was,

1. Solitarily, He does not here pray in the audience of his disciples,

as he had done before, but went at a distance from them. He had now

private business to transact with God. He left some of them at the

entering into the garden; and for Peter, James, and John, that went

farther with him than the rest, he bids them remain there, while he

went and prayed. He did not desire them to pray with him, or for him;

no, he must tread the winepress alone. Nor will he have them with him,

possibly lest it should discourage them to see and hear how he groaned,

sweat, trembled, and cried, as one in an agony, to his Father.

Reader, there are times and cases, when a Christian would not be

willing, that the dearest and most intimate friend he has in the world,

should be privy to what passes betwixt him and his God.

2. It was an humble prayer; that is evident by the postures into which

he cast himself; sometimes kneeling, and sometimes prostrate upon his

face. He creeps in the very dust, lower he cannot fall; and his heart

was as low as his body. He is meek and lowly indeed.

3. It was a reiterated prayer; he prays, and then returns to the

disciples, as a man in extremity turns every way for comfort: so Christ

prays, "Father, let this cup pass," but in that the Father hears him

not; though as to support he was heard. Being denied deliverance by his

Father, he goes and bemoans himself to his pensive friends, and

complains bitterly to them, "my soul is exceeding sorrowful even unto

death." He would ease himself a little, by opening his condition to

them; but alas, they rather in crease than ease his burden. For he

finds them asleep, which occasioned that gentle reprehension from him,

Mat. 26: 40. "What, could you not watch with me one hour?" What, not

watch with me? Who may expect it from you more than I? Could you not

watch? I am going to die for you, and cannot you watch with me? What!

cannot you watch with me one hour? Alas! what if I had required great

matters from you? What: not an hour, and that the parting hour too!

Christ finds no ease from them, and back again he goes to that sad

place, which he had stained and purpled with a bloody sweat, and prays

to the same purpose again. O how he returns upon God over and over, as

if he resolved to take no denial! But, however, considering it must be

so, he sweetly falls in with his Father's will, Thy will be done.

4. And lastly, It was a prayer accompanied with a strange and wonderful

agony: so saith verse 44. "and being in an agony, he prayed more

earnestly; and his sweat was it were great drops of blood falling down

to the ground." Now he was red indeed in his apparel, as one that trod

the wine-press. "It was not a faint thin dew, but a clotted sweat,

"trumboi haimator", clodders of blood falling upon the ground. It is

disputed whether this sweat was natural or preternatural. That some in

extremity have sweat kind of bloody thin dew, is affirmed. I remember

Thuanus gives us two instances that come nearest to this, of any thing

I ever observed or heard of. "The one was a captain, who by a cowardly

and unworthy fear of death was so overwhelmed with anguish, that a kind

of bloody dew or sweat stood on all his body. The other is of a young

man condemned for a small matter to die by Sixtus 5 who poured out

tears of blood from his eyes, and sweat blood from his whole body."

These are rare and strange instances, and the truth of them depends

upon the credit of the relator; but certainly for Christ whose body had

the most excellent crests and temperament, to sweat clotted blood, or

globules of blood, as some render it; and that in a cold night, when

others needed a fire within doors to keep them warm, John 18: 18. I

say, for him to sweat such streams through his garments, falling to the

ground on which he lay, must be concluded a preternatural thing. And

indeed it was not wonderful that such a preternatural sweat should

stream from all parts of his body, if you do but consider what an

extraordinary load pressed his soul at that time, even such as no mere

man felt, or was able to stand under, even the wrath of a great and

terrible God, in the extremity of it. "Who (saith the prophet Nahum,

chap. 1: 6.) can stand before his indignation? And who can abide in the

fierceness of his anger? His fury is poured out like fire, and the

rocks are thrown down by him."

The effects of this wrath, as it fell at this time upon the soul of

Christ in the garden, are largely and very emphatically expressed by

the several Evangelists who wrote this tragedy. Matthew tells us, his

soul was "exceeding sorrowful, even unto death," Matth. 26: 38. "The

word signifies beset with grief round about." And it is well expressed

by that phrase of the psalmist, "The sorrows of death compassed me

about, the pains of hell got hold upon me." Mark varies the expression,

and gives it us in another word no less significant and full, Mark 14:

33. "He began to be sore amazed and very heavy," "Sore amazed, it

imports so high a degree of consternation and amazement, as when the

hair of the head stands up through fear." Luke has another expression,

for it in the text; he was "en agonia", in an agony. An agony is the

labouring and striving of nature in extremity. And John gives it us in

another expression, John 12: 27. "Now is my soul troubled." The

original word is a very full word. And it is conceived the Latins

derive that word which signifies hell, from this, by which Christ's

troubles are here expressed. This was the load which oppressed his

soul, and so straitened it with fear and grief, that his eyes could not

vent or ease sufficiently by tears; but the innumerable pores of his

body are set open, to give vent by letting out streams of blood. And

yet all this while, no hand of man was upon him. This was but a

prelude, as it were, to the conflict that was at hand. This bloody

sweat in which he prayed, was but as the giving or sweating of the

stones before a great rain. Now he stood as it were, arraigned at God's

bar, and had to do immediately with him. And you know "it is a fearful

thing to fall into the hands of the living God." The uses of this

follow in this order.

Inference 1. Did Christ pour out his soul to God so ardently in the

garden, when the hour of his trouble was at hand? Hence we infer, That

prayer is a singular preparative for, and relief under, the greatest

troubles.

It is sweet, when troubles find us in the way of our duty. The best

posture we can wrestle with afflictions in, is to engage them upon our

knees. The naturalist tells us, if a lion find a man prostrate, he will

do him no harm. Christ hastened to the garden to pray, when Judas and

the soldiers were hastening thither to apprehend him. O! when we are

nigh to danger it is good for us to draw nigh to our God. Then should

we be urging that seasonable request to God, Psal. 22: 11. "Be not far

from me, for trouble is near; for there is none to help." We be to him,

whom death or trouble finds afar off from God. And as prayer is the

best preparative for troubles, so the choicest relief under them.

Griefs are eased by groans. The heart is cooled and disburdened by

spiritual evaporations. You know it is some relief if a man can pour

out his complaint into the bosom of a faithful friend, though he can

but pity him; how much more to pour out our complaints into the bosom

of a faithful God, who can both pity and help us; Luther was wont to

call prayers the leeches of his cares and sorrows; they suck out the

bad blood. It is the title of Psal. 102, A prayer for the afflicted,

when he is overwhelmed, and poureth out his complaint before the Lord.

It is no small ease to open our hearts to God. When we are as full of

grief, as Elihu was of matter, let us say as he did, Job 32: 19.

"Behold, Lord, my heart is as wine which has no vent, it is ready to

burst as new bottles. I will speak that I may be refreshed."

To go to God when thou art full of sorrow, when thy heart is ready to

burst within thee, as it was with Christ in this day of his trouble;

and say, Father, thus and thus the case stands with thy poor child; and

so and so it is with me; I will not go up and down complaining from one

creature to another, it is to no purpose to do so; nor yet will I leave

my complaint upon myself: but I will tell thee, Father, how the case

stands with me; for to whom should children make their moan, but to

their Father? Lord, I am oppressed, undertake for me. What thinkest

thou, reader, of this? Is it relieving to a sad soul? Yes, yes; if thou

be a Christian that hast had any experience this way, thou wilt say

there is nothing like it; thou wilt bless God for appointing such an

ordinance as prayer, and say, Blessed be God for prayer: I know not

what I should have done, nor how in all the world I should have waded

through the troubles I have passed, if it had not been for the help of

prayer.

Inf. 2. Did Christ withdraw from the disciples to seek God by prayer?

Thence it follows, That the company of the best men is not always

seasonable. Peter, James, and John, were three excellent men, and yet

Christ saith to them, Tarry ye here, while I go and pray yonder. The

society of men is beautiful in its season, and no better than a burden

out of season. I have read of a good man, that when his stated time for

closet-prayer was come, he would say to the company that were with him,

whatever they were, Friends, I must beg your excuse for a while, there

is a friend waits to speak with me. The company of a good man is good,

but it ceases to be so, when it hinders the enjoyment of better

company. One hour with God is to be preferred to a thousand days

enjoyment of the best men on earth. If thy dearest friends in the world

intrude unseasonably betwixt thee and thy God, it is neither rude nor

unmannerly to bid them give place to better company; I mean, to

withdraw from them, as Christ did from the disciples, to enjoy an hour

with God alone. In public and private duties we may admit of the

company of others to join with us; and if they be such as fear God, the

more the better: but in secret duties, Christ and thou must whisper it

over betwixt yourselves; and then the company of the wife of thy bosom,

or thy friend, that is as thine own soul, would not be welcome. "When

thou prayest, enter into thy closet, and when thou hast shut thy door,

pray to thy Father which is in secret," Mat. 6: 6. It is as much as if

Christ had said, See all clear; be sure to retire in as great privacy

as may be; let no ear but God's hear what thou hast to say to him. This

is at once a good note of sincerity, and a great help to spiritual

liberty and freedom with God.

Inf. 3. Did Christ go to God thrice upon the same account? Thence

learn, that Christians should not be discouraged, though they have

sought God once and again, and no answer of peace comes. Christ was not

heard the first time, and he goes a second: he was not answered the

second, he goes the third and last time, yet was not answered in the

thing he desired, viz. that the cup might pass from him; and yet he has

no hard thoughts of God, but resolves his will into his Father's. If

God deny you in the things you ask, he deals no otherwise with you than

he did with Christ. "O my God (saith he) I cry in the day-time, but

thou hearest not; and in the night, and am not silent." Yet he

justifies God, "but thou art holy," Psal. 22: 2. Christ was not heard

in the thing he desired, and yet heard in that he feared, Heb. 5: 7.

The cup did not pass as he desired, but God upheld him, and enabled him

to drink it. He was heard as to support, he was not heard as to

exemption from suffering: his will was expressed conditionally; and

therefore though he had not the thing he so desired, yet his will was

not crossed by the denial. But now, when we have a suit depending

before the throne of grace, and cry to God once and again, and no

answer comes; how do your hands hang down, and your spirits wax feeble!

Then we complain with the church, Lam. 3: 8. "When I cry and shout, he

shutteth out my prayers; thou coverest thyself with a cloud, that our

prayers cannot pass through." Then, with Jonah we conclude "we are cast

out of his sight." Alas! we judge by sense according to what we see and

feel; and cannot live by faith on God, when he seems to hide himself,

put us off, and refuse our requests. It calls for an Abraham's faith,

to "believe against hope, giving glory to God." If we cry, and no

answer comes presently, our carnal reason draws a headlong hasty

conclusion. Sure I must expect no answer: God is angry with my prayers:

The seed of prayer has lain so long under the clods, and it appears

not; surely it is lost, I shall hear no more of it.

Our prayers may be heard, though their answer be for the present

suspended. As David acknowledged, when he coolly considered the matter,

Psal. 31: 22. "I said in my haste, I am cut off from before thine eyes;

nevertheless thou heardest the voice of my supplication, when I cried

unto thee." No, no, Christian; a prayer sent up in faith, according to

the will of God, cannot be lost, though it be delayed. We may say of it

as David said of Saul's sword, and Jonathan's bow, that they never

returned empty.

Inf. 4. Was Christ so earnest in prayer, that he prayed himself into

every agony? Let the people of God blush to think how unlike their

spirits are to Christ, as to their prayers-frames!

O what lively, sensible, quick, deep, and tender apprehensions and

sense of those things about which he prayed, had Christ? Though he saw

his very blood starting out from his hands, and his clothes died in it:

yet being in an agony, he prayed the more earnestly. I do not say

Christ is imitable in this; no, but his fervour in prayer is a pattern

for us, and serves severely to rebuke the laziness, dullness, torpor,

formality, and stupidity, that are in our prayers. How often do we

bring the sacrifice of the dead before the Lord! how often do our lips

move, and our hearts stand still! O how unlike Christ are we! his

prayers were pleading prayers! full of mighty arguments and fervent

affections. O that his people were in this more like him!

Inf. 5. Was Christ in such an agony before any hand of man was upon

him, merely from the apprehensions of the wrath of God, with which he

now contested? "Then surely it is a dreadful thing to fall into the

hands of the living God; for our God is a consuming fire."

Ah, what is divine wrath, that Christ staggered when the cup came to

him! Could not he bear, and dost thou think to bear it? Did Christ

sweat clots of blood at it, and dost thou make light of it? Poor

wretch, if it staggered him, it will confound thee. If it made him

groan, it will make thee howl, and that eternally. Come, sinner, come;

dost thou make light of the threatening of the wrath of God against

sin? Dost thou think there is no such matter in it, as these zealous

preachers make of it? Come look here upon my text, which shows thee the

face of the Son of God standing as full of purple drops under the sense

and apprehension of it, as the drops of dew that hang upon the grass.

Mark how he cries, "Father if it be possible, let this cup pass." O any

thing of punishment rather than this. Hear what he tells the disciples;

"My soul, (saith he,) is sorrowful even to death: amazed, and very

heavy." Fools make a mock at sin, and the threatening that lie against

it.

Inf. 6. Did Christ meet death with such a heavy heart? Let the hearts

of Christians be the lighter for this, when they come to die. The

bitterness of death was all squeezed into Christ's cup. He was made to

drink up the very dregs of it, that so our death might be the sweeter

to us. Alas! there is nothing now left in death that is frightful or

troublesome, beside the pain of dissolution, that natural evil of it. I

remember it is storied of one of the martyrs, that being observed to be

exceeding jocund and merry when he came to the stake, one asked him,

What was the reason his heart was so light, when death, (and that in

such a terrible form too) was before him? O said he, my heart is so

light at my death, because Christ's was so heavy at his death.

Inf. 7. To conclude, what cause have all the saints to love their dear

Lord Jesus with an abounding love? Christian, open the eyes of thy

faith, and fix them upon Christ, in the posture he lay in the garden,

drenched in his own blood; and see whether he be not lovely in these

his dyed garments. He that suffered for us more than any creature could

or did, may well challenge more love than all the creatures in the

world. O what has he suffered, and suffered upon thy account! it was

thy pride, earthliness, sensuality, unbelief; hardness of heart, that

laid on more weight in that day that he sweat blood.

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Sermon 23. The first Preparation for Christ's Death, on his Enemies Part, by the

treason at Judas.

Matth. 26:47,48,49.

And while he yet spake, lo, Judas, one of the twelve, came, and with

him a great multitude with swords and staves, from the chief priests

and elders of the people. Now he that betrayed him gave them a sign,

saying, Whomsoever I shall kiss, that same is he: hold him fast. And

forthwith he came to Jesus, and said, Hail, master; and kissed him.

The former sermons give you an account how Christ improved every moment

of his time, with busy diligence, to make himself ready for his death.

He has commended his charge to the Father, instituted the blessed

memorial of his death, poured out his soul to God in the garden, with

respect to the grievous sufferings he should undergo; and now he is

ready, and waits for the coming of the enemies, being first in the

field.

And think you that they were idle on their parts? No, no, their malice

made them restless. They had agreed with Judas to betray him. Under his

conduct, a band of soldiers was sent to apprehend him. The hour, so

long expected, is come. For "while he yet spake," saith the text, "lo,

Judas, one of the twelve, came, and with him a great multitude, with

swords and staves."

These words contain the first preparative act, on their part, for the

death of Christ, even to betray him, and that by one of his own

disciples. Now they execute what they had plotted, ver. 14, 15. And in

this paragraph you have an account, 1. Of the traitor, who he was. 2.

Of the treason, what he did. 3. Of the manner of its execution, how it

was contrived and effected. Lastly, Of the time, when they put this

hellish plot in execution.

1. We have here a description of the traitor: and it is remarkable how

carefully the several Evangelists have described him, both by his name,

surname, and office, "Judas, Judas Iscariot, Judas Iscariot, one of the

twelve;" that he might not be mistaken for Jude or Judas the apostle.

God is tender of the names and reputations of his upright-hearted

servants. His office, "one of the twelve," is added to aggravate the

fact, and to show how that prophecy was accomplished in him, Psal. 41:

9. "Yea, mine own familiar friend, in whom I trusted, which did eat of

my bread, has lift up his heel against me." Lo, this was the traitor,

and this was his name and office.

2. You have a description of the treason, or an account what this man

did. He led an armed multitude to the place where Christ was, gave them

a signal to discover him, and encouraged them to lay hands on him, and

hold him fast. This was that hellish design which the devil put into

his heart, working upon that principle, or lust of covetousness, which

was predominant there. What will not a carnal heart attempt, if the

devil suit a temptation to the predominant lust, and God withhold

restraining grace!

3. You have here the way and manner in which the hellish plot was

executed. It was managed both with force and with fraud. He comes with

a multitude, armed with swords and staves, in case they should meet

with any resistance. And he comes to him with a kiss, which was their

signal, lest they should mistake the man. For they aimed neither at

small nor great, save only at the King of Israel, the King of glory.

Here was much ado, you see, to take a harmless Lamb, that did not once

start from them, but freely offered himself to them.

4. And lastly, When this treasonable design was executed upon Christ.

And it was executed upon him while he stood among his disciples,

exhorting them to prayer and watchfulness, dropping heavenly and most

seasonable counsels upon them. "While he yet spake, lo, Judas, and with

him a multitude, came with swords and staves." Surely, it is no better

than a Judas's trick, to disturb and afflict the servants of God in the

discharge of their duties. This was the traitor and his treason; thus

it was executed and at this time. Hence we observe,

Doct. That is was the lot of our Lard Jesus Christ, to be

betrayed into the hands of his mortal enemies, by the

assistance of a false and dissembling friend.

Look, as Joseph was betrayed and sold by his brethren; David by

Achitophel, his old friend; Samson by Delilah, that lay in his bosom;

so Christ by Judas, one of the twelve; a man, his friend, his familiar,

that had been so long conversant with him: he that by profession had

lifted up his hand to Christ, now by treason lifts up his heel against

him; he bids the soldiers bind those blessed hands, that not long

before had washed the traitor's feet.

In the point before us, we will,

First, Consider Judas, according to that eminent station and place he

had under Christ.

Secondly, We will consider his treason, according to the several

aggravations of it.

Thirdly, We will enquire into the cause or motives that put him upon

such a dreadful, hellish design as this was.

Fourthly, and lastly, we will view the issue, and see the event of this

treason, both as to Christ and as to himself. And then apply it.

First, As for the person that did this, he was very eminent by reason

of that dignity Christ had raised him to. For,

1. He was one of the twelve; one retained not in a more general, and

common, but in the nearest, and most intimate and honourable relation

and service to Jesus Christ. There were in Christ's time several sorts

and ranks of persons that had relation to him. There were secret

disciples; men that believed, but kept their stations, and abode with

their relations in their callings. There were seventy also whom Christ

sent forth; but none of these were so much with Christ or so eminent in

respect of their place, as the twelve, they were Christ's family, day

and night conversant with him: it was the highest dignity that was

conferred upon any: and of this number was Judas. The ancients have

much extolled the apostolical dignity. Some stiled these twelve, pedes

Christi, the feet of Christ: because they, as it were, carried Christ

up and down the world. Others, oculi Dei, the very eyes of God; they

were his watchmen, that took care for the concernments of his name and

gospel in the world. Others, mammae ecclesiae, the breasts of the

church; they fed and nourished the children of God by their doctrine.

Now, to be one of this number, one of the twelve, what a dignity was

this.

2. Yea, he being one of the twelve, was daily conversant with Christ:

often joined with him in prayer, often sat at his feet, bearing the

gracious words that came out of his mouth. It was one of Austin's three

wishes, that he had seen Christ in the flesh: Judas not only saw him

but dwelt with him, travelled with him, and eat and drank with him. And

during the whole time of his abode with him, all Christ's carriage

towards him was very obliging and winning; yea, such was the

condescension of Christ to this wretched man, that he washed his feet,

and that but a little before betrayed him.

3. He was a man of unsuspected integrity among the apostles. When

Christ told them, One of you shall betray me; none thought on him, but

every one rather suspected himself; Lord, is it I? saith one, and so

said they all; but none pointed at Judas, saying, Thou art he.

4. To conclude, in some respect, he was preferred to the rest. For he

had not only a joint commission with them to preach the gospel to

others, (though, poor unhappy wretch, himself became a cast-away) but

he had a peculiar office, he bare the bag, i.e. he was Almoner, or the

steward of the family, to take care to provide for the necessary

accommodations of Christ and them. Now who could ever have suspected,

that such a man as this should have sold the blood of Christ for a

little money? that ever he should have proved a perfidious traitor to

his Lord, who had called him, honoured him, and carried himself so

tenderly towards him? And yet so it was; "Lo, Judas, one of the twelve,

came, and with him a multitude:" O whither will not a busy devil and a

bad heart carry a man!

Secondly, But what did this man do? and what are the just aggravations

of his fact? Why, he most basely and unworthily sold and delivered

Christ into his enemies hands, to be butchered and destroyed; and all

this for thirty pieces of silver.

Blush, O heavens, and be astonished, O earth, at this! In this fact,

most black and horrid aggravations appear.

1. Judas had seen the majesty of a God on him whom he betrayed. He had

seen the miracles that Christ wrought, which none but Christ could do.

He knew that by the finger of God he had raised the dead, cast out

devils, healed the sick. He could not choose but observe and see the

rays and awful beams of divine majesty shining in his very face, in his

doctrine, and in his life; to betray a man, to sell the blood of the

poorest innocent in the world, is horrid; but to sell the blood of God,

O what is this! Here is a wickedness that no epithet can match! Yea,

2. This wickedness he committed after personal warnings and

premonitions given him by Christ, he had often told them in general,

that one of them should betray him, Mark 14: 20. He also denounced a

dreadful woe upon him that should do it, ver. 21. "the Son of man goes

indeed, as it is written of him; but wo to that man by whom the Son of

man is betrayed; good had it been for that man if he had never been

born." This was spoken in Judas's presence. And one would have thought

so dreadful a doom as Christ passed upon the man! that should attempt

this, should have affrighted him far enough from the thoughts of such a

wickedness. Nay, Christ comes nearer to him than this, and told him he

was the man: for when Judas (who was the last that put the question to

Christ) asked him, "Master, is it I?" Christ's answer imports as much

as a plain affirmation, "Thou hast said," Matt. 26: 25. Moreover,

3. He does it not out of a blind zeal against Christ, as many of his

other enemies did; of whom it is said, 1 Cor. 2: 8. "That had they

known him, they would not have crucified the Lord of glory:" but he did

it for money to make his market of Christ. He sold Christ as a man

would sell an ox, or a sheep to the butcher for profit. He was fully of

the mind of the Pope, whose motto was "The smell or savour of gain is

sweet? let it arise out of what it will." If he can get any thing by

Christ's blood, it shall be a vendible commodity with him. "what will

ye give me, (saith he) and I will betray him?" Matth. 26: 15.

4. He sells him, and he sells him at a low rate too, which showed how

vile an esteem he had of Christ. He is content to part with him for

thirty pieces of silver. If these pieces, or shekels, were the shekels

of the sanctuary, they amounted but to three pounds fifteen shillings.

But it is supposed they were the common shekels, which were mostly used

in buying and selling; and then his price, that he put upon the Saviour

of the world, was but one pound seventeen shillings and six pence. A

goodly price (as the prophet calls it) that he was valued at! Zech. 11:

12,13. I confess, it is a wonder, he asked no more, knowing how much

they longed for his blood; and that they offered no more for him: how

then should the scriptures have been fulfilled? O what a sale was this!

to sell that blood, which all the gold and silver in the world is not

worth one drop of, for a trifle! still the wickedness of the fact rises

higher and higher.

5. He left Christ in a most heavenly and excellent employment, when he

went to make this soul-undoing bargain. For if he went away from the

table, as some think, then he left Christ instituting and administering

those heavenly signs of his body and blood: there he saw, or might have

seen, the bloody work he was going about, acted as in a figure before

him. If he sat out that ordinance, as others suppose he did, then he

left Christ singing an heavenly hymn, and preparing to go where Judas

was preparing to meet him. When the Lord Jesus was in the most serious

and heavenly exercise, the wretch slinked away from him into the city,

or else went under pretence to buy some necessaries. But his design was

not to buy, but to sell, whatever his pretences were. Nay,

What he did, was not done by the persuasions of any. The high- priest

sent not for him, and without doubt, was surprised when he came to him

on such on errand. For it could never enter into any of their hearts,

that any of his own disciples could ever be drawn into a confederacy

against Him. No, he went as a volunteer, offering himself to this work:

which still heightens the sin, and makes it out of measure sinful.

7. The manner in which he executes his treasonable design adds further

malignity to the fact, He comes to Christ with fawning words and

carriage, "Hail, Master, and kissed him." Here is honey in the tongue,

and poison in the heart. Here is hatred hid under lying lips. This was

the man; and this was his fact. Let us enquire,

Thirdly, The cause and motives of this wickedness, how he came to

attempt and perpetrate such a villany. Maldonate the Jesuit criminates

the Protestant divines, for affirming that God had a hand in ordering

and over-ruling this fact.

But we say, that Satan and his own lust was the impulsive cause of it:

that God, as it was a wicked treason, permitted it; and as it was a

delivering Christ to death, was not only the permitter, but the wise

and holy director and orderer of it, and in the wisdom of his

providence over-ruled it, to the great good and advantage of the

church; in respect of which happy issue, Judas's treason is called

foelix scelus, "a happy wickedness." Satan inspired the motion, Luke

23: 3, 4. "Then entered Satan into Judas, surnamed Iscariot, and he

went his way", &c. his own lusts, like dry tinder, kindled presently:

his heart was covetous; there was predisposed matter enough for the

devil to work on, so that it was but touch and take. Ver. 25. They

covenanted to give him money, and he promised, &c.

The holy God disposed and ordered all this to the singular benefit and

good of his people: Acts 4: 28. they did whatsoever "his hand and

counsel had before determined to be done." And by this determinate

counsel of God, he was taken and slain, Acts 2: 23. Yet this no ways

excuses the wickedness of the instruments: for what they did, was done

from the power of their own lusts, most wickedly; what he did was done

in the unsearchable depth of his own wisdom, most holy. God knows how

to serve his own ends by the very sins of men, and yet have no

communion at all in the sin he so over-rules. If a man let a dog out of

his hand in pursuit of a hare, the dog hunts merely for a prey; but he

that lets him go, uses the sagacity and nimbleness of the dog to serve

his own ends by it. Judas minded nothing but his own advantage to get

money: God permitted that lust to work, but over ruled the issue to his

own eternal glory, and the salvation of our souls.

Fourthly and lastly, But what was the end and issue of this fact? As to

Christ, it was his death; for the hour being come, he does not meditate

an escape, nor put forth the power of his Godhead to deliver himself

out of their hands. Indeed he shewed what he could do, when he made

them go back and stagger with a word. He could have obtained more than

twelve legions of angels to have been his life-guard; one of whom had

been sufficient to have coped with all the Roman legions: but how then

should the scriptures have been fulfilled, or our salvation

accomplished? No, he resists not, but Judas, delivering him into their

hands at that time, was his death.

And what got he as a reward of his wickedness? It ended in the ruin

both of his soul and body. For immediately a death-pang of despair

seized his conscience; which was so intolerable, that he ran to the

halter for a remedy; and so falling headlong, he burst asunder, and all

his bowels gushed out, Acts 1: 18. And now he that had no bowels for

Christ, has none for himself. As for his soul, it went to its own

place, ver. 25. even the place appointed for the son of perdition, as

Christ calls him, John 17: 12. His name retains an odious stench to

this day, and shall to all generations: it is a bye- word, a proverb of

reproach. This was his end; we will next improve it.

Corollary 1. Hence in the first place we learn, That the greatest

professors had need to be jealous of their own hearts, and look well to

the grounds and principles of their professions. One of the ancients

would have had this epitaph engraven upon Judas's tomb-stone, "eis eme

tis horaon eusebes ekso", "Let every one that beholds me, learn to be

godly indeed, to be sincere in his profession, and to love Christ more

unfeignedly than I did." O professors, look to your foundation, and

build not upon the sand, as this poor creature did. That is sound

advice, indeed, which the apostle gives, 1 Cor. 10: 12. "Let him that

thinks he standeth, take heed lest he fall." O beware of a loose

foundation. If you begin your profession as Judas did, no wonder if it

shall end as his did.

1. Beware therefore that you hold not the truth in unrighteousness:

Judas did so: he knew much, but lived not up to what he knew, for he

was still of a worldly spirit in the height of his profession. His

knowledge never had any saving influence upon his heart, he preached to

others, but he himself was a cast-away. He had much light, but still

walked in darkness. He had no knowledge to do himself good.

2. Beware you live not in a course of secret sin. Judas did so, and

that was his ruin. He made a profession indeed, and carried it smoothly

but he was a thief, John 12: 6. He made no conscience of committing the

sin, so he could but cover and hide it from men. This helped on his

ruin, and so it will thine, reader, if thou be guilty herein. A secret

way of sinning, under the covert of profession, will either break out

at last to the observation of men, or else slide thee down insensibly

to hell, and leave thee there only this comfort, that no body shall

know thou art there.

3. Beware of hypocritical pretences of religion to accommodate

self-ends. Judas was a man that had notable skill this way. He had a

mind to fill his own purse, by the sale of that costly ointment which

Mary bestowed upon our Saviour's feet. And what a neat cover had he

fitted for it, to do his business clearly; Why, saith he, "This might

have been sold for three hundred pence, and given to the poor." Here

was charity to the poor, or rather poor charity; for this was only a

blind to his base self ends. O Christian, be plain hearted, take heed

of craft and cunning in matters of religion: This spoiled Judas.

4. Beware of self-confidence. Judas was a very confident man of

himself. "Last of all, Judas said, Master, is it I?" Matth. 26: 25. But

he that was last in the suspicion was first in the transgression. "He

that trusteth in his own heart, is a fool," saith Solomon, Prov. 28:

26. Such a fool was this great professor. It will be your wisdom to

keep a jealous eye upon your own hearts; and still suspect their

fairest pretences.

5. If you will not do as Judas did, nor come to such an end as he did,

take heed you live not unprofitably under the means of grace. Judas had

the best means of grace that ever man enjoyed. He heard Christ himself

preach, he joined often with him in prayer, but he was never the better

for it all; it was but as the watering of a dead stick, which will

never make it grow, but rot it the sooner. Never was there a rotten

branch so richly watered as he was. O it is a sad sign and a sad sin

too, when men and women live under the gospel from year to year, and

are never the better. I warn you to beware of these evils, all ye that

profess religion. Let these footsteps by which Judas went down to his

own place, terrify you from following him in them.

Corollary 2. Learn hence also, That eminent knowledge and profession

put a special and eminent aggravation upon sin. Judas Iscariot, one of

the twelve. Poor wretch! better had it been for him, if he had never

been numbered with them, nor enlightened with so much knowledge as he

was endowed with: for this rent his conscience to pieces, when he

reflected on what he had done, and presently run into the gulph of

despair. To sin against clear light, is to sin with an high hand. It is

that which makes a sad waste of the conscience. That, without doubt,

which now torments this poor soul in hell, is that he should go against

his light, against his profession, to gratify a base lust to his

eternal ruin. Had he known no better, it had been more excusable. Those

that had a hand in the death of Christ, through mistake and ignorance,

were capable to receive the pardon of their sin by that blood they so

shed, Acts 3: 17,19 compared. Take heed therefore of abusing knowledge,

and putting a force upon conscience.

Corollary 3. Learn hence in the third place, That unprincipal

professors will sooner or later become shameful apostates. Judas was an

unprincipled professor, and see what he came to; ambition invited Simon

Magus to the profession of Christ, he would be "eis megas", "some great

one," and how quickly did the rottenness of his principles discover

itself in the ruin of his profession? That which wants a root, must

needs wither, as Christ speaks, Matth. 13: 20, 21. That which is the

predominant interest, will prevail, and sway with us in the day of our

trial. Hear me, all you that profess religion, and have given your

names to Christ; if that profession be not built upon a solid and real

work of grace upon your hearts, you shall never honour religion, nor

save your souls by it. O it is your union with Christ, that, like a

spring, maintains your profession. "So much as you are united to

Christ, so much constancy, steadiness, and evenness, you will manifest

in the duties of religion, and no more."

O brethren, when he that professes Christ for company, shall be left

alone as Paul was; when he that makes religion a stirrup to help

himself into the saddle of preferment and honour, shall see that he is

so advanced to be drawn forth into Christ's camp and endure the heat of

the day, and not to take his pleasure; in a word, when he shall see all

things about him discouraging and threatening, his dearest interest on

earth exposed for religion's sake, and he has no faith to balance his

present losses with his future hopes; I say, when it comes to this, you

shall then see the rottenness of many hearts discovered; and Judas may

have many fellows, who will part with Christ for the world, as he did.

O therefore look well to your foundation.

Corollary 4. Moreover, in this example of Judas you may read this

truth; That men and women are never in more imminent danger, than when

they meet with temptations exactly suited to their master- lusts, to

their own iniquity. O pray, pray, that ye may be kept from a violent

suitable temptation. Satan knows that when a man is tried here, he

falls by the root. The love of this world was all along Judas' master

sin, and some conjecture he was a married man, and had a great charge;

but that is conjectural: this was his predominant lust. The devil found

out this, and suited it with a temptation which fully hit his humour,

and it carries him immediately. This is the dangerous crisis of the

soul. Now you shall see what it is, and what it will do. Put money

before Judas, and presently you shall see what the man is.

Corollary 5. Hence, in like manner, we are instructed, That no man

knows where he shall stop, when he first engages himself in a way of

sin.

Wickedness, as well as holiness, is not born in its full strength, but

grows up to it by insensible degrees. So did the wickedness of Judas. I

believe, he himself never thought he should have done what he did; and

if any should have told him, in the first beginning of his profession,

Thou shalt sell the blood of Christ for money, thou shalt deliver him

most perfidiously into their hands that seek his life; he would have

answered as Hazael did to Elisha, "But what, is thy servant a dog, that

he should do this great thing?" 2 Kings 8: 13. His wickedness first

discovered itself in murmuring and discontent, taking a pique at some

small matters against Christ, as we may find, by comparing John 6 from

verse 60 to 70, with John 12 from verse 3 to 9. but see to what it

grows at last. That lust or temptation that at first is but a little

cloud as big as a man's hand, may quickly overspread the whole heaven.

It is our engaging in sin, as in the motion of a stone down the hill,

vires acquirit eundo, "it strengthens itself by going;" and the longer

it runs, the more violent. Beware of the smallest beginnings of

temptations. No wise man will neglect or slight the smallest spark of

fire, especially if he see it among many barrels of gun-powder. You

carry gun-powder about you, O take heed of sparks.

Corollary 6. Did Judas sell Christ for money? What a potent conqueror

is this love of this world! How many has it cast down wounded! What

great professors have been dragged at its chariot wheels as its

captives? Hymenaeus and Philetus, Ananias and Sapphire, Demas and

Judas, with thousands and ten thousands, since their days, led away in

triumph. It "drowns men in perdition," 1 Tim. 6: 9. In that pit of

perdition, this son of perdition fell, and never rose more. O you that

so court and prosecute it; that so love and admire it; make a stand

here; pause a little upon this example; consider to what it brought

this poor wretch, whom I have presented to you dead, eternally dead, by

the mortal wound that the love of this world gave him: it destroyed

both soul and body. Pliny tells us, that the Mermaids delight to be in

green meadows, into which they draw men by their enchanting voices;

but, saith he, there always lie heaps of dead men's bones by them. A

lively emblem of a bewitching world! Good had it been for many

professors of religion, if they had never known what the riches, and

honours, and pleasures of this world meant.

Corollary 7. Did Judas fancy so much happiness in a little money, that

he would sell Christ to get it? Learn then, That which men promise

themselves much pleasure and contentment in the day of sin, may prove

the greatest curse and misery to them that ever befell them in the

world. Judas thought it was a brave thing to get money! he fancied much

happiness in it: but how sick was his conscience as soon as he had

swallowed it! O take it again, saith he! It griped him to the heart. He

knows not what to do, to rid himself of that money. Give me children,

saith Rachel, or I die: she has children, and they prove her death. O

mortify your fancies to the world; put no necessity upon riches. "They

that will be rich, fall into temptations, and many hurtful lusts, which

drown men in perdition," 1 Tim. 6: 9. You may have your desires with a

curse. He that brings home a pack of fine clothes infected with the

plague, has no such great bargain of it, how cheap soever he bought

them.

Corollary 8. Was there one, and but one of the twelve, that proved a

Judas, a traitor to Christ? Learn thence, that it is a most

unreasonable thing to be prejudiced at religion, and the sincere

professors of it, because some that profess it prove naught and vile.

Should the eleven suffer for one Judas? Alas, they abhorred both the

traitor and his treason. As well might the High-priest and his servants

have condemned Peter, John, and all the rest, whose souls abhorred the

wickedness. If Judas proved a vile wretch, yet there were eleven to one

that remained upright: if Judas proved naught, it was not his

profession made him so, but his hypocrisy; he never learned it from

Christ. If religion must be charged with all the miscarriages of its

professors, then there is no pure religion in the world. Name that

religion among the professors whereof there is not one Judas. Take

heed, reader, of prejudices against godliness on this account. The

design of the devil, without doubt, is to undo thee eternally by them.

"Wo to the world because of offences," Matth. 18: 7. And what if God do

permit these things to fall out, that thou mayest be hardened in

iniquity, confirmed in sin by such occasions, and so the destruction

brought about this way: Blessed is he that is not offended at Christ.

Corollary 9. Did Judas, one of the twelve, do so? Learn thence, That a

drop of grace, is better than a sea of gifts. Gifts have some

excellency in them, but the way of grace is the more excellent way, 1

Cor. 12: 31. Gifts as one saith, are dead graces, but graces are living

gifts. There is many a learned head in hell. These are not the things

that accompany salvation. Gifts are the gold that beautifies the

temple; but grace is as the temple which sanctifies the gold. One tear,

one groan, one breathing at an upright heart, is more than the tongues

of angels.

Poor Christian, thou art troubled that thou canst not speak and pray so

neatly, so handsomely, as some others can? but canst thou go into a

corner, and there pour out thy soul affectionately, though not

rhetorically, to thy Father? trouble not thyself. It is better for thee

to feel one divine impression from God upon the heart, than to have ten

thousand fine notions floating in thy head; Judas was a man of parts;

but what good did they do him?

Corollary 10. Did the devil win the consent of Judas to such a design

as this? Could he get no other but the hand of an apostle to assist

him? Learn hence, That the policy of Satan lies much in the choice of

his instruments he works by. No bird, (saith one) like a living bird to

tempt others into the net. Pelagius Socinus, &c. were fit for that work

the devil put them upon. Austin told an ingenious young scholar, "The

devil coveted him for an ornament." He knows he has a foul cause to

manage, and therefore will get the fairest hand he can to manage it

with the less suspicion.

Corollary 11. Did Judas one of the twelve, do this? Then certainly,

Christians may approve and join with such men on earth, whose faces

they shall never see in heaven. The apostles held communion a long time

with this man, and did not suspect him. O please not yourselves

therefore, that you have communion with the saints here, and that they

think and speak charitably of you. "All the churches shall know, (saith

the Lord) that I am he that searcheth the heart and reins, and will

give to every man as his work shall be," Rev. 2: 23. In heaven we shall

meet many that we never thought to meet there, and miss many we were

confident we should see there.

Corollary 12. Lastly, Did Judas, one of the twelve, a man so obliged,

raised and honoured by Christ, do this? Cease then from man, be not too

confident, but beware of men. "Trust ye not in a friend, put no

confidence in a guide, keep the door of thy lips from her that lieth in

thy bosom," Micah 7: 5. Not that there is no sincerity in any man, but

because there is so much hypocrisy in many men, and so much corruption

in the best of men, that we may not be too confident, nor lay too great

a stress upon any man. Peter's modest expression of Sylvanus is a

pattern for us; "Sylvanus, a faithful brother unto you (as I suppose")

1 Pet. 5: 12. The time shall come, saith Christ, that "brother shall

betray brother to death," Mat. 10: 11. Your charity for others may be

your duty, but your too great confidence may be your snare. Fear what

others may do, but fear thyself more.

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Sermon 24. The second and third Preparatives for the Death of Christ, by his

illegal Trial and Condemnation.

Luke 23:23,24

And they were instant with loud voices, requiring that he might be

crucified. And the voices of them and of the chief priests prevailed.

And Pilate gave sentence that it should be as they required.

Judas has made good his promise to the high-priest, and delivered Jesus

a prisoner into their hands. These wolves of the evening, no sooner

seize the Lamb of God, but they thirst and long to be sucking his

precious innocent blood; their revenge and malice admit no delay, as

fearing a rescue by the people.

When Herod had taken Peter, he committed him to prison, "intending

after Easter to bring him forth to the people," Acts 12:4. But these

men cannot sleep till they have his blood, and therefore the

preparation of the passover being come, they resolve in all haste to

destroy him; yet lest it should look like a downright murder, it shall

be formalised with a trial. This his trial and condemnation are the two

last acts by which they prepared for his death, and are both contained

in this context; in which we may observe, 1. The indictment. 2. The

sentence to which the judge proceeded.

1. The indictment drawn up against Christ, wherein they accuse him of

many things, but can prove nothing. They charge him with sedition and

blasphemy, but falter shamefully in the proof. However, what is wanting

in evidence, shall be supplied with glamour and importunity. For saith

the text, "They were instant with loud voices, requiring that he might

be crucified; and their voices prevailed". When they can neither prove

the sedition and blasphemy they charged him with, then, Crucify him,

Crucify him, must serve the turn, instead of all witnesses and proofs.

The sentence pronounced upon him; Pilate gave sentence, that it should

be as they required: i. e. he sentenced Christ to be nailed to the

cross, and there to hang till he was dead. From both these we may

observe these two doctrinal conclusions.

Doct. 1. That the trial of Christ for his life, was managed

most maliciously, and illegally against him, by his unrighteous

judges.

Doct. 2. Though nothing could be proved against our Lord Jesus

Christ worthy of death, or of bonds; yet he was condemned to be

nailed to the cross, and there to hang till he died.

I shall handle these two points distinctly in their order, beginning

with the first, namely,

Doct. 1. That the trial of Christ for his life, was managed

most maliciously and illegally against him, by his unrighteous

judges.

Reader, here thou mayest see the Judge of all the world standing

himself to be judged; he that shall judge the world in righteousness,

judged most unrighteously; he that shall one day come to the throne of

judgement, attended with thousands, and ten thousands of angels and

saints, standing as a prisoner at man's bar, and there denied the

common right which a thief or murderer might claim, and is commonly

given them.

To manifest the illegality of Christ's trial, let the following

particulars be heedfully weighed.

1. That he was inhumanely abused, both in words and actions, before the

court met, or any examination was taken of the fact: for as soon as

they had taken him, they forthwith bound him, and led him away to the

High-priest's house, Luke 22: 54. And there they that held him, mocked

him, smote him, blind-folded him, struck him on the face, and bid him

prophesy who smote him; and many other things blasphemously spake they

against him, ver. 63, 64, 65. How illegal and barbarous a thing was

this? When they were but binding Paul with thongs, he thought himself

abused contrary to law, and asked the centurion that stood by, "Is it

lawful fat for you to scourge a man that is a Roman, and uncondemned?"

q. d. Is this legal! What, punish a man first, and judge him

afterwards! But Christ was not only bound, but horribly abused by them

all that night, dealing with him as the lords of the Philistine did

with Samson, to whom it was sport to abuse him. No rest had Jesus that

night; no more sleep for him now in this world: O it was a sad night to

him: and this under Caiaphas's own roof.

2. As he was inhumanely abused before he was tried, so he was examined

and judged by a court that had no authority to try him. Luke 22: 66.

"As soon as it was day, the elders of the people, and the chief

priests, and the scribes came together and led him into their council."

This was the ecclesiastical court, the great Sanhedrin, which,

according to its first constitution, should consist of seventy grave,

honourable, and learned men; to whom were to be referred all doubtful

matters, too hard for inferior courts to decide. And these were to

judge impartially and uprightly for God, as men in whom was the Spirit

of God, according to God's counsel to Moses, Numbers 11: 16, &c. In

this court the righteous and innocent might expect relief and

protection. And that is conceived to be the meaning of Christ's words,

Luke 13: 33 "It cannot be that a prophet perish out of Jerusalem;" that

is, there righteousness and innocence may expect protection. But now,

contrary to the first constitution, it consisted at a pack of malicious

Scribes and Pharisees, men full of revenge, malice, and all

unrighteousness: and over these Caiaphas (a head fit for such a body)

at this time presided. And though there was still some face of a court

among them, yet their power was so abridged by the Romans, that they

could not hear and determine, judge and condemn in capital matters, as

formerly. For as Josephus their own historian informs us, Herod in the

beginning of his reign took away this power from them; and that

scripture seems to confirm it, John 18: 31. "It is not lawful for us to

put any man to death;" and therefore they bring him to Pilate's bar. He

also understood him to be a Galilean, and Herod being Tetrarch of

Galilee, and at that time in Jerusalem, he is sent to him, and by him

remitted to Pilate.

3. As he was at first heard and judged by a court that had no authority

to judge him; so when he stood at Pilate's bar, he was accused of

perverting the nation, and denying tribute to Caesar, than which

nothing was more notoriously false. For as all his doctrine was pure

and heavenly, and malice itself could not find a flaw is it; so he was

always observant of the laws under which he lived, and scrupulous of

giving the least just offence to the civil powers. Yea, he not only

paid the tribute himself though he might have pleaded exemption, but

charged it upon others as their duty so to do, Mat. 22: 24. "Give unto

Caesar the things that are Caesar's." And yet with such palpable

untruths is Christ charged.

4. Yea, and what is more abominable and unparalleled; to compass their

malicious designs, they industriously labour to suborn else witnesses

to take away his life, not sticking at the grossest perjury, and

manifest injustice, so they might destroy him. So you read, Mat. 26:

59. "Now the chief priests and elders, and all the council, sought

false witnesses against Jesus to put him to death." Abominable

wickedness! for such men, and so many, to complot to shed the blood of

the innocent, by known and studied perjury! What will not malice

against Christ transport men to?

5. Moreover, the carriage of the court was most insolent and base

towards him during the trial: for whilst he stood before them as a

prisoner, yet uncondemned, sometimes they are angry at him for his

silence! and when he speaks, and that pertinently to the point, they

smite him on the mouth for speaking, and scoff at what he speaks. "To

some of their light, frivolous and ensnaring questions, he is silent,

not for want of an answer, but because he heard nothing worthy of one."

And to fulfil what the prophet Isaiah had long before predicted of him;

"He was oppressed, and he was afflicted, yet he opened not his mouth:

he is brought as a lamb to the slaughter, and as a sheep before her

shearers is dumb, so he opened not his mouth," Isa. 53: 7. As also to

leave us a precedent when to speak, and when to be silent, when we for

his name sake shall be brought before governors: for such reasons as

these he sometimes answers not a word, and then they are ready to

condemn him for a mute. "Answerest thou nothing? (saith the

high-priest) what is it that these witness against thee?" Mat. 26: 62.

"Hearest thou not how many things they witness against thee?" saith

Pilate, Mat. 27: 13.

And when he makes his defence in words of truth and soberness, they

smite him for speaking, John 18: 22. "And when he had thus spoken, one

of the officers which stood by, struck Jesus with the palm of his hand,

saying, answerest thou the high priest so?" And what had he spoken to

exasperate them? Had he spoken impertinently? Not at all; what he said

was but this, when they would have had him ensnare himself with his own

lips: "Jesus answered, I spake openly in the world, I ever taught in

the synagogue, and in the temple, whither the Jews always resort, and

in secret have I said nothing. Why askest thou me? Ask them that heard

me, behold they know what I said;" q. d. I am not obliged to accuse and

ensnare myself, but you ought to proceed secundum allegata et probata,

according to what is alleged and proved. Did he deserve a blow on his

mouth for this? O who but himself could have so patiently digested such

abuses! Under all this he stands in perfect innocence and patience,

making no other return to that wretch that smote him, but this, "If I

have spoken evil, bear witness of the evil but if well, why smites thou

me?"

6. Lastly, To instance in no more: he is condemned to die by that very

mouth which had once and again professed he found no fault in him. He

had heard all that could be alleged against him, and saw it was a

perfect piece of malice and envy. When they urge Pilate to proceed to

sentence him; "Why, saith he, what evil has he done?" Mat. 27: 23. Nay,

in the preface to the very sentence itself, he acknowledges him to be a

just person, Mat. 27: 24. "When Pilate saw he could prevail nothing,

but that rather a tumult was made, he took water, and washed his hands

before the multitude, and said, I am innocent of the blood of this just

person, see ye to it." Here the innocence of Christ brake out like the

sun wading out of a cloud; convincing the conscience of his judge that

he was just; and yet he must give sentence on him, for all that, to

please the people.

Inference 1. Was Christ thus used when he stood before the great

council, the scribes and elders of Israel? Then surely "great men are

not always wise, neither do the aged understand judgement," Job 32: 9.

Here were many great men, many aged men, many politic men in council;

but not one wise or good man among them. In this council were men of

parts and learning, men of great abilities, and by so much the more

pernicious, and able to do mischief. Wickedness in a great or learned

man, is like poison given in wine, the more operative and deadly.

Christ's greatest enemies were such as these. Heathen Pilate had more

pity for him than superstitious Caiaphas. Luther tells us, that his

greatest adversaries did not rise out of the ale-houses or

brothel-houses, but out of monasteries, convents, and religious houses.

Inf. 2. Hence also we learn, That though we are not obliged to answer

every captious, idle, or ensnaring question, yet we are bound

faithfully to own and confess the truth, when we are solemnly called

thereto.

It is true, Christ was sometimes silent, and as a deaf man that heard

not; but when the question was solemnly put, "Art thou the Christ, the

Son of the blessed? Jesus said, I am," Mat. 14: 61, 62. He knew that

answer would cost his life, and yet he durst not deny it. On this

account the apostle saith, "he witnessed a good confession before

Pontius Pilate," 1 Tim. 6: 13. Herein Christ has ruled out the way of

our duty, and by his own example, as well as precept, obliged us to a

sincere confession of him, and his truth, when we are required lawfully

so to do, i.e. when we are before a lawful magistrate, and the

questions are not curious or captious; when we cannot hold our peace,

but our silence will be interpretatively a denying of the truth;

finally, when the glory of God, honour of his truth, and edification of

others, are more attainable by our open confession, than they can be by

our silence; then must we with Christ, give direct, plain, sincere

answers.

It was the old Priscillian error, to allow men to deny or dissemble

their profession, when an open confession would infer danger. But you

know what Christ has said, Mat. 10: 33. "Whosoever shall deny me before

men, him will I deny before my Father which is in heaven." Christ will

repay him in his own coin. It was a noble saying of courageous

Zwinglius, "What deaths would I not choose? What punishment would I not

undergo? Yea, into what vault of hell would I not rather choose to be

thrown, than to witness against my conscience? Truth can never be

bought too dear, nor sold cheap. The Lord Jesus, you see, owns truth

with the imminent and instant hazard of his life. The whole Cloud of

witnesses have followed him therein, Rev. 14: 1. We ourselves once

openly owned the ways of sin; and shall we not do as much for Christ,

as we then did for the devil? Did we then glory in our shame, and shall

we now be ashamed of our glory? Do not we hope Christ will own us at

the great day? Why, if we confess him, he also will confess us. O think

on the reasonableness of this duty.

Inf. 3. Once more, hence it follows, That to bear the reviling

contradictions, and abuses of men, with a meek, composed, and even

spirit, is excellent and Christ-like. He stood before them as a lamb;

he rendered not railing for railing? he endured the contradictions of

sinners against himself. Imitate Christ in his meekness. He calls you

so to do, Mat. 11: 28. This will be convincing to your enemies,

comfortable to yourselves, and honourable to religion: and as for your

innocence, God will clear it up as Christ's was.

You have heard the illegal trial of Christ, how insolently it was

managed against him; well, right or wrong, innocent or guilty, his

blood is resolved upon; it is bought and sold before-hand; and if

nothing else will do it, menaces and clamours shall constrain Pilate to

condemn him. Whence our second note was,

Doct. 2. That though nothing could be proved against our Lord

Jesus Christ worthy of death or of bonds, yet was he condemned

to be nailed to the cross, and there to hang till he died.

For the explication of this, I shall open the following particulars.

First, Who gave the sentence. Secondly, Upon whom it was given.

Thirdly, What sentence it was that was given. Fourthly, In what manner

Christ received it.

First, Who, and what was he, that durst attempt such a thing as this?

Why, this was Pilate, who succeeded Valerius Gratus in the

presidentship of Judea, (as Josephus tells us) in which trust he

continued about ten years. This cruel, cursed act of his against Christ

was in the eighth year of his government. Two years after, he was

removed from his place and office by Vitellius, president of Syria, for

his inhuman murdering of the innocent Samaritans. This necessitated him

to go to Rome to clear himself before Caesar; but before he came to

Rome, Tiberius was dead, and Caius in his room. Under him, saith

Eusebius, Pilate killed himself. "He was a man not very friendly or

benevolent to the Jewish nation, but still suspicious of their

rebellions and insurrections; this jealous humour the priests and

scribes observed, and wrought upon it to compass their design against

Christ." Wherefore they tell him so often of Christ's sedition, and

stirring up the people; and that if he let him go, he is none of

Caesar's friends, which very consideration prevailed with him to do

what he did. But how durst he attempt such a wickedness as this, though

he had stood ill in the opinion of Caesar? What! give judgement against

the Son of God? for it is evident, by many circumstances in this trial,

that he had many inward fears and convictions upon him, that he was the

Son of God: By these he was scared, and sought to release him, John 19:

8, 12. the fear of a Deity fell upon him; his mind was greatly

perplexed, and dubious about this prisoner whether he was a God or a

man. And yet the fear of Caesar prevailed more than the fear of a

Deity; he proceeds to give sentence.

O Pilate! thou was not afraid to judge and sentence an innocent, a

known innocent, and one whom thou thyself suspectest at least to be

more than man! But see in this predominance of self-interest, what man

will attempt, and perpetrate, to secure and accommodate self.

Secondly, Against whom does Pilate give sentence? Against a malefactor?

No, his own mouth once and again acknowledged him innocent. Against a

common prisoner? No, but one whose fame no doubt had often reached

Pilate's ears, even the wonderful things wrought by him, which none but

God could do: one that stood before him as the picture, or rather as

the body, of innocency and meekness. Ye have condemned and killed the

just, and he resisteth you not, Jam. 5: 6. Now was that word made good,

Psal. 94: 21. "They gather themselves together against the soul of the

righteous, and condemn the innocent blood."

Thirdly, But what was the sentence that Pilate gave? We have it not in

the form in which it was delivered: but the sum of it was, that it

should be as they required. Now what did they require? why, crucify

him, crucify him. So that in what formalities soever it was delivered,

this was the substance and effect of it, I adjudge Jesus of Nazareth to

be nailed to the cross, and there to hang till he be dead. Which

sentence against Christ was,

1. A most unjust and unrighteous sentence: the greatest perversion of

judgement and equity that was ever known to the civilised world, since

seats of judicature were first set up. What! to condemn him before one

accusation was proved against him. And if what they accused him of

(that he said he was the Son of God) had been proved, it had been no

crime, for he really was so; and therefore no blasphemy in him to say

he was. Pilate should rather have come down from his seat of judgement,

and adored him, than sat there to judge him. O it was the highest piece

of injustice that ever our ears heard of!

As it was an unrighteous, so it was a cruel sentence, delivering up

Christ to their wills. This was that misery which David so earnestly

deprecated, Psal. 27: 12. "O deliver me not over to the will of mine

enemies." But Pilate delivers Christ over to the will of his enemies,

men full of enmity, rage, and malice, whose greatest pleasure it was to

glut themselves with his blood, and to satiate their revengeful hearts

with such a spectacle of misery. For lo, as soon as these wolves had

gripped their prey, they were not satisfied with that cursed, cruel,

and ignominious death of the cross, to which Pilate had adjudged him,

but they are resolved he shall die over and over; they will contrive

many deaths in one; now they saw as a tyrant did once, moriatur, at

sentiat se mori; "let him die, so as he may feel himself to die." To

this end they presently strip him naked; scourge him cruelly; array him

in scarlet, and mock him; crown him with a bush of plaited thorns;

fasten that crown upon his head by a blow with a cane, which set them

deep into his sacred temples; sceptered him with a reed, spat in his

face, stript off his mock-robes again; put the cross upon his back, and

compelled him to bear it. All this, and much more, they express their

cruelty by, as soon as they had him delivered over to their will. So

that this was a cruel sentence.

3. As it was a cruel, so it was a rash and hasty sentence. The Jews are

all in haste; consulting all night, and early up by the break of day in

the morning, to get him to his trial. They spur on Pilate, with all

arguments they can to give sentence. His trial took up but one morning,

and a great part of that was spent in sending him from Caiaphas to

Pilate, and from Pilate to Herod, and then back; again to Pilate; so

that it was a hasty and headlong sentence that Pilate gave. He did not

sift and examine the matter, but handles it very slightly. The trial of

many a mean man has taken up ten times more debates and time than was

spent about Christ. "They that look but slightly into the cause, easily

pronounce and give sentence." But that which was then done in haste,

they have had time enough to repent for since.

4. As it was a rash and hasty, so it was an extorted, forced sentence.

They squeeze it out of Pilate by mere glamour, importunity, and

suggestions of danger. In courts of judicature, such arguments should

signify but little; not importunity, but proof, should carry it: but

timorous Pilate bends like a willow at this breath of the people: he

had neither such a sense of justice, nor spirit of courage, as to

withstand it.

5. As it was an extorted, so it was a hypocritical sentence, masking

horrid murder under the pretence and formality of law. It must look

like a legal procedure to palliate the business. Loth he was to condemn

him lest innocent blood should glamour in his conscience; but since he

must do it, he will transfer the guilt upon them, and they take it;

"his blood be on us, and on our children for ever," say they. Pilate

calls for water, washes his hands before them, and tells them, "I am

free from the blood of this just person." But stay; free from his

blood, and yet condemn a known innocent person? Free from his blood,

because he washed his hands in water? No, no, he could never be free,

except his soul had been washed in that blood he shed. O the hypocrisy

of Pilate! Such juggling as this will not serve his turn, when he shall

stand as a prisoner before him who now stood arraigned at his bar.

6. And lastly, As it was hypocritical, so it was an unrevoked sentence:

it admitted not of a reprieve, no, not for a day; nor does Christ

appeal to any other judicature, or once desire the least delay; but

away he is hurried in haste to the execution. Blush, O ye heavens! and

tremble, O earth! at such a sentence as this! Now is Christ dead in

law, now he knows whether he must he carried, and that presently. His

soul and body must feel that, the very sight of which put him into an

agony but the night before.

Fourthly, and lastly, In what manner did Christ receive this cruel and

unrighteous sentence? He received it like himself, with admirable

meekness and patience. He does as it were wrap himself up in his own

innocence, and obedience to his Father's will, and stands at the bar

with invincible patience, and meek submission. He does not at once

desire the judge to defer the sentence, much less fall down and beg for

his life, as other prisoners use to do at such times. No, but as a

sheep he goes to the slaughter, not opening his mouth. Some apply that

expression to Christ, Jam. vs. 6. "Ye have condemned and killed the

Just, and he resisteth you not." From the time that Pilate gave

sentence, till he was nailed to the cross, we do not read that ever he

said any thing, save only to the women that followed him out of the

city to Golgotha: and what he said there, rather manifesting his pity

to them, than any discontent at what was now come upon him; "Daughters

of Jerusalem, (saith he) weep not for me, but weep for yourselves and

for your children," Luke 23: 28, &c. O the perfect patience and

meekness of Christ. The inferences from hence are.

Inference 1. Do you see what was here done against Christ, under

pretence of law? What cause have we to pray for good laws, and

righteous executioners of them?

O! It is a singular mercy to live under good laws, which protect the

innocent from injury. Laws are hedges about our lives, liberties,

estates, and all the comforts we enjoy in this world. Times will be

evil enough, when iniquity is not discountenanced and punished by law;

but how evil are those times like to prove when iniquity is established

by law! As the Psalmist complains, Psal. 94: 20. "It was the complaint

of Pliny to Trojan, that whereas crimes were wont to be the burden of

the age, now laws were so; and that he feared the commonwealth which

was established would be subverted by laws." It is not likely that

virtue will much flourish, when "judgement springs up as hemlock in the

furrows of the field," Hos. 10: 4. How much therefore is it our

concernment to pray, that "judgement may run down as a mighty stream?"

Amos 5: 24. "That our officers may be peace, and our exactors

righteousness?" Isa. 60: 17. It was not therefore without great reason,

that the apostle exhorted, that "supplications, prayers, intercessions,

and giving of thanks be made for all men; for kings, and all that are

in authority, that we may lead a quiet and peaceful life in all

godliness and honesty;" 1 Tim. 2: 1, 2. Great is the interest of the

church of God in them; they are instruments of much good or much evil.

Inf. 2. Was Christ condemned in a court of judicature? How evident then

is it, that there is a judgement to come after this life? Surely things

will not be always carried as they are in this world. When you see

Jesus condemned, and Barabbas released, conclude, that a time will come

when innocence shall be vindicated, and wickedness shamed. On this very

ground, Solomon concludes, and very rationally, that God will call over

things hereafter at a more righteous tribunal: "And moreover, I saw

under the sun the place of judgement, that wickedness was there; and

the place of righteousness, that iniquity was there. I said in my

heart, God shall judge the righteous, and the wicked: for there is a

time there for every purpose and for every work," Eccles. 3: 16, 17.

Some indeed, on this ground, have denied the divine providence; but

Solomon draws a quite contrary conclusion, God shall judge: Surely, he

will take the matter into his own hand, he will bring forth the

righteousness of his people as the light, and their just dealing as the

noon-day. It is a mercy, if we be wronged in one court, that we can

appeal to another where we shall be sure to be relieved by a just

impartial Judge. "Be patient therefore, my brethren (saith the apostle)

until the coming of the Lord," James 5: 6, 7, 8.

Inf. 3. Again here you see how conscience may be over-borne and run

down by a fleshly interest. Pilate's conscience bid him beware, and

forbear: His interest bid him act; his fear of Caesar was more than the

fear of God. But O! what a dreadful thing is it for conscience to be

ensnared by the fear of man? Prov. 29: 25. To guard thy soul, reader,

against this mischief, let such considerations as those be ever with

thee.

1. Consider how dear those profits, or pleasures cost, which are

purchased with the loss of inward peace! There is nothing in this world

good enough to recompense such a loss, or balance the misery of a

tormenting conscience. If you violate it, and prostitute it for a

fleshly lust, it will remember the injury you did it many years after;

Gen. 42: 21. Job 13: 26. It will not only retain the memory of what you

did, but it will accuse you for it: Mat. 27: 4. It will not fear to

tell you that plainly, which others dare not whisper. It will not only

accuse, but it will also condemn you for what you have done. This

condemning voice of conscience is a very terrible voice.

You may see the horror of it in Cain, the vigour of it in Judas, the

doleful effects of it in Spira. It will, from all these its offices,

produce shame, fear, and despair, if God give not repentance to life.

The shame it works will so confound you, that you will not be able to

look up; Job 31: 14. Psal. 1: 5. The fear it works will make you wish

for a hole in the rock to hide you; Isa. 2: 9, 10, 15, 19. And its

despair is a death pang. The cutting off of hope, is the greatest cut

in the world. O! who can stand under such a load as this? Prov. 17: 14.

2. Consider the nature of your present actions; they are seed sown for

eternity, and will spring up again in suitable effects, rewards, and

punishments, when you that did them are turned to dust. Gal. 6: 7.

"What a man sows, that shall he reap:" And as sure as the harvest

follows the seed time, so sure shall shame, fear, and horror, follow

sin, Dan. 12: 2. What Zeuxis, the famous limner, said of his work, may

much more truly be said of ours, aeternitati pingo, I paint for

eternity, said he, when one asked him why he was so curious in his

work. Ah! how bitter will those things be in the account and reckoning,

which were pleasant in the acting, and committing? It is true, our

actions, physically considered, are transient; how soon is a word or

action spoken or done, and there is an end of it? But morally

considered, they are permanent, being put upon God's book of account.

O! therefore take heed what you do; so speaks speak, so act, as they

that must give an account.

3. Consider, how by these things men do but prepare for their own

torment in a dying hour. There is bitterness enough in death, you need

not add more gall and wormwood to increase the bitterness of it. What

is the violencing and wounding of conscience now, but the sticking so

many pins or needles in your death bed, against you come to lie down on

it? This makes death bitter indeed. How many have wished in a dying

hour, they had rather lived poor and low all their days, than to have

strained their consciences for the world? Ah! how is the face and

aspect of things altered in such an hour.

No such considerations as these had any place in Pilate's heart; for if

so, he would never have been courted, or scared in such an act as this.

Inf. 4. Did Christ stand arraigned and condemned at Pilate's bar? Then

the believer shall never be arraigned and condemned at God's bar. This

sentence that Pilate pronounced on Christ gives evidence that God will

never pronounce sentence against such: for had he intended to have

arraigned them, he would never have suffered Christ, their surety, to

be arraigned and condemned for them. Christ stood at this time before a

higher judge than Pilate; he stood at God's bar as well as his. Pilate

did but that which God's own hand and counsel had before determined to

be done, and what God himself, at the same time, did; though God did it

justly and holier, dealing with Christ as a creditor with a surety;

Pilate most wickedly and basely, dealing with Christ as a corrupt

judge, that shed the blood of a known innocent to pacify the people.

But certain it is, that out of his condemnation flows our

justification: and had not sentence been given against him, it must

have been given against us.

O what a melting consideration is this! that out of his agony comes our

victory; out of his condemnation, our justification; out of his pain,

our ease; out of his stripes, our healing: out of his gall and vinegar,

our honey; out of his curse, our blessing; out of his crown of thorns,

our crown of glory; out of his death, our life: if he could not be

released, it was that you might. If Pilate gave sentence against him,

it was that the great God might never give sentence against you. If he

yielded that it should be with Christ as they required, it was that it

might be with our souls as well as we can desire. And therefore,

Thanks be to God for his unspeakable gift

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Sermon 25. Christ's memorable Address to the Daughters of Jerusalem, in his Way

to the Place of his Execution.

Luke 23:27,28,&c.

And there followed him a great company of people, and of women, which

also bewailed and lamented him. But Jesus turning unto them said,

Daughters of Jerusalem, weep not for me, but weep for yourselves, and

for your children.

The sentence of death once given against Christ, the execution quickly

follows. Away they lead him from Gabbatha to Golgotha, longing as much

to be nailing him to the cross, and feeding their eyes with his

torments, as the eagle does to be tearing the flesh, and drinking the

blood of that lamb she has seized in her talons, and is carrying away

to the top of some rock to devour.

The Evangelist here observes a memorable passage that fell out in their

way to the place of execution; and that is, the laments lions and

wailing of some that followed him out of the city, who expressed their

pity and sorrow for him most tenderly and compassionately: all hearts

were not hard, all eyes were not dry. "There followed him a great

company of people, and of women, which also bewailed and lamented him,"

&c.

In this paragraph we have two parts, viz. the lamentation of the

daughters of Jerusalem for Christ, and Christ's reply to them.

1. The lamentation of the daughters of Jerusalem for Christ. Concerning

them, we briefly enquire who they were, and why they mourned.

(1.) Who they were? The text calls them "daughters", i.e. inhabitants

of Jerusalem"; for it is a Hebraism; as "daughters of Zion, daughters

of Israel". And it is like the greatest part of them were women; and

there were many of them, a troop of mourners, that followed Christ out

of the city towards the place of his execution, with lamentations and

wailings.

(2.) What the principle, or ground of these their lamentations was, is

not agreed by those that have pondered the story. Some are of opinion

their tears and lamentations were but the effects and fruits of their

more tender and ingenuous natures, which were moved and melted with so

tragical and sad a spectacle as was now before them. It is well

observed by a judicious author, "That the tragical story of some great

and noble personage, full of he royal virtue and ingenuity (yet

inhumanely and ungratefully used) will thus work upon ingenuous spirits

who read or hear of it, - which when it reaches no higher, is so far

from being faith, that it is but a carnal and fleshly devotion,

springing from fancy, which is pleased with such a story and the

principles of ingenuity stirred towards one, who is of a noble spirit,

and yet abused. Such stories use to stir up a principle of humanity in

men unto a compassionate love; which Christ himself at his suffering

found fault with, as being not spiritual, nor raised enough in those

women that went weeping to see the Messiah so handled. Weep not for me,

(saith he) i.e. weep not so much for this, to see me so unworthily

handled by those for whom I die." This is the principle from which some

conceive those tears to flow.

But Calvin attributes it to their faith, "looking upon these mourners

as a remnant reserved by the Lord in that miserable dispersion; and

though their faith was but weak, yet he judges it credible that there

was a secret seed of godliness in them, which afterwards grew to a

maturity, and brought forth fruit". And to the same sense others give

their opinion also.

2. Let us consider Christ's reply to them; "weep not for me, ye

daughters of Jerusalem," &c. Strange, that Christ should forbid them to

weep for him, yea for him under such unparalleled sufferings and

miseries. If ever there was a heart melting object in the world, it was

here. O who could hold, whose heart was not petrified, and more

obdurate than the senseless rocks? This reply of Christ undergoes a

double sense and interpretation, suitable to the different construction

of their sorrows. Those that look upon their sorrows as merely natural,

take Christ's reply in a negative sense, prohibiting such tears as

those. They that expound their sorrows as the fruit of faith, tell us,

though the form of Christ's expression be negative, yet the sense is

comparative, as Mat. 9: 13. "I will have mercy, and not sacrifice,"

i.e. mercy rather than sacrifice. So here, weep rather upon your own

account, than mine; reserve your sorrows for the calamities coming upon

yourselves and your children. You are greatly affected, I see, with the

misery that is upon me; but mine will be quickly over, yours will be

long. In which he shows his merciful and compassionate disposition, who

was still more mindful of the troubles and burdens of others than of

his own.

And indeed, the days of calamity coming upon them and their children

were doleful days. What direful and unprecedented miseries befell them

at the breaking up and devastation of the city, who has not read or

heard? And who can refrain from tears that hears or reads it?

Now if we take the words in the first sense, as a prohibition of their

merely natural and carnal affections, expressed in tears and

lamentations for him, no otherwise than they would have been upon any

other like tragical story; then the observation from it will be this,

Doct. 1. That melting affections and sorrows, even from the

sense and consideration of the sufferings of Christ, are no

infallible signs of grace.

If you take it in the latter sense, as the fruit of their faith, as

tears flowing from a gracious principle; then the observation will be

this,

Doct. 2. That the believing meditation of what Christ suffered

for us, is of great force and efficacy to melt and break the

heart.

I shall rather choose to prosecute both these branches, than to decide

the controversy; especially since the notes gathered from either may be

useful to us. And therefore I shall begin with the first, viz.

Doct. 1. That melting affections and sorrows, even from the

sense of Christ's sufferings, are no infallible marks of grace.

In this point I have two things to do, to prepare it for use.

First, To show, what the melting of the affections by way of grief and

sorrow is.

Secondly, That they may be so melted, even upon the account of Christ,

and yet the heart remain unrenewed.

First, What the melting of the affections, by way of grief and sorrow,

is.

Tears are nothing else but the juice of a mind oppressed, and squeezed

with grief. Grief compresses the heart; the heart so compressed and

squeezed, vents itself sometimes into tears, sighs, groans, &c. and

this is two-fold: gracious, and wholly supernatural; or common, and

altogether natural. The gracious melting or sorrow of the soul, is

likewise two-fold; habitual or actual. Habitual bodily sorrow is that

gracious disposition, inclination, or tendency of the renewed heart to

mourn and melt, when any just occasion is presented to the soul that

calls for such sorrow. It is expressed, Ezek. 36: 26. "By taking away

the heart of stone, and giving a heart of flesh;" i.e. a heart

impressive, and yielding to such arguments and considerations as move

it to mourning.

Actual sorrow is the expression and manifestation of that its

inclination upon just occasions; and it is expressed two ways, either

by the internal effects of it, which are the heaviness, shame,

loathing, resolution, and holy revenge begotten in the soul upon the

account of sin: or also by more external and visible effects, as sighs,

groans, tears, &c. The former is essential to godly sorrow, the latter

contingent and accidental, much depending upon the natural temperature

and constitution of the body.

Natural and common meltings are nothing else but the effects of a

better temper, and the fruit of a more ingenuous spirit, and easier

constitution, which shows itself on any other, as well as upon

spiritual occasions: as Austin said, he could weep plentifully when he

read the story of Dido. The history of Christ is a very tragical and

pathetical history, and may melt an ingenuous nature, where are is no

renewed principles at all. So that,

Secondly, Our affections may be melted, even upon the score and account

of Christ; and yet that is no infallible evidence of a gracious heart.

And the reasons for it are,

1. Because we find all sorts of affections discovered by such as have

been no better than temporary believers. The stony ground hearers in

Mat. 13: 20. "received the word with joy," and so did John s hearers

also, who for "a season rejoiced in his light," John 3: 35. Now, if the

affections of joy under the word may be exercised, why not of sorrow

also? If the comfortable things revealed in the gospel may stir up the

one, by a parity of reason, the sad things it reveals may answerably

work upon the other. Even those Israelites whom Moses told they should

fall by the sword, and not prosper, for the Lord would not be with

them, because they were turned away from him; yet when Moses rehearsed

the message of the Lord in their ears, they mourned greatly, Numb. 14:

39. I know the Lord pardoned many of them their iniquities, though he

took vengeance on their inventions; and yet it is as true, that with

many of them God was not well pleased, 1 Cor. 10: 5. Many instances of

their weeping and mourning before the Lord we find in this sacred

history; and yet their hearts were not steadfast with God.

2. Because though the object about which our affections and passions

are moved, may be spiritual; yet the motives and principles that set

them on work, may be but carnal and natural ones. When I see a person

affected in the hearing of the word, or prayer, even unto tears, I

cannot presently conclude, surely this is the effect of grace; for it

is possible, the pathetical quality of subject matter, the rhetoric of

the speaker, the very affecting tone, and modulation of the voice, may

draw tears as well as faith working upon the spirituality, and deep

concernment the soul hath in those things.

Whilst Austin was a Manichee, he sometimes heard Ambrose; and, saith

he, "I was greatly affected in hearing him, even, unto tears many

times:" howbeit, it was not the heavenly nature of the subject, but the

abilities and rare parts of the speaker that so affected him. And this

was the case of Ezekiel's hearers, chap. 33: 32.

Again, 3. These motions of the affections may rather be a fit and mood,

than the very frame and temper of the soul. Now there is a vast

difference betwixt these; there are times and seasons, when the

roughest and most obdurate hearts may be pensive and tender: but that

is not its temper and frame, but only a fit, a pang, a transient

passion. So the Lord complains of them, Hos. 6: 4. "O Ephraim, what

shall I do unto thee? O Judah, what shall I do unto thee? for your

goodness is as a morning cloud and as the early dew, it goeth away. And

so he complains, Psal. 78: 34, 35, 36. When he slew them, then they

sought him: and they returned and enquired early after God. And the

remembered that God was their rock, and the most high God their

redeemer; nevertheless they did flatter him with their lips, and lied

unto him with their tongues." For had this remembrance of God been the

gracious temper of their souls, it would have continued with them; they

would not have been thus wavering thus hot and cold with God, as they

were. Therefore we conclude, that we cannot infer a work of grace upon

the heart, simply and mere from the meltings and thaws that are

sometimes upon it. And hence, for your use, I shall infer, that,

Inference 1. If such as sometimes feel their hearts thawed and melted

with the consideration of the sufferings of Christ, may yet be

deceived; What cause have they to fear and tremble, whose hearts are as

unrelenting as rocks, yielding to nothing that is proposed, or urged

upon them? How many such are there, of whom we may say, as Christ

speaks of the inflexible Jews, "We have piped unto you, but ye have not

danced; we have mourned unto you, but you have not lamented" Mat. 11:

17. They must inevitably come short of heaven, who come so short of

those that do come short of heaven. If those perish that have rejoiced

under the promises, and mourned under the threats of the word; what

shall become of them that are as unconcerned, and unteached by what

they hear, as the seats they sit on, or the dead that lie under their

feet? Who are given up to such hardness of heart, that nothing can

touch or affect them? One would think, the consideration of the sixth

chapter to the Hebrew should startle such men and women, and make them

cry out, Lord, what will become of such a senseless, stupid, dead

creature as I am? If they that shave been enlightened, and have tasted

of the heavenly gift, and were made partakers of the Holy Ghost, and

have tasted the good word of God, and the powers of the world to come,

may, notwithstanding such high raised affections as these, so fall

away, that it shall be impossible to renew them again by repentance,

what shall we then say, or think of his estate, to whom the most

penetrating and awakening truths are no more than a tale that is told?

The fire and hammer of the gospel can neither melt nor break them; they

are iron and brass, Jer. 6: 28, 29.

Inference 2. If such as these may eternally miscarry; then let us look

carefully to their foundation, and see that they do not bless

themselves in a thing of nought. It is manifest from 1 Cor. 10: 12.

that many souls stand exceeding dangerously, who are yet strongly

conceited of their own safety. And if you please to consult those

scriptures in the margin, you shall find vain confidence to be ruling

folly over the greatest part of men; and that which is the utter

overthrow, and undoing of multitudes of professors.

Now there is nothing more apt to beget and breed this vain soul-

undoing confidence, than the stirrings and meltings of our affections

about spiritual things, whilst the heart remains unrenewed all the

while. For (as a grave divine has well observed) such a man seems to

have all that is required of a Christian, and herein to have attained

the very end of all knowledge; which is operation and influence upon

the heart and affections.

Indeed (thinks such a poor deluded soul) if I did hear, read, or pray,

without any inward affections, with a dead, cold, and unconcerned

heart, or if I did make a show of zeal and affection in duties, and had

it not, well might I suspect myself to be a self-cozening hypocrite;

but it is not so with me, I feel my heart really melted many times,

when I read the sufferings of Christ; I feel my heart raised and

ravished with strange joys and comforts, when I hear the glory of

heaven opened in the gospel: Indeed if it were not so with me, I might

doubt the root of the matter is wanting; but if to my knowledge,

affections be added; a melting heart joined with a knowing head, then I

may be confident all is well. I have often heard ministers cautioning

and warning their people not to rest satisfied with idle and

unpractical notions in their understandings, but to labour for

impressions upon their hearts; this I have attained, and therefore what

danger of me? I have often heard it given as a mark of a hypocrite,

that he has light in his head, but it sheds not down its influence upon

the heart: whereas in those that are sincere, it works on their heart

and affections: So I find it with me, therefore I am in a most safe

estate. O soul! of all the false signs of grace, none more dangerous

than those that most resemble true ones; and never does the devil more

surely and incurably destroy, than when transformed into an angel of

light. What if these meltings of thy heart be but a flower of nature?

What if thou art more beholden to a good temper of body, than a

gracious change of spirit for these things? Well, so it may be.

Therefore be not secure, but fear, and watch. Possibly, if thou

wouldest but search thine own heart in this matter, thou mayest find,

that any other pathetical, moving story, will have the like effects

upon thee. Possibly too, thou mayest find, that, notwithstanding all

thy raptures and joys at the hearing of heaven, and its glory, yet

after that pang is over, thy heart is habitually earthly, and thy

conversation is not there. For all thou canst mourn at the relations of

Christ's sufferings, thou art not so affected with sin, that was the

meritorious cause of the sufferings of Christ, as to crucify one

corruption, or deny the next temptation, or part with any way of sin

that is gainful, or pleasurable to thee for his sake.

Why now, reader, if it be so with thee, what art thou the better for

the influence of thy affections? Dost thou think in earnest, that

Christ has the better thoughts of thee, because thou canst shed tears

for him, when notwithstanding thou every day fiercest and woundest him?

O! be not deceived. Nay, for ought know, thou mayest find, upon a

narrow search, that thou puttest thy tears in the room of Christ's

blood, and divest the confidence and dependence of thy soul to them;

and if so, they shall never do thee any good.

O therefore search thy heart, reader be not too confident: take not up

too easily upon such poor weak grounds as these, a soul-undoing

confidence. Always remember the wheat and tares resemble each other in

their first springing up; that an egg is not liker to an egg, than

hypocrisy, in some shapes and forms into which it can cast itself, is

like a genuine work of grace. O remember that among the ten virgins,

that is, the reformed professors of religion that have cast off and

separated themselves from the worship and defilements of Antichrist,

five of them were foolish.

There be first, that shall be last; and last, that shall be first, Mat.

19: 30. Great is the deceitfulness of our hearts, Jer. 17: 9. And many

are the subtleties and devices of Satan, 2 Cor. 11: 3. Many also are

the astonishing examples of self-deceiving souls recorded in the word.

Remember what you lately read of Judas. Great also will be the

exactness of the last judgement. And how confident soever you be, that

you shall speed well in that day, yet still remember that trial is not

yet past. Your final sentence is not yet come from the mouth of your

Judge. This I speak not to affright and trouble, but excite and warn

you. The loss of a soul is no small loss, and, upon such grounds as

these, they are every day cast away.

This may suffice to be spoken to the first observation, built on this

supposition, that it was but a pang of mere natural affection in them.

But if it were the effect of a better principle, the fruit of their

faith, as some judge; then I told your the observation from it would be

this,

Doct. 2. That the believing meditation of what Christ suffered

for us, is of great force and efficacy to melt and break the

heart.

It is promised, Zech. 12: 10. that "they shall look upon him whom they

have pierced, and mourn for him, as one mourneth for his only son, and

shall be in bitterness for him, as one that is in bitterness for his

first-born." Ponder seriously here, the spring and motive, They shall

look upon me; it is the eye of faith that melts and breaks the heart.

The effect of such a sight of Christ; they shall look and mourn; be in

bitterness and sorrow. True repentance is a drop out of the eye of

faith; and the measure or degree of that sorrow caused by a believing

view of Christ. To express which, two of the fullest instances of grief

we read of, are borrowed; that of a tender father, mourning over a dear

and only son; that of the people of Israel, mourning over Josiah, that

peerless prince, in the valley of Megiddo.

Now to show you how the believing meditation of Christ, and his

sufferings, come kindly and savingly to break and melt down the

gracious heart, I shall propound these four considerations of the

heart-breaking efficacy of faith, eyeing a crucified Jesus.

First, The very realising of Christ and his sufferings by faith, is a

most affecting and melting thing. Faith is a true glass that represents

all those his sufferings and agonies to the life. It presents them not

as a fiction, or idle tale, but as a true and faithful narrative. This

(saith faith) is a true and faithful saying, that Christ was not only

clothed in our flesh; even he that is over all, God blessed for ever,

the only Lord, the Prince of the kings of the earth, became a man; but

it is also most certain, that in this body of his flesh, he grappled

with the infinite wrath of God, which filled his soul with horror and

amazement; that the Lord of life did hang dead upon the tree; that he

went as a lamb to the slaughter, and was as a sheep dumb before the

shearer; that he endured all this, and more than any finite

understanding can comprehend, in my room and stead; for my sake he

there groaned and bled; for my pride, earthliness, lust, unbelief,

hardness of heart, he endured all this. I say, to realise the

sufferings of Christ thus, is of great power to affect the coldest,

dullest heart. You cannot imagine the difference there is in presenting

things as realities, with convincing and satisfying evidences, and our

looking on them as a fiction or uncertainty.

Secondly, But faith can apply as well as realise; and if it do so, it

must needs overcome the heart.

Ah! Christian, canst thou look upon Jesus as standing in thy room, to

bear the wrath of a Deity for thee? Canst thou think on it, and not

melt? That when thou, like Isaac, wast bound to the altar, to be

offered up to justice, Christ, like the ram, was caught in the thicket,

and offered in thy room. When thy sins had raised a fearful tempest,

that threatened every moment to entomb thee in a sea of wrath, Jesus

Christ was thrown over to appease that storm! Say, reader, can thy

heart dwell one hour upon such a subject as this? Canst thou with

faith, present Christ to thyself, as he was taken down from the cross,

drenched in his own blood, and say, These were the wounds that he

received for me; this is he that loved me, and gave himself for me: out

of these wounds comes that balm that heals my soul; out of these

stripes my peace: When he hanged upon the cross, he bore my name upon

his breast, like the high priest. It was love, pure love, strong love

to my poor soul; to the soul of an enemy that drew him down from

heaven, and all the glory he had there, to endure these sorrows in soul

and body for me.

O you cannot hold up your hearts long to the piercing thoughts of this,

but your bowels will be pained, and, like Joseph, you will seek a place

to vent your hearts in.

Thirdly, Faith cannot only realise and apply Christ, and his death, but

it can reason and conclude such things from his death, as will fill the

soul with affection to him, and break the heart in pieces, in his

presence. When it views Christ as dead, it infers, Is Christ dead for

me? then was I dead in law, sentenced and condemned to die eternally; 2

Cor. 5: 14. "If one died for all, then were all dead." How woeful was

my case when the law had passed sentence on me? I could not be sure

when I lay down, but that it might be executed before I rose; nothing

but a puff of breath betwixt my soul and hell.

Again, Is Christ dead for me? then I shall never die. If he be

condemned, I am acquitted. "Who shall lay any thing to the charge of

God's elect? It is God that justifieth, it is Christ that died," Rom.

8: 34. My soul is escaped as a bird out of the snare of the fowler; I

was condemned, but am now cleared; I was dead, but am sow alive; O the

unsearchable riches of Christ! O love past finding out!

Again, Did God give up Christ to such miseries and sufferings for me?

How shall he with-hold any thing from me? He that "spared not his own

Son, will doubtless with him freely give me all things", Rom. 8: 32.

Now I may rest upon him for pardon, peace, acceptance, and glory for my

soul. Now I may rely upon him safely for provision, protection, and all

supplies for my body. Christ is the root of these mercies; he is more

than all these, he is nearer and dearer to God than any other gift. O

what a blessed, happy, comfortable state has he now brought my soul

into!

To conclude, Did Christ endure all these things for me? then it is past

doubt, he will never leave nor forsake me: It cannot be that after he

has endured all this, he will cast off the souls for whom he endured

it. Here the soul is evangelically broken, considering the mercies that

emerge and flow to it out of the sea of Christ's blood.

Fourthly, and lastly, Faith can not only realise, apply, and infer, but

it can also compare the love of Christ in all this, both with his

dealings with others, and with the soul's dealing with Christ, who

loved it. To compare Christ's dealings with others, is most affecting:

he has not dealt with every one, as with me; nay, few there are that

can speak of such mercies as I have from him. How many are there that

have no part nor portion in his blood? Who must bear that wrath in

their own persons, that he bare himself for me! He espied me out, and

singled me forth to be the object of his love, leaving thousands and

millions still unreconciled; not that I was better than they, for I was

the greatest of sinners, far from righteousness, as unlikely as any to

be the object of such grace and love: my companions in sin are left,

and I am taken. Now the soul is full, the heart grows big, too big to

contain itself.

Yea, faith helps the soul to compare the love of Christ to it, with the

returns it has made to him for that love. And what, my soul! has thy

carriage to Christ been, since this grace that wants a name, appeared

to thee? Hast thou returned love for love? Love suitable to such love?

Hast thou prized, valued, and esteemed this Christ, according to his

own worth in himself, or his kindness to thee? Ah no, I have grieved,

pierced, wounded his heart a thousand times since that, by my

ingratitude; I have suffered every trifle to jostle him out of my

heart? I have neglected him a thousand times, and made him say, Is this

thy kindness to thy friend? Is this the reward I shall have for all

that I have done, and suffered for thee? Wretch that I am, how have I

requited the Lord! This shames, humbles and breaks the heart.

And when from such sights of faith, and considerations as these, the

heart is thus affected, it affords a good argument, indeed, that thou

art gone beyond all the attainments of temporary believers? flesh and

blood has not revealed this.

Inference 1. Have the believing meditations of Christ, and his

sufferings, such heart melting influences? Then sure there is but

little faith among men. Our dry eyes and hard hearts are evidences

against us, that we are strangers to the sights of faith.

God be merciful to the hardness of your hearts. How is Christ and his

love slighted among men! How shallow does his blood run to some eyes? O

that my head were waters, and mine eyes fountains of tears for this!

What monsters are carnal hearts? We are as if God had made us without

affections, as if all ingenuity and tenderness were dried up. Our ears

are so accustomed to the sounds of Christ, and his blood, that now they

are become as common things. If a child die, we can mourn over our

dead: but who mourns for Christ as for an only son? We may say of

faith, when men and women sit so unaffected under the gospel, as Martha

said of Christ concerning her brother Lazarus, If thou (precious faith)

hadst been here, so many hearts had not been dead this day, and in this

duty. Faith is that burning-glass which contracts the beams of the

grace, and love, and wisdom, and power of Jesus Christ together,

reflects these on the heart, and makes it burn; but without it, we feel

nothing savingly.

Inf. 2. Have the believing meditations of Christ, and his sufferings,

such heart melting influences? Then surely the proper order of raising

the affections, is to begin at the exercise of faith. It grieves me to

see how many poor Christians strive with their own dead hearts,

endeavouring to raise and affect them, but cannot: they complain and

strive, strive and complain, but can discover no love to the Lord, no

brokenness of heart; they go to this ordinance and that, to one duty

and another, hoping that now the Lord will affect it, and fill the

sails; but come back disappointed and ashamed, like the troops of Tema.

Poor Christian, hear me one word; possibly it may do thy business, and

stand thee in more stead, than all the methods thou hast yet used. If

thou wouldst indeed get a heart evangelically melted for sin, and

broken with the kindly sense of the grace and love of Christ, thy way

is not to force thy affections, nor to vex thyself, and go about

complaining of a hard heart, but set thyself to believe, realise,

apply, infer, and compare by faith as you have been directed; and see

what this will do: "They shall look on me whom they have pierced, and

mourn." This is the way and proper method to raise the heart, and break

it.

Inf. 3. Is this the way to get a truly broken heart? Then let those

that have attained brokenness of heart this way, bless the Lord whilst

they live, for so choice a mercy; and that upon a double account.

1. For as much as a heart so affected and melted, is not attainable by

any natural or unrenewed person; if they would give all they have in

the world, it cannot purchase one such tear, or groan over Christ;

mark, what characters of special grace it bears, in the description

that is made of it, in that aforementioned place, Zech. 12: 10. Such a

frame as this is not born with us, or to be acquired by us; for it is

there said to be poured out by the Lord upon us, "I will pour upon

them," &c. There is no hypocrisy or dissimulation in these mournings,

they being compared to the mourning of a man for his only son: an sure

parents hearts are not untouched when they behold such sights.

Nature is not the principle of it, but faith; for it is there said,

they shall look on me; i.e. believe and mourn. Self is not the end and

centre of these sorrows; it is not so much for damning ourselves, as

for piercing Christ: "They shall look on me whom they have pierced, and

shall mourn;" so that this is sorrow after God, and not a flesh of

nature, as discoursed in the former point. Therefore you have cause to

bless the Lord, whilst you live for such a special mercy as this is.

And

2. As it is the right, so it is the choicest, and most precious gift

that can be given you; for it is ranked among the prime mercies of the

new covenant, Ezek. 36: 26. This shall be the covenant; "A new heart

also will I give you, and a new spirit will I put within you; and I

will take away the stony heart out of your flesh, and I will give you

an heart of flesh." What wouldest thou have given sometimes for such a

heart as now thou hast, though it be not yet as thou wouldest have it?

And however you value and esteem it, God himself sets no common value

on it: for mark what he saith of it, Psal. 51: 17. "The sacrifices of

God are a broken heart: a broken and a contrite spirit, O God, thou

wilt not despise;" i. e. God is more delighted with such a heart, than

with all the sacrifices in the world; one groan, one tear, flowing from

faith, and the spirit of adoption, are more to him, than the cattle

upon a thousand hills. And to the same sense he speaks again, Isa. 66:

1, 2. "Thus saith the Lord, The heaven is my throne, and the earth is

my footstool, Where is the house that ye build to me? And where is the

place of my rest? - But to this man will I look, even to him that is

poor, and of a contrite spirit, and trembleth at my word;" q. d. All

the magnificent temples and glorious structures in the world, give me

no pleasure in comparison of such a broken heart as this.

O then, for ever bless the Lord, that has done that for you, which none

else could do, and which he has done but for few besides you.

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Sermon 26. Of the Nature and Quality of Christ's Death.

Acts 2:23

Him, being delivered by the determinate counsel and foreknowledge of

God, ye have taken, and by wicked hands have crucified and slain.

Having considered, in order, the preparative acts for the death of

Christ, both on his own part, and on his enemies part, we now come to

consider the death of Christ itself, which was the principal part of

his humiliation, and is the chief pillar of our consolation. Here we

shall in order consider,

First, The kind and nature of the death he died.

Secondly, The manner in which he bare it, viz. patiently, solitarily,

and instructively; dropping divers holy and instructive lessons upon

all that were about him, in his seven last words upon the cross.

Thirdly, The funeral solemnities at his burials

Fourthly, and lastly, The weighty ends and great designs of his death.

In all which particulars, as we proceed to discuss and open them, you

will have an account of the deep debasement and humiliation of the Son

of God.

In this text, we have an account of the kind and nature of that death

which Christ died: as also of the causes of it, both principal and

instrumental.

First, The kind and nature of the death Christ died, which is here

described more generally, as a violent death, Ye have slain him: and

more particularly, as a most ignominious, cursed, dishonourable death;

ye have crucified him.

Secondly, The causes of it are here likewise expressed: and that both

principal and instrumental. The principal cause, permitting, ordering,

and disposing all things about it, was the determinate counsel and

fore-knowledge of God. There was not an action or circumstance but came

under this most wise and holy counsel and determination of God.

The instruments effecting it were their wicked hands. This

fore-knowledge and counsel of God, as it did no way necessitate or

enforce them to it; so neither does it excuse their fact from the least

aggravation of its sinfulness. It did no more compel or force their

wicked hands to do what they did, than the mariner's hoisting up his

sails, to take the wind to serve his design, compels the wind. And it

cannot excuse their action from one circumstance of sin; because God's

end and manner of acting was one thing, their end and manner of acting

another. His, most pure and holy; theirs, most malicious and daringly

wicked. Idem quod duo faciunt, non est idem. To this purpose a grave

divine well expresses it.

In respect of God, Christ's death was justice and mercy. In respect of

man, it was murder and cruelty. In respect of himself, it was obedience

and humility. Hence our note is,

Doct. That our Lord Jesus Christ was not only put to death, but

to the worst of deaths, even the death of the cross.

To this the apostle gives a plain testimony, Phil. 2: 8. "He became

obedient to death, even the death of the cross;" where his humiliation

is both specified; he was humbled to death; and aggravated by a most

emphatical reduplication, even the death of the cross. So Acts 5: 30.

"Jesus whom ye slew and hanged on a tree;" q.d. it did not suffice you

to put him to a violent death, but you also put him to the most base,

vile and ignominious death; "you hanged him on a tree."

On this point we will discuss these three particulars, viz. The nature

or kind, the manner and reasons of Christ's death upon the tree.

1. I shall open the kind or nature of his death, by shewing you that it

was a violent, painful, shameful, cursed, slow, and succourless death.

First, It was a violent death that Christ died. Violent in itself,

though voluntary on his part. "He was cut off out of the land of the

living," Is 53: 8. And yet "he laid down his life of himself; no man

took it from him," John 10: 17. I call his death violent, because he

died not a natural death, i.e. he lived not till nature was consumed

with age, as it is in many who live till their, balsamum radicale,

"radical moisture," like the oil in the lamp, be quite consumed, and

then go out like an expiring lamp. It was not so with Christ: for he

was but in the flower and prime of his time when he died. And indeed,

he must either die a violent death, or not die at all; partly, because

there was no sin in him, to open a door to natural death; as it does in

all others. Partly, because else his death had not been a sacrifice

acceptable and satisfactory to God for us. That which died of itself

was never offered up to God; but that which was slain, when it was in

its full strength and health. The temple was a type of the body of

Christ, John 2: 19. Now, when the temple was destroyed, it did not drop

down as an ancient structure decayed by time, but was pulled down by

violence, when it was standing in its full strength. Therefore he is

said to suffer death, and to be put to death for us in the flesh, 1

Pet. 3: 18. That is the first thing. It was a violent, though a

voluntary death. For violent is not opposed to voluntary, but to

natural.

Secondly, The death of the cross was a most painful death. In deed in

this death were many deaths, contrived in one. The cross was a rack as

well as a gibbet. The pains which Christ suffered upon the cross, are

by the apostle emphatically stiled "tas odinas tou tanatou", Acts 2:

24. "The pains of death:" but properly they signify the pangs of

travail: yea, the birth-pangs, the most acute sorrows of a travailing

woman. His soul was in travail, Isa. 53, his body in bitter pangs; and

being as Aquinas speaks, optime complectionatus, of the most excellent

crests, exact and just temperament; his senses were more acute and

delicate than ordinate; and all the time of his suffering, so they

continued; not in the least blunted, dulled, or rebated, by the pains

he suffered.

"The death of Christ, doubtless, contained the greatest and acutest

pains imaginable: because these pains of Christ alone, were intended to

equalise all that misery which the sin of men deserved," all that pain

which the damned shall, and the elect deserve to feel. Now, to have

pains meeting at once upon one person, equivalent to all the pains of

the damned; judge you what a plight Christ was in.

Thirdly, The death of the cross was a shameful death: not only because

the crucified were stripped quite naked, and so exposed as spectacles

of shame, but mainly, because it was a kind of death which was

appointed for the basest, and vilest of men.

The free-men when they committed capital crimes, were not condemned to

the cross. No, that was looked upon as the death appointed for slaves.

Tacitus calls it servile supplicium, the punishment of a slave: and to

the same sense Juvenal speaks, pone crucem servo, put the cross upon

the back of a slave. As they had a great esteem of a free man, so they

manifested it, even when they had forfeited their lives, in cutting

them off by more honourable kinds of death. This, by hanging on the

tree, was always accounted most ignominious. To this day we say of him

that is hanged, He dies the death of a dog: and yet it is said of our

Lord Jesus, Heb. 12: 2. He not only endured the cross, but also

despised the shame. Obedience to his Father's will, and zeal for our

salvation, made him digest the shame of it, and despise the baseness

that was in it.

Fourthly, The death of the cross was a cursed death. Upon that account

he is said to be "made katara', a curse for us; For it is written,

Cursed is every one that hangeth on a tree," Gal. 3: 13. "His body

shall not remain all night upon the tree, but thou shalt in any wise

bury him that day; for he that is hanged is accursed of God." The very

symbol of lifting them up betwixt heaven and earth carried much shame

in it. For it implies this in it, that the person so used, was so

execrable, base, and vile, that he deserved not to tread upon the earth

or touch the surface of the ground any more. And the command for

burying them that day, does not at all mitigate, but rather aggravates

this curse: speaking the person to be so abominable, that as he is

lifted up into the air, and hanging between heaven and earth, as

unworthy ever to set foot more upon the earth; so when dead, they were

to hasten to bury him, that such an abominable sight might be removed

as soon as might be, from before the eyes of men; and that the earth

might not be defiled, by his lying on the surface of it, when taken

down.

However, as the learned Junius has judiciously observed, this curse is

only a ceremonial curse; for otherwise it is neither in it self, nor by

the law of nature, or by civil law, more execrable than any other

death. And the main reason why the ceremonial law attached the curse to

this, rather than to any other death, was principally with respect to

the death Christ was to die. And therefore, reader, see and admire the

providence of God, that Christ should die by a Roman, and not by a

Judaic law. For crucifying, or hanging on a tree, was a Roman

punishment, and not in use among the Jews. But the scriptures cannot be

broken.

Fifthly, The death of the cross was a very slow and lingering death.

They died leisurely. Which still increaseth and aggravateth the misery

of it. If a man must die a violent death, it is a favour to be

dispatched: as they that are pressed to death, beg for more weight. And

it is a favour to those that are hanged, to be smitten on the breast,

or plucked by the heels by their friends. On the contrary, to hang long

in the midst of tortures, to have death coming upon us with a slow

pace, that we may feel every tread of it, as it comes on, is a misery.

The tyrant that heard the poor martyr was dead under his first

torments, said, as one disappointed, Evasit, "He has escaped me." For

he intended to have kept him much longer under torments. And it was the

cruel counsel of another to his executioner; "Let him die so as he may

feel himself how he dies." And surely in this respect it was worse for

Christ, than any other that ever was nailed to the tree. For all the

while he hanged there, he remained full of life and acute sense. His

life departed not gradually, but was whole in him to the last. Other

men die gradually, and, towards their end, their sense of pain is much

blunted. They falter, and expire by degrees, but Christ stood under the

pains of death in his full strength. His life was whole in him. This

was evident by the mighty out-cry he made when he gave up the ghost,

which argued him to be full of strength, contrary to the experience of

all other men. Which made the centurion when he heard it, to conclude,

"Surely this was the Son of God," Mark 15: 37, 39.

Sixthly, It was a succourless and helpless death to Christ. Sometimes

they gave to malefactors amidst their torments, vinegar and myrrh, to

blunt, dull, and stupefy their senses. And if they hanged long, would

break their bones to dispatch them out of their pains. Christ had none

of this favour. Instead of vinegar and myrrh, they gave him vinegar and

gall to drink, to aggravate his torments. And for the breaking of his

bones he prevented it, by dying before they came to break his legs. For

the scriptures must be fulfilled, which say, Not a bone of him shall be

broken.

This now was the kind and nature of that death he died. Even the

violent, painful, shameful, cursed, slow, and succourless death of the

cross. An ancient punishment both among the Romans and Carthaginians.

But in honour of Christ, who died this death, Constantine the Great

abrogated it by law, ordaining that none should ever be crucified any

more, because Christ died that death.

Secondly, As to the manner of the execution. They that were condemned

to the death of the cross, (saith a learned Antiquary of our own) bare

their cross upon their own shoulders, to the place of execution. They

were stripped of all their clothes, for they suffered naked. And then

were fastened to the cross with nails.

The manner how that was done, one gives us in these swords, They

stretched him out (meaning Christ) like another Isaac upon his own

burden, the cross; that so they might take measure of the holes. And

though the print of his blood upon it, gave them the true length of his

body; yet how strictly do they take it longer than the truth. Thereby

at once to crucify and rack him. Then being nailed, like as Moses

lifted up the serpent, so was the Son of man lifted up. And when the

cross, with the Lord fastened on it, fell into its socket, or basis, it

jerked the whole, and every part of his sacred body. And the whole

weight hanging upon his nailed hands, the wounds by degrees grew wider

and wider: till at last he expired in the midst of those tortures.

And that the equity of their proceedings might the better appear to the

people, the cause of the punishment was written in capital letters, and

fixed to the tree over the head of the malefactor. Of this appendant to

this kind of death, I shall speak distinctly in the next sermon, before

I come to handle the manner of his death: there being so much of

providence in that circumstance, as invites us to spend more than a few

transient thoughts upon it. Meanwhile, in the next place,

Thirdly, We will enquire briefly into the reasons why Christ died this,

rather than any other kind of death. And amongst others, these three

are obvious.

First, Because Christ must bear the curse in his death, and a curse by

law was affixed to no other kind of death, as it was to this.

The learned Masius upon Joshua 8:29. commenting upon the death of king

Ai, who was hanged upon the tree, until the evening, tells us, "That

the principal reason of the malediction and execrableness of his death

was, because the death of Christ was prefigured in that mystery."

Christ came to take away the curse from us by this death; and so must

be made a curse. On him must all the curses of the moral law lie, which

were due to us. And that nothing might be wanting to make it a full

curse, the very death he died, must also have a ceremonial curse upon

it.

Secondly, Christ died this, rather than any other kind of death; to

fulfil the types, and prefiguration that of old were made with respect

to it. All the sacrifices were lifted up from the earth, upon the

altar. But especially the brazen serpent prefigured this death, Numb.

19: 9. Moses made a serpent of brass, and put it upon a pole. And,

saith Christ, John 3: 14. "As Moses lifted up the serpent in the

wilderness, so must the Son of man be lifted up," that so he might

correspond with that lively type, made of him in the wilderness.

Thirdly, Christ died this, rather than any other death, because it was

predicted of him, and in him must all the predictions, as well as

types, be fully accomplished. The psalmist spake in the person of

Christ, of this death, as plainly as if he had rather been writing the

history of what was done, than a prophecy of what was to be done, so

many years afterwards, Psal. 22: 16, 17. "For dogs have compassed me

about, the assembly of the wicked have inclosed me: they pierced my

hands and feet; I may tell all my bones; they look and stare upon me."

Which has a manifest reference to the distension of all his members

upon the tree, which was a rack to him. So Zech. 12: 10. "They shall

look upon me, whom they have pierced." Yea, Christ himself had foretold

the death he should die, in the forecited, John 3: 14. saying, "He must

be lifted up," i.e. hanged between heaven and earth. And the scriptures

must be fulfilled.

Thus you have a brief account both of the kind, manner, and reasons of

this death of Christ. The improvement of it, you have in the following

inferences of truth, deducible from it.

Inference 1. Is Christ dead? and did he die the violent, painful,

shameful, cursed, slow, and succourless death of the cross? Then surely

there is forgiveness with God, an plenteous redemption for the greatest

of sinners, that by faith apply the blood of the cross to their poor

guilty souls. So speaks the apostle, Col. 1: 14. "In whom we have

redemption through his blood, even the forgiveness of sins." And 1 John

1: 7. "The blood of Christ cleanseth us from all sin." Two things will

make this demonstrable.

First, That there is a sufficient efficacy in this blood of the cross,

to expiate the greatest sins.

Secondly, That the efficacy of it is designed and intended by God for

believing sinners. How clearly do both these propositions lie in the

word?

First, That there is sufficient efficacy in the blood of the cross, to

expiate and wash away the greatest sins. This is manifest, for it is

precious blood, as it is called, 1 Pet. 1: 18. "Ye were not redeemed

with corruptible things, as silver and gold; but with the precious

blood of the Son of God." This preciousness of the blood of Christ

riseth from the union it has with that person, who is over all, God

blessed for ever. And on that account is stiled the blood of God, Acts

20: 28: and so it becomes royal, princely blood: Yea, such for the

dignity, and efficacy of it, as never was created, or shall ever run in

any other veins but his. The blood of all the creatures in the world,

even a sea of human blood bears no more proportion to the precious. and

excellent blood of Christ, than a dish of common water, to a river of

liquid gold. On the account of its invaluable preciousness, it becomes

satisfying and reconciling blood to God. So the apostle speaks, Col. 1:

20. "And (having made peace through the blood of his cross) by him to

reconcile all things to himself; by him, I say, whether they be things

in earth, or things in heaven." The same blood which is redemption to

them that dwell on earth, is confirmation to them that dwell in heaven.

Before the efficacy of this blood, guilt vanishes, and shrinks away as

the shadow before the glorious sun. Every drop of it has a voice, and

speaks to the soul that sits trembling under its guilt better things

than the blood of Abel, Heb. 10: 24. It sprinkles us from all evil,

i.e. an unquiet and accusing conscience, Heb. 10: 22. For having enough

in it to satisfy God, it must needs have enough in it to satisfy

conscience.

Conscience can demand no more for its satisfaction, nor will it take

less than God demands for his satisfaction. And in this blood is enough

to give both satisfaction.

Secondly, As there is sufficient efficacy in this blood to expiate the

greatest guilt; so it is as manifest, that the virtue and efficacy of

it, is intended and designed by God for the use of believing sinners.

Such blood as this washed, without doubt, for some weighty end, that

some might be the better for it. Who they are for whom it is intended,

is plain enough from Acts 13: 39. "And by him all that believe, are

justified from all things, from which they could not be justified by

the law of Moses."

That the remission of the sins of believers was the great thing

designed in the pouring out of this precious blood of Christ, appears

from all the sacrifices that figured it to the ancient church. The

shedding of that typical blood, spake a design of pardon. And the

putting of their hands upon the head of the sacrifice, spake the way

and method of believing, by which that blood was then applied to them

in that way; and is still applied to us in a more excellent way. Had no

pardon been intended, no sacrifices had been appointed.

Moreover, let it be considered, this blood of the cross is the blood of

a surety; that came under the same obligations with us, and in our name

or stead shed it: and so of course frees and discharges the principal

offender, or debtor, Heb. 7: 22. Can God exact satisfaction from the

blood and death of his own Son, the surety of believers, and yet still

demand it from believers? It cannot be. "Who (saith the apostle) shall

lay any thing to the charge of God's elect? It is God that justifieth.

Who shall condemn? It is Christ that died," Rom. 8: 33, 34. And why are

faith and repentance prescribed as the means of pardon? Why does God

every where in his word, call upon sinners to repent, and believe in

this blood? encouraging them so to do, by so many precious promises of

remission; and declaring the inevitable and eternal ruin, of all

impenitent, and unbelieving ones, who despise and reject this blood?

What, I say, does all this speak, but the possibility of a pardon for

the greatest of sinners; and the certainty of a free, full, and final

pardon for all believing sinners? O what a joyful sound is this! What

ravishing voices of peace, pardon, grace, and acceptance, come to our

ears from the blood of the cross?

The greatest guilt that ever was contracted upon a trembling, shaking

conscience, can stand before the efficacy of the blood of Christ no

more, than the sinner himself can stand before the justice of the Lord,

with all that guilt upon him.

Reader, the word assures thee, whatever thou hast been, or art, that

sins of as deep a dye as thine, have been washed away in this blood. "I

was a blasphemer, a persecutor, injurious; but I obtained mercy," saith

Paul, 1 Tim. 1: 13. But it may be thou wilt object; this was a rare and

singular instance, as it is a great question whether any other sinner

shall find the like grace that he did. No question of it at all, if you

believe in Christ as he did; for he tells us, ver. 16. "For this cause

I obtained mercy that in me first, Jesus Christ might show forth all

long suffering, for a pattern to them which should hereafter believe on

him to life everlasting." So that upon the same grounds he obtained

mercy, you may obtain it also.

Those very men who had a hand in the shedding of Christ's blood, had

the benefit of that blood afterwards pardoning them, Acts 2: 36. There

is nothing but unbelief and impenitence of heart can bar thy soul from

the blessings of this blood.

Inf. 2. Did Christ die the cursed death of the cross for believers,

then though there be much of pain, there is nothing of curse in the

death of the saints. It still wears its dart, by which it strikes; but

has lost its sting, by which it hurts and destroys. A serpent that has

no sting, may hiss and affright, but we may take him in our hand,

without danger. Death poured out all its poison, and lost its sting in

Christ's side, when he became a curse for us.

But what speak I of the innocence and harmlessness of death to

believers? It is certainly their friend and great benefactor. As there

is no curse, so there are many blessings in it. "Death is yours," 1

Cor. 3: 22. Yours as a special privilege and favour. Christ has not

only conquered it, but is more than a conqueror; for he has made it

beneficial, and very serviceable to the saints. When Christ was nailed

to the tree, then he said as it were to death, which came to grapple

with him there, "Death, I will be thy plague; O grave, I will be thy

destruction:" and so he was; for he swallowed up death in victory,

spoiled it of its power. So that, though it may now affright some weak

believers, yet cannot hurt them at all.

Inf. 3. If Christ died the cursed death of the cross for us, how

cheerfully should we submit to, and bear any cross for Jesus Christ? He

had his cross, and we have ours; but what feathers are ours compared

with his? His cross was a heavy cross indeed, yet how patiently and

meekly did he support it! "he endured his cross," we cannot endure or

bear ours, though they be not to be named with his. Three things would

marvellously strengthen us to bear the cross of Christ, and bring up a

good report upon it in the world.

First, That we shall carry it but a little way. Secondly, Christ bears

the heaviest end of it. Thirdly, Innumerable blessings and mercies grow

upon the cross of Christ.

First, We shall bear it but a little way. It should be enough to me

(saith a holy one) that Christ will have joy and sorrow halfers of the

life of the saints. And that each of them should have a share of our

days, as the night and day are kindly partners of time, and take it up

betwixt them. But if sorrow be the greediest halfer of our days here, I

know joy's day shall dawn, and do more than recompense all our sad

hours.

Let my Lord Jesus, (since he will do so) weave my bit-and-span length

of time with white and black; well and woe. - Let the rose be neighbour

with the thorn. - "When we are over the water, Christ shall cry, down

crosses, and up heaven for evermore; down hell, and down death, and

down sin, and down sorrow; and up glory, up life, up joy for evermore.

It is true, Christ and his cross are not separable in this life;

howbeit Christ and his cross part at heaven's door: for there is no

house room for crosses in heaven. One tear, one sigh, one sad heart,

one fear, one loss, one thought of trouble cannot find lodging there."

- Sorrow and the saints are not married together! or suppose it was so,

heaven shall make a divorce. Life is but short, and therefore crosses

cannot be long. Our sufferings are but for a while, 1 Pet. 5: 10. They

are but the sufferings of the present time, Rom. 8: 18.

Secondly, As we shall carry the cross of Christ but a little way, so

Christ himself bears the heaviest end of it. And as one happily

expresses, he saith of their crosses, half mine. He divideth sufferings

with them, and takes the largest share to himself. "O how sweet a sight

(saith one sweetly) is it to see a cross betwixt Christ and us. To hear

our Redeemer say, at every sigh, at every blow, and eatery loss of a

believer, half mine. For they are called the sufferings of Christ, and

the reproach of Christ, Col. 2: 24. Heb. 11: 26. As when two are

partners or owners of a ship, half of the gain, and half of the loss,

belongeth to either of the two. So Christ in our sufferings, is half

gainer, and half loser, with us: yea, the heaviest end of the black

tree lieth on your Lord. It falleth first upon him, and but rebounds

from him upon you:" "The reproaches of them that reproached thee, are

fallen upon me," Psal. 69: 9. Nay, so speak as the thing is, Christ

does not only bear half, or the better part, but the whole of our cross

and burden. Yea, he bears all, and more than all; for he bears us and

our burden too, or else we would quickly sink, and faint under it.

Thirdly, As we have not far to carry it, and Christ carries the

heaviest part; yea, all the burden for us; yea, us and our burden too;

so, in the last place, it is reviving to think what an innumerable

multitude of blessings and mercies are the fruit and offspring of a

sanctified cross. Since that tree was so richly watered with the blood

of Christ; what store of choice, and rich fruits does it bear to

believers?

Our sufferings (saith one) are washed in the blood of Christ, as well

as our souls. "For Christ's merits bought a blessing to the crosses of

the sons of God. Our troubles owe us a free passage through him.

Devils, and men, and crosses, are our debtors; and death, and all

storms are our debtors, to blow our poor tossed bark over the water

freight free: and to set the travellers in their own known ground.

Therefore we shall die, and yet live. - I know no man has a velvet

cross, but the cross is made of what God will have it; but verily,

howbeit, it be no warrentable market to buy a cross, yet I dare not

say, O that I had liberty to sell Christ's cross, lest therewith also I

should sell joy, comfort, sense of love, patience, and the kind visits

of a bridegroom. I have but small experience of sufferings for Christ,

but let my Judge and witness in heaven, lay my soul in the balance of

justice; if I find not a young heaven, and a little paradise of

glorious comforts, and soul-delighting love-kisses of Christ in

suffering for him and his truth. - My prison is my palace, my sorrow is

with child of joy; my losses are rich losses, my pain easy pain, my

heavy days are holy days and happy days. I may tell a new tale of

Christ to my friends. O what owe I to the file, and to the hammer, and

to the furnace of my Lord Jesus! who has now let me see how good the

wheat of Christ is, that goes through his mill, and his oven, to be

made bread for his own table. Grace tried is better than grace, and

more than grace. It is glory in its infancy."

"Who knows the truth of grace without a trial. - O how little getteth

Christ of us, but what he winneth (to speak so) with much toil and

pains? And how soon would faith freeze without a cross? Bear your cross

therefore with joy."

Inf. 4. Did Christ die the death, yea, the worst of deaths for us? Then

it follows, that our mercies are brought forth with great difficulty;

and that which is sweet to us in the fruition, was costly, and hard to

Christ in the acquisition. Surely, upon every mercy we have this motto

written, The price of Blood, Col. 1: 14. "In whom we have redemption

through his blood:" Upon which a late neat writer delivers himself

thus. "The way of grace is here considerable; life comes through death;

God comes in Christ; and Christ comes in blood: the choicest mercies

come through the greatest miseries; prime favours come swimming in

blood to us. Through a red sea Israel came to Canaan. Many a man lost

his life, and much blood shed; the very land flowing with milk and

honey was first made to flow with blood, ere Israel could inherit the

promise. Seven nations were destroyed, ere the land of Canaan was

divided to the Israelites, Acts 13: 19. - "Sin makes mercy so deadly

hard to bring forth. To christen every precious child, every Benjamin

Benoni, every son of God's right-hand, a son of sorrow and death to her

that brings him forth. Adam's sweets had no bitter till he transgressed

God's will: one mercy did not die to bring forth another, till he died.

But oh! how should this raise the value of our mercies? What, the price

of blood, the price of precious blood, the blood of the cross! O what

an esteem should this raise!"

"Things (as the same ingenious author adds) are prized rather as they

come, than as they are. Far fetched and dear bought makes all the

price, and gives all the worth with us weak creatures. Upon this ground

the scripture, when it speaks of our great fortune, tells the great

price it cost, as eyeing our weakness, who look more at what things

cost, than at what they are. And as knowing if any thing will take with

us, this will, To him that loved us and washed us from sins in his own

blood," Rev. 1: 5.

"Man is a legal creature, and looks much at what is given for a thing.

What did this cost? Why, it cost Christ's own blood. Colour is more

than the cloth with us, and scarlet colour is a general taking colour

with us: and therefore is Christ's garment dipped in blood, and he

admired in this habit. Who is this that comes from Edom, with garments

dyed red from Bozra?"

Beware then you abuse not any of the mercies that Christ brought forth

with so many bitter pangs and throes. And let all this endear Christ

more than ever to you, and make you in a deep sense of his grace and

love, to say,

Thanks be to God for Jesus Christ.

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Sermon 27. Of the signal Providence, which directed and ordered the Title

affixed to the cross of Christ.

Luke 23:38

And a superscription also was written over him in letters of Greek, and

Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Before I pass on to the Manner of Christ's death, I shall consider the

title affixed to the cross; in which very much of the wisdom of

Providence was discovered. It was the manner of the Romans, that the

equity of their proceedings might the more clearly appear to the

people, when they crucified any man, to publish the cause of his death,

in a table written in capital letters, and placed over the head of the

crucified. And that there might be at least, a show and face of justice

in Christ's death, he also shall have his title or superscription.

The worst and most unrighteous actions labour to cover and shroud

themselves under pretension of equity. Sin is so shameful a thing, that

it cares not to own its name. Christ shall have a table written for him

also. This writing one evangelist calls the Accusation, "aitia", Matth.

27: 37. Another calls it the Title, "titlos", John 19: 19. Another the

Inscription or Superscription, "epigrafe", so the text. And another the

Superscription of his Accusations, "epigrafe tes aitias", Mark 15: 26.

In short, it was a fair legible writing, intended to express the fact

or crime, for which the person died.

This was their usual manner, though sometimes we find it was published

by the voice of the common crier. As in the case of Attalus the martyr,

who was led about the amphitheatre, one proclaiming before him, this is

Attalus the Christian. But it was customary and usual to express the

crime in a written table, as the text expresses it. Wherein these three

things offer themselves to your consideration.

First, The character or description of Christ, contained in that

writing. And he is described by his kingly dignity: This is the king of

the Jews. The very office, which but a little before, they had

reproached and derided, bowing the knee to him in mockery, saying, Hail

King of the Jews: the Providence of God so orders it, that therein he

shall be vindicated and honoured. This is the King of the Jews: Or, as

the other evangelists complete it, This is Jesus of Nareth the King of

the Jews.

Secondly, The person that drew his character or title. It was Pilate;

he that but now condemned him: he that was his judge, shall be his

herald, to proclaim his glory. For the title is honourable. Surely,

this was not from himself, for he was Christ's enemy; but rather than

Christ should want a tongue to clear him, the tongue of an enemy shall

do it.

Thirdly, The time when this honour was done him: It was when he was at

the lowest ebb of his glory; when shame and reproach were heaped on him

by all hands. When all the disciples had forsaken him, and were fled.

Not one left to proclaim his innocence, or speak a word in his

vindication. Then does the providence of God as strangely, as

powerfully, over-rule the heart and pen of Pilate, to draw this title

for him, and affix it to his cross. Surely we must look higher than

Pilate in this thing, and see how Providence serves itself by the hands

of Christ's adversities. Pilate writes in honour of Christ, and stiffly

defends it too. Hence our observation is,

Doct. 1. That the dignity of Christ was openly proclaimed, and

defended by an enemy; and that, in the time of his greatest

reproaches and sufferings.

To open this mystery of providence to you, that you may not stand idly

gazing upon Christ's title, as many then did; we must, First, Consider

the nature and quality of this title. Secondly, What hand the

Providence of God had in this matter. Thirdly, and then draw forth the

proper uses and improvements of it.

First, To open the nature and quality of Christ's title or inscription;

let it be thoroughly considered, and we shall find,

First, That it was an extraordinary title, varying from all examples of

that kind; and directly crossing the main design and end of their own

custom. For, as I hinted before, the end of it was to clear the equity

of their proceedings, and show the people how justly they suffered

those punishments inflicted on them for such crimes. But lo, here is a

title expressing no crime at all, and so vindicating Christ's innocence

t. This some of them perceived, and moved Pilate to change It, not,

This is, but, This is he that said, I am the King of the Jews. In that,

as they conceived, lay his crime. O how strange and wonderful a thing

was this! But what shall we say! it was a day of wonders and

extraordinary things. As there was never such a person crucified

before, so there was never such a title affixed to the cross before.

Secondly, As it was an extraordinary, so it was a public title, both

written and published with the greatest advantage of spreading itself

far and near, among all people, that could be, "for it was written in

three languages, and to those most known in the world at that time."

The Greek tongue was then known in most parts of the world. The Hebrew

was the Jews native language. And the Latin the language of the Romans.

So that it being written both in Hebrew, Greek, and Latin, it was easy

to be understood both by Jews and Gentiles.

And indeed, unto this the providence of God had a special eye, to make

it notorious and evident to all the world; for even so all things

designed for public view, and knowledge were written. Joseph us tells

us of certain pillars, on which was engraven in letters of Greek, and

Latin, "It is a wickedness for strangers to enter into the holy place".

So the soldiers of Gordian, the third emperor, when he was slain upon

the borders of Persia, raised a monument for him, and engraved his

memorial upon it, in Greek, Latin, Persia, Judaic, and Egyptian

letters, that all people might read the same. And as it was written in

three learned languages, so it was exposed to view in a public place;

and at that time, when multitudes of strangers, as well as Jews, were

at Jerusalem; it was at the time of the passover; so that all things

concurred to spread and divulge the innocence of Christ, vindicated in

this title.

Thirdly, As it was a public, so it was an honourable title. Such was

the nature of it, saith Bucer; that in the midst of death, Christ began

to triumph by it. And by reason thereof, the cross began to change its

own nature, and instead of a rack, or engine of torture, it became a

throne of majesty. Yea, it might be called now, as the church itself

is, The pillar and ground of truth; for it held out much of the gospel,

much of the glory of Christ; as that pillar does, to which a royal

proclamation is affixed.

Fourthly, It was a vindicating title: it cleared up the honour,

dignity, and innocence of Christ, against all the false imputations,

calumnies, and blasphemies, which acre cast upon him before, by the

wicked tongues, both of Jews and Gentiles.

They had called him a deceiver, an usurper, a blasphemer; they rent

their clothes, in token of their detestation of his blasphemy; because

he made himself the Son of God, and King of Israel. But now in this,

they acknowledged him to be both Lord and Saviour. Not a mock king, as

they had made him before. So that herein the honour of Christ was fully

vindicated.

Fifthly, Moreover it was a predicting and presaging title. Evidently

foreshowing the propagation of Christ's kingdom, and the spreading of

his name and glory among all kindreds, nations, tongues, and languages.

As Christ has right to enter into all the kingdoms of the earth, by his

gospel, and set up his throne in every nation: so it was presaged by

this title that he should do so. And that both Hebrews, Greeks, and

Latins should be called to the knowledge of him. Nor is it a wonder,

that this should be predicted by wicked Pilate, when Caiaphas himself,

a man every way as wicked as he, had prophesied to the same purpose,

John 11: 51, 52. For being High-Priest that year, he prophesied, That

Jesus should die for that nation, and not for that nation only, but

that also he should gather together in one, the children of God that

were scattered abroad. Yea, many have prophesied in Christ's name, who,

for all that, shall never be owned by him, Matth. 7: 22.

Sixthly, And lastly, It was an immutable title. The Jews endeavoured,

but could not persuade Pilate to alter it. To all their importunities

he returns this resolute answer, "What I have written, I have written;"

as if he should say, Urge me no more, I have written his title, I

cannot, I will not, alter a letter, a point thereof. "Surely the

constancy of Pi]ate at this time can be attributed to nothing but

divine special Providence." Most wonderful! that he, who before was as

inconstant as a reed shaken by the wind, is now as fixed as a pillar of

brass.

And yet more wonderful], that he should write down that very particular

in the title of Christ, This is the King of the Jews, which was the

very thing that so scared him but a little before, and was the very

consideration that moved him to give sentence. What was now become of

the fear of Caesar? that Pilate dares to be Christ's herald, and

publicly to proclaim him, a King of the Jews. This was the title.

Secondly, We shall next enquire what hand the Divine Providence had in

this business.

And indeed, the providence of God in this hour, acted gloriously, and

wonderfully, these five ways.

First, In over-ruling the heart and hand of Pilate in the draught and

stile of it, and that contrary to his own inclination. I doubt not but

Pilate himself was ignorant of, and far enough from designing that

which the wisdom of providence aimed at in this matter. He was a wicked

man, and had no love to Christ. He had given sentence of death against

him; yet this is he that proclaimed him to be Jesus, King of the Jews.

It so over-ruled his pen, that he could not write what was in his own

heart and intention, but the quite contrary; even a fair and public

testimony of the kingly office of the Son of God, This is the King of

the Jews.

Secondly, Herein the wisdom of Providence was gloriously displayed, in

applying a present, proper, public remedy to the reproaches and

blasphemies which Christ had then newly received in his name and

honour. The superstitious Jews wound him, and Heathen Pilate prepares a

plaister to heal him: they reproach, he vindicates; they throw the

dirt, he washes it off. Oh the profound and inscrutable wisdom of

Providence!

Thirdly, Moreover, Providence eminently appeared at this time in

keeping so timorous a person, a man of so base a spirit, that would not

stick at any thing to please the people, from receding, or giving

ground in the least to their importunities. Is Pilate become a man of

such resolution and constancy? whence is this? but from the God of the

spirits of all flesh, who now flowed in so powerfully upon his spirit,

that he could not choose but write; and when he had written, had no

more power to alter what he had written, than he had to refuse to write

it.

Fourthly, Herein also much of the wisdom of Providence appeared, in

casting the ignominy of the death of Christ upon those very men who

ought to bear it. Pilate was moved by divine instinct, at once to clear

Christ, and accuse them. For it is as if he had said, you have moved me

to crucify your king, I have crucified him, and now let the ignominy of

his death rest upon your heads, who have extorted this from me. He is

righteous, the crime is not his but yours.

Fifthly, And lastly, The providence of God wonderfully discovered

itself (as before was noted) in fixing this title to the cross of

Christ, when there was so great a confluence of all sorts of people to

take notice of it. So that it could never have been more advantageously

published, than it was at this time. So that we may say, How wonderful

are the works of God! "His ways are in the sea, his paths in the great

deeps; his footsteps are not known:" His providence has a prospect

beyond the understandings of all creatures.

Inference 1. Hence it follows, That the providence of our God can, and

often does over-rule the counsels and actions of the worst of men to

his own glory.

It can serve itself by them that oppose it, and bring about the glory

and honour of Christ, by those very men, and means, which are designed

to lay it in the dust. "Surely the wrath of man shall praise thee",

Psal. 76: 10. The Jews thought when they crowned Christ with thorns,

bowed the knee, and mocked him, led him to Golgotha and crucified him;

that now they had utterly despoiled him of all his kingly dignities;

and yet even there he is proclaimed a king. Thus the dispersion of the

Jews, upon the death of Stephen, spread the gospel far and near, "For

they went everywhere preaching the word," Acts 8: 4. Thus Paul's bonds

for the gospel fell out to the furtherance of the gospel, Phil. 1: 12.

O the depth of Divine Wisdom! to propagate and establish the interest

of Jesus Christ, by those very means that seem to import its

destruction: that extracts a medicine out of poison! How great a

support should this be to the faith of God's people! When all things

seem to run cross to their hopes and happiness! "Let Israel therefore

hope in the Lord, for with the Lord there is mercy, and with him is

plenteous redemption," Psal. 130: 7. i.e. He is never at a loss for

means to promote and serve his own ends.

Inf. 2. Hence likewise it follows, That the greatest services performed

to Christ accidentally and undesignedly, shall never be accepted nor

rewarded of God. Pilate did Christ an eminent piece of service. He did

that for Christ that not one of his own disciples at that time durst

do; and yet this service was not accepted of God, because he did it not

designedly for his glory, but from the mere overrulings of providence.

If there be first a willing mind, it is accepted, according to what a

man has, saith the apostle,1 Cor. 8: 12. The eye of God is first and

mainly upon the will; if that be sincere and right for God, small

things will be accepted; and if not, the greatest shall be abhorred. So

1 Cor. 9: 17. If I do this thing (i.e. preach the gospel) willingly, I

have a reward; but if against my will, a dispensation is committed to

me, q.d. If I upon pure principles of faith and love, from my heart,

designing the glory of God, and delighting to promote it by my

ministry, do cheerfully and willingly apply myself to the preaching of

the gospel, I shall have acceptance and reward with God; but if my work

be a burden to me, and the service of God esteemed as a bondage, why

then providence may use me for the dispensing of the gospel to others,

but I myself shall lose both reward and comfort. As it does not excuse

my sin, that God can bring glory to himself out of it; so neither does

it justify an action that God has praise and honour accidentally by it.

Paul knew that even the strife and envy in which some preached Christ,

should turn to his salvation; and yet he was not at all beholden to

them for promoting his salvation that way. So Pilate here promotes the

honour of Jesus Christ to whom he had no love, and whose glory he did

not at all design in this thing; and therefore has neither acceptance

nor reward with God.

O therefore, whatever you do for Christ, do it heartily, designedly,

for his glory: of a ready and willing mind; with pure and sincere aims

at his glory; for this is that the Lord more respects, than the

greatest services by accident.

Inf. 3. Would not Pilate recede from what he had written on Christ's

behalf? How shameful a thing is it for Christians to retract what they

have said or done on Christ's behalf? When Pilate had asserted him to

be king of the Jews, he maintained his assertion, and all the

importunity of Christ's enemies shall not move him an hairs breadth

from it. "that I have written, I have written," q. d. I have said it,

and I will not revoke it. Did Pilate say, "What I have written, I have

written:" and shall not we say, What we have believed, we have

believed: and what we have professed, we have professed? that we have

engaged to Christ, we have engaged. We will stand to what we have done

for him: we will never recant our former ownings of and appearances for

Christ.

As God's election, so your profession must be irrevocable. O let him

that is holy be holy still. That counsel given by a reverend divine in

this case, is both safe and good. "Be sure, (saith he) you stand on

good ground, and then resolve to stand your ground against all the

world. Follow God, and fear not men. Art thou godly! repent not

whatsoever thy religion cost thee. Let sinners repent, but let not

saints repent. Let saints repent of their faults, but not of their

faith: of their iniquities, but not of their righteousness. Repent not

of your righteousness, lest you afterward repent of your repentance. -

Repent not of your seal, or your forwardness, or activity in the holy

ways of the Lord. - Wish not yourselves a step farther back, or a cubit

lower in your stature, in the grace of God. wish not any thing undone,

concerning which God will say, Well done."

In Galen's time it was a proverbial expression, when any one would show

the impossibility of a thing; you may as soon turn a Christian from

Christ as do it.

A true heart choice of Christ is without reserves, and what is without

reserves, will be without repentance. There is a stiffness and

stoutness of spirit which is our sin. But this is our glory, in the

matters of God, saith Luther, I assume this title, Cedo nulli, "I yield

to none:" If ye be hot and cold, off and on; profess, and retract your

profession. He that condemned Christ with his lips, will condemn you by

his example. Resolute Pilate shall be your judge.

Inf. 4. Did Pilate affix such an honourable, vindicating title to the

cross? Then the cross of Christ is a dignified cross. Then the cross

and sufferings of Christ are attended with glory and honour. Remember

when your hearts begin to startle at the sufferings and reproaches of

Christ, there is an honourable title upon the cross of Christ. And as

it was upon his, so it will be upon your cross also, if ye suffer for

Christ. Moses saw it, which made him esteem the very reproaches of

Christ, above all the treasures of Egypt, Heb. 11: 26. How did the

martyrs glory in their sufferings for Christ! calling their chains of

iron, chains of gold; and their manacles, bracelets.

I remember it is storied of Ludovicus Marsacus, a knight of France,

that when he, with divers other Christians of an inferior rank and

degree in the world, were condemned to die for religion. and the gaoler

had bound them with chains, but did not bind him being a more

honourable person than the rest: he was offended greatly by that

omission, and said, "Why do not you honour me with a chain for Christ

also, and create me a knight of that it lustrous order?"

"To you (saith the apostle) it is given in the behalf of Christ not

only to believe, but also to suffer for his sake," Phil. 1: 29. There

is a two-fold honour attending the cross of Christ; one in the very

sufferings themselves; another, as the reward and fruit of them. To be

called out to suffer for Christ, is a great honour. Yea, an honour

peculiar to the saints. The damned suffer from Christ, the wicked

suffer for their sins. The angels glorify Christ by their active but

not their passive obedience. This is reserved as a special honour for

saints.

And as there is a great deal of honour in being called forth to suffer

on Christ's account; so Christ will confer special honour upon his

suffering saints, in the day of their reward, Mat. 10: 32. "He that

confesses me before men, him will I confess also before my Father which

is in heaven." O Sirs, one of these days the Lord will break out of

heaven, with a shout, accompanied with myriads of angels, and ten

thousands of his saints, those glittering courtiers of heaven. The

heavens and earth shall flame and melt before him; and it shall be very

tempestuous round about him; the graves shall open, the sea and earth

shall yield up their dead. You shall see him ascending the awful throne

of Judgement, and all flesh gathered before his face; even multitudes,

multitudes that no man can number. And then to be brought forth by

Christ before that great assembly of angels and saints: and there to

have an honourable mention and remembrance made of your labours, and

sufferings, your pains, patience and self-denial, of all your

sufferings, and losses for Christ; and to hear from his mouth, Well

done, good and faithful servant: O what honour is this! Yet this shall

be done to the man that now chooses sufferings for Christ, rather than

sin; That esteems his reproaches greater riches than the treasures of

Egypt.

I tell you, It is an honour the angels have not. I make no doubt, but

they would be glad, (had they bodies of flesh as we have), to lay their

necks on the block for Christ. But this is the saints peculiar

privilege. The apostles went away from the council rejoicing, that they

were honoured to be dishonoured for Christ: Or, as we translate it,

"counted worthy to suffer shame for him," Acts 5: 41. Surely, if there

be any stigmata laudis, "marks of honour," they are such as we receive

for Christ's sake. If there be any shame that has glory in it, it is

the reproach of Christ, and the shame you suffer for his name.

Inf. 5. Did Pilate so stiffly assert and defend the honour of Christ?

What doubt can then be made of the success of Christ's interest, and

the prosperity of his cause: when the very enemies thereof are made to

serve it?

Rather than Christ shall want honour, Pilate, the man that condemned

him, shall do him honour. And as it fared with his person, just so with

his interest also. How often have the people of God received mercies

from the hands of their enemies? Rev. 12: 16. "The earth helped the

woman," i.e. wicked men did the church service. So that this may

singularly relieve us against all our despondencies and fears of the

miscarriage of the interest of Christ.

That people can never be ruined, who thrive by their losses; conquer by

being conquered; multiply by being diminished: Whose worst enemies are

made to do that for them, which friends cannot or dare not do. See you

a Heathen Pilate proclaiming the honour and innocence of Christ; God

will not want instruments to honour Christ by. If others cannot, his

very enemies shall.

Inf. 6. Did Pilate vindicate Christ in drawing up such a title to be

affixed to his cross? then hence it follows, That God will, sooner or

later, clear up the innocency and integrity of his people, who commit

their cause to him. Christ's name was clouded with many reproaches;

wounded through and through, by the blasphemous tongues of his

malicious enemies. He committed himself to him that judgeth

righteously, 1 Pet. 2: 23. and see how soon God vindicates him. That is

sweet and seasonable counsel for us, when our names are clouded with

unjust censures, Psal. 37: 5, 6. "Commit thy way unto the Lord; trust

also in Him, and he shall bring it to pass. He shall brings forth thy

righteousness as the light, and thy judgement as the noon day." Joseph

was accused of incontinence; David of treason; Daniel of disobedience;

Elijah of troubling Israel; Jeremiah of revolting; Amos of preaching

against the king; the Apostles of sedition, rebellion, and alteration

of laws; Christ himself of gluttony, sorcery, blasphemy, sedition, but

how did all these honourable names wade out of their reproaches, as the

sun out of a cloud! God cleared all their honour for them even in this

world. "Slanders (saith one) are but as soap, which though it soils and

daubs for the present, yet it helps to make the garment more clean and

shining." "When hair is shaven, it comes the thicker, and with a new

increase: so when the razor of censure has (saith one) made your heads

bare, and brought on the baldness of reproach, be not discouraged, God

has a time to bring forth your righteousness as the light, by an

apparent conviction, to dazzle and discourage your adversaries."

The world was well changed, when Constantine kissed the hollow of

Paphnutius' eye, which was ere while put out for Christ. Scorn and

reproach is but a little cloud, that is soon blown over. But suppose ye

should not be vindicated in this world, but die under a cloud upon your

names; be sure God will clear it up, and that to purpose in that great

day. Then shall the righteous, (even in this respect) shine forth as

the sun, in the Kingdom of their Father. Then every detracting mouth

shall be stopped, and no more cruel arrows of reproach shot at the

white of your reputation.

Be patient therefore, my brethren, unto the coming of the Lord. "The

Lord comes with ten thousands of his saints, to execute judgement upon

all; and to convince all that are ungodly, of all their ungodly deeds,

which they have ungodly committed. And of all their hard speeches which

ungodly sinners have spoken against him," Jude 14, 15. Then shall they

retract their censures, and alter their opinions of the saints. If

Christ will be our compurgator, we need not fear who are our accusers.

If your names, for his sake, be cast out as evil, and spurned in the

dirt; Christ will deliver it you again in that day whiter than the snow

in Salmon.

Inf. 7. Did Pilate give this title to cast the reproach of his death

upon the Jews, and clear himself of it? How natural is it to men to

transfer the fault of their own actions from themselves to others? For

when he writes, This is the king of the Jews, he wholly charges them

with the crime of crucifying their king: and it is as if he had said,

Hereafter let the blame and fault of this action lie wholly upon your

heads, who have brought the guilt of his blood upon yourselves and

children.

I am clear, you have extorted it from me. O where shall we find a

spirit so ingenuous, to take home to itself the shame of its own

actions, and charge itself freely with its own guilt? Indeed it is the

property of renewed, gracious hearts to remember, confess, and freely

bewail their own evils, to the glory of God: and that is a gracious

heart indeed, which in this case judgeth, that the glory, which by

confession, goes to the name of his God, is not so much glory lost to

his own name, but it is the power of grace moulding our proud natures

into another thing, that must bring them to his.

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Sermon 28. Of the manner of Christ's Death, in respect to the Solitariness

thereof.

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.

In the former sermons, we have opened the nature and kind of death

Christ died; even the cursed death of the cross. Wherein, nevertheless

his innocence was vindicated, by that honourable title providentially

affixed to his cross. Method now requires that we take into

consideration the manner in which he endured the cross, and that was

solitarily, meekly, and instructively.

His solitude in suffering is plainly expressed in this scripture now

before us, it cannot be doubted, but the prophet in this place speaks

of Christ, if you consider Matth. 26: 31. where you shall find these

words applied to Christ by his own accommodation of them, "Then said

Jesus unto them, all ye shall be offended because of me this night, for

it is written, I will smite the shepherd, and the sheep shall be

scattered." Besides, the title here given [God's fellow] is too big for

any creature in heaven or earth besides Christ.

In these words we have four things particularly to consider. First, The

commission given to the sword by the Lord of hosts. Secondly, The

person against whom it is commissioned. Thirdly, The dismal effect of

that stroke. Fourthly and lastly, The gracious mitigation of it.

First, The commission given to the sword by the Lord of hosts. "Awake,

O sword, and smite, saith the Lord of hosts." The Lord of hosts, at

whose beck and command all the creatures are. Who, with a word of his

mouth, can open all the armouries in the world, and command what

weapons and instruments of death he pleaseth, calls here for the sword;

not the rod, gently to chasten; but the sword to destroy. The rod

breaks no bones, but the sword opens the door to death and destruction.

The strokes and thrusts of the sword are mortal; and he bids it awake.

It signifies both "to rouse up," as one that awakes out of sleep, and

"to rouse or awake with triumph and rejoicing." So the same word is

rendered, Job 31: 29. Yea, he commands it, "to awake and smite." And it

is as if the Lord had said, Come forth of thy scabbard, O sword of

justice, thou hast been hid there a long time, and hast, as it were,

been asleep in thy scabbard, now awake and glitter, thou shalt drink

royal blood, such as thou never sheddest before.

Secondly, The person against whom it is commissioned, "my shepherd, and

the man that is my fellows." This shepherd can be no other than Christ,

who is often in scripture stiled "a Shepherd, yea, the chief Shepherd,

the Prince of pastors." Who redeemed, feeds, guides, and preserves the

flock of God's elect, 1 Pet. 5: 4. John 10: 11. This is he whom he also

stiles the man his fellow. Or his neighbour, as some render it. And so

Christ is, with respect to his equality and unity with the Father, both

in essence and will. His next neighbour. His other self. You have the

sense of it in Phil. 2: 6. He was in the form of God, and thought it no

robbery to be equal with God.

Against Christ his fellow, his next neighbour, the delight of his soul,

the sword here receives its commission.

Thirdly, you have here the dismal consequent of this deadly stroke upon

the shepherd. And that is the scattering of the sheep. By the sheep

understand here, that little flock, the disciples, which followed this

shepherd till he was smitten i.e. apprehended by his enemies, and they

were scattered, i.e. dispersed; they all forsook him and fled. And so

Christ was left alone, amidst his enemies. Not one durst make a stand

for him, or own him in that hour of his danger.

Fourthly, And lastly, Here is a gracious mitigation of this sad

dispersion, "I will turn my hand upon the little ones." By little ones

he means the same that before he called sheep; but the expression is

designedly varied, to show their feebleness and weakness, which

appeared in their relapse from Christ. And by turning his hand upon

them, understand God's gracious reduction, and gathering of them again

after their sad dispersion, so that they shall not be lost, though

scattered for the present. For after the Lord was risen, he went before

them into Galilee, as he promised, Matth. 26: 31. And gathered them

again by a gracious hand, so that not one of them was lost but the son

of perdition.

The words thus opened, I shall observe suitably to the method I have

proposed.

Doct. That Christ's dearest friends forsook and left him alone,

in the time of his greatest distress and danger.

This doctrine containing only matter of fact, and that also so plainly

delivered by the pens of the several faithful Evangelists, I need spend

no longer time in the proof of it, than to refer you to the several

testimonies they have given to it. But I shall rather choose to fit and

prepare it for use, by explaining these four questions.

First, Who were the sheep that were scattered from their shepherd, and

left him alone?

Secondly, What evil was there in this their scattering?

Thirdly, What were the grounds and causes of it?

Fourthly, and lastly, What was the issue and event of it?

First, Who were these sheep that were dispersed and scattered from

their shepherd when he was smitten. It is evident they were those

precious elect souls that he had gathered to himself, who had long

followed him, and dearly loved him, and were dearly beloved of him.

They were persons that had left all and followed him, and, till that

time, faithfully continued with him in his temptations, Luke 22: 28.

And were all resolved so to do, though they should die with him, Matth.

26: 35. These were the persons.

Secondly, But were they as good as their word? Did they indeed stick

faithfully to him? No, they all forsook him and fled. These sheep were

scattered. This was not indeed a total and final apostasy, that is the

fall proper to the hypocrite, the temporary believer, who, like a

comet, expires when that earthly matter is spent that maintained the

blaze for a time.

These were stars fixed in their orb, though clouded and overcast for a

time. This was but a mist or fog, which overspreads the earth in the

morning till the sun be risen, and then it clears up and proves a fair

day. But though it was not a total and final apostasy; yet it was a

very sinful and sad relapse from Jesus Christ, as will appear by

considering the following aggravations and circumstances of it. For,

First, This relapse of theirs was against the very articles of

agreement, which they had sealed to Christ at their first admission

into his service; he had told them, in the beginning, what they must

resolve upon, Luke 14: 26, 27. "If any man come to me, and hate not his

father and mother, and wife, and children, and brethren, and sisters,

yea, and his own life also, he cannot be my disciple. And whosoever

does not bear his cross, and come after me, cannot be my disciple."

Accordingly they submitted to these terms, and told him they had left

all and followed him, Mark 10: 28. Against this engagement made to

Christ, they now sin. Here was unfaithfulness.

Secondly, As it was against the very terms of their admission, so it

was against the very principles of grace implanted by Christ in their

hearts. They were holy sanctified persons, in whom dwelt the love and

fear of God. By these they were strongly inclined to adhere to Christ,

in the time of his sufferings, as appears by those honest resolves they

had made in the case. Their grace strongly inclined them to their duty,

their corruptions swayed them the contrary way. Grace bid them stand,

corruption bid them fly. Grace told them it was their duty to share in

the sufferings as well as in the glory of Christ. Corruption

represented these sufferings as intolerable, and bid them shift for

themselves whilst they might. So that here must needs be a force and

violence offered to their light, and the loving constraints thereof;

which is no small evil.

For though I grant it was a sudden, surprising temptation, yet it

cannot be imagined that this fact was wholly deliberate; nor that, for

so long time, they were without any debate or seasonings about their

duty.

Thirdly, As it was against their own principles, so it was much against

the honour of their Lord and Master. By this their sinful flight they

exposed the Lord Jesus to the contempt and scorn of his enemies. This

some conceive is imported in that question which the High-priest asked

him, John 18: 19. "The High priest then asked Jesus of his disciples,

and of his doctrine." He asked him of his disciples, how many he had,

and what was become of them now? And what was the reason they forsook

their master, and left him to shift for himself when danger appeared?

But to those questions Christ made no reply. He would not accuse them

to their enemies, though they had deserted him. But, doubtless, it did

not a little reflect upon Christ, that there was not one of all his

friends that durst own their relation to him, in a time of danger.

Fourthly, As it was against Christ's honour, so it was against their

own solemn promise made to him before his apprehension, to live and die

with him. They had passed their word, and given their promise that they

would not flinch from him, Matth. 26: 35. "Peter said to him, though I

should die with thee, yet will I not deny thee. Likewise also said all

the disciples." This made it a perfidious relapse. Here they break

promise with Christ who never did so with them. He might have told then

when he met them afterwards in Galilee, as the Roman soldier told his

general, when he refused his petition after the war was ended, I did

not serve ye so at the battle of Actium.

Fifthly, As it was against their solemn promise to Christ, so it was

against Christ's heart-melting expostulations with them, which should

have abode in their hearts while they lived. For when others that

followed him went back, and walked no more with him, Jesus said to

these very men, that now forsook him at last, Will ye also go away?

There is an emphasis in [ye] q.d. What, ye that from eternity were

given to me! Ye whom I have called, loved, and honoured above others,

for whose sakes I am ready and resolved to die. "Will ye also forsake

me?" John 6: 67. What ever others do, I expect other things from you.

Sixthly, As it was against Christ's heart-melting expostulations with

them, so it was against a late direful example presented to them in the

fall of Judas. In him, as in a glass, they might see how fearful a

thing it is to apostatise from Christ. They had heard Christ's dreadful

threats against him. They were present when he called him the son of

perdition, John 18: 11. They had heard Christ say of him, "Good had it

been if he had never been born." An expression able to scare the

deadest heart. They saw he had left Christ the evening before. And that

very day, in which they fled, he hanged himself. And yet they fly. For

all this they forsake Christ.

Seventhly, As it was against the dreadful warning given them in the

fall of Judas, so it was against the law of love, which should have

knit them closer to Christ, and to one another.

If to avoid the present shock of persecution, they had fled, yet surely

they should have kept together, praying, watching, encouraging, and

strengthening one another. This had made it a lesser evil: but as they

all forsook Christ, so they forsook one another also; for it is said,

John 16: 32 "They shall go every man to his own, and leave Christ

alone," (i.e. saith Beza) every man to his own house, and to his own

business. They forsook each other, as well as Christ. O what an hour of

temptation was this!

Eighthly, and lastly, This their departure from Christ, was accompanied

with some offence at Christ. For so he tells them, Matth. 26: 31. "All

ye shall be offended because of me this night." The word is,

"skandalisthesesthe", you shall be scandalised at me, or in me. Some

think the scandal they took at Christ was this, that when they saw he

was fallen into his enemies' hands, and could no longer defend himself;

they then began to question whether he were the Christ or no, since he

could not defend himself from his enemies. Others, more rightly,

understand it of their shameful flight from Christ, seeing it was not

now safe to abide longer with him. That seeing he gave himself into

their hands, they thought it advisable to provide as well as they could

for themselves, and somewhere or other, to take refuge from the present

storm, which had overtaken him. This was the nature and quality of the

fact. We enquire,

Thirdly, Into the grounds and reasons of it. Which were three.

First, God's suspending wonted influences and aids of grace from them.

They were not wont to do so. They never did so afterwards. They would

not have done so now, had there been influences of power, zeal, and

love from heaven upon them. But how then should Christ have borne the

heat and burden of the day? How should he tread the wine-press alone?

How should his sorrows have been extreme, unmixed, succourless (as it

behaved them to be) if they had stuck faithfully to him in his

troubles? No, no, it must not be; Christ must not have the least relief

or comfort from any creature; and therefore, that he might be left

alone, to grapple hand to hand with the wrath of God, and of men; the

Lord for a time withholds his encouraging, strengthening influences

from them; and then, like Samson when he had lost his locks, they were

weak as other men.

"Be strong in the Lord, and in the power of his might," saith the

apostle, Eph. 6: 10. If that be with-held, our resolutions and purposes

melt away before a temptation, as snow before the sun.

Secondly, As God permitted it, and with-held usual aid from them; so

the efficacy of that temptation was great, yea, much greater than

ordinary. As they were weaker than they were used to be, so the

temptation was stronger than any they had yet met withal. It is called,

Luke 22: 53. "Their hour and the power of darkness." A sifting,

winnowing hour, ver. 46. O it was a black and cloudy day. Never had the

disciples met with such a whirlwind, such a furious storm before. The

devil desired but to have the winnowing of them in that day, and so

would have sifted and winnowed them, that their faith had utterly

failed, had not Christ secured it by his prayer for them. So that it

was an extraordinary trial that was upon them.

Thirdly and lastly, That which concurred to their shameful relapse, as

a special cause of it, was the remaining corruptions that were in their

hearts yet unfortified. Their knowledge was but little, and their faith

not much. Upon the account of their weakness in grace, they were called

little ones in the text. And as their graces were weak, so their

corruptions were strong. Their unbelief, and carnal fears grew

powerfully upon them.

Do not censure them, reader, in thy thoughts, nor despise them for this

their weakness. Neither say in thy heart, Had I been there as they

were, I would never have done as they did. They thought as little of

doing what they did, as you, or any of the saints do; and as much did

their souls detest and abhor it: but here thou mayest see, whither a

soul that fears God may be carried, if his corruptions be irritated by

strong temptation, and God withholds usual influences.

Fourthly and lastly, Let us view the issue of this sad apostasy of

theirs. And you shall find it ended far better than it began. Though

these sheep were scattered for a time, yet the Lord made good his

promise, in turning his hand upon these little ones, to gather them.

The morning was over cast, but the evening was clear.

Peter repents of his perfidious denial of Christ, and never denied him

more. All the rest likewise returned to Christ, and never forsook him

any more. He that was afraid at the voice of a damsel, afterwards

feared not the frowns of the mighty. And they that durst not own Christ

now, afterwards confessed him openly before councils, and rejoiced that

they were counted worthy to suffer for his sake, Acts 5: 41. They that

were now as timorous as hares, and started at every sound, afterward

became as bold as lions, and feared not any danger, but sealed their

confession of Christ with their blood. For though, at this time, they

forsook him, it was not voluntarily, but by surprisal. Though they

forsook him, they still loved him; though they fled from him, there

still remained a gracious principle in them; the root of the matter was

still in them, which recovered them again.

To conclude: Though they forsook Christ, yet Christ never forsook them:

he loved them still; "Go tell the disciples, and tell Peter, that he

goes before you into Galilee," Mark 16: 7. q.d. Let them not think that

I so remember their unkindness, as to own them no more: No, I love them

still.

The use of this is contained in the following inferences.

Inf. 1. Did the disciples forsake Christ, though they had such strong

persuasions and resolutions never to do it? Then we see, That

self-confidence is a sin too incident to the best of men. They little

thought their hearts would have proved so base and deceitful, as they

found them to be when they were tried. "Though all men forsake thee

(saith Peter) yet will not!" Good man, he resolved honestly, but he

knew not what a feather he should be in the wind of temptation, if God

once left him to his own fears.

Little reason have the best of saints to depend upon their inherent

grace, let their stock be as large as it will. The angels left to

themselves, quickly left their own habitations, Jude 6. Upon which, one

well observes, That the best of created perfections, are of themselves

defectible. Every excellency without the prop of divine preservation,

is but a weight which tends to a fall. The angels in their innocence,

were but frail, without God's sustentation; even grace itself is but a

creature, and therefore purely dependant. It is not from its being and

nature, but from the assistance of something without it, that it is

kept from annihilation. What becomes of the stream, if the fountain

supply it not? What continuance has the reflection in the glass, if the

man that looks into it, turn away his face? The constant supplies of

the Spirit of Jesus Christ, are the food and fuel of all our graces.

The best men will show themselves but men if God leave them. He who has

set them up, must also keep them. It is safer to be humble with one

talent, than proud with ten; yea, better to be an humble worm, than a

proud angel. Adam had more advantage to maintain his station than any

of you. For though he were left to the liberty of his own mutable and

self-determining will; and though he was created upright, and had no

inherent corruption to endanger him, yet he fell.

And shall we be self confident, after such instances of human frailty!

Alas, Christian! What match art thou for principalities and powers, and

spiritual wickedness! "Be not high-minded, but fear." When you have

considered well the example of Noah, Lot, David, and Hezekiah, men

famous and renowned in their generations, who all fell by temptations;

yea, and that when one would think they had never been better provided

to cope with them. Lot fell after, yea, presently after the Lord had

thrust him out of Sodom, and his eyes had seen the direful punishment

of sin. Hell, as it were, rained upon them out of heaven. Noah, in like

manner, immediately after God's wonderful, and astonishing preservation

of him in the ark; when he saw a world of men and women, perishing in

the floods for their sins. David, after the Lord had settled the

kingdom on him, which for sin he rent from Saul, and given him rest in

his house. Hezekiah was but just up from a great sickness, wherein the

Lord wrought a wonderful salvation for him. Did such men, and at such

times, when one would think no temptations should have prevailed, fall;

and that so foully? Then "let him that thinks he standeth, take heed

lest he fall." O be not high minded, but fear.

Inf. 2. Did Christ stand his ground, and go through with his

suffering-work, when all that had followed him, forsook him? Then a

resolved adherence to God, and duty, though left alone, without company

or encouragement, is Christ-like, and truly excellent. You shall not

want better company than that which has forsaken you in the way of God.

Elijah complains, 1 Kings 19: 10 "They have forsaken thy covenant,

thrown down thine altars, and slain thy prophets with the sword; and I,

even I only, am left, and they seek my life, to take it away" And yet

all this did not damp or discourage him in following the Lord; for

still he was very jealous for the Lord God of Hosts.

Paul complains, 2 Tim 4: 16 "At my first answer no man stood by me, all

men forsook me: nevertheless the Lord stood with me." And as the Lord

stood by him, so he stood by his God alone, without any aids or support

from men. How great an argument of integrity is this! He that professes

Christ for company, will also leave him for company. But to be faithful

to God, when forsaken of men; to be a Lot, in Sodomy a Noah, in a

corrupted generation; oh, how excellent is it! It is sweet to travel

over this earth to heaven, in the company of the saints, that are bound

it thither with us, if we can; but if we can meet no company, we must

not be discouraged to go on. It is not unlike, but before you have gone

many steps farther, you may have cause to say, as one did once, Never

less alone, than when alone.

Inference 3. Did the disciples thus forsake Christ, and yet were all

recovered at last? Then, though believers are not privileged from

backsliding, yet they are secured from final apostasy and ruin. The new

creature may be sick, it cannot die. Saints may fall, but they shall

rise again, Micah 7: 8. The highest flood, of natural zeal and

resolution, may ebb, and be wholly dried up; but saving grace is "a

well of water, still springing up into everlasting life," John 4: 14.

God's unchangeable election, the frame and constitution of the New

Covenant, the meritorious and prevalent intercession of Jesus Christ,

do give the believer abundant security against the danger of a total

and final apostasy. "My Father, which gave them me, saith Christ, is

greater than all: and none is able to pluck them out of my Father's

hand," John 10: 29.

And again, "The foundation of God standeth sure, having this seal; the

Lord knoweth who are his," 2 Tim. 2: 19. Every person committed to

Christ by the Father, shall be brought by him to the Father, and not

one wanting.

God has also so framed and ordered the new covenant, that none of those

souls, who are within the blessed clasp and bond of it can possibly be

lost. It is settled upon immutable things: and we know all things are

as their foundations be, Heb. 6: 18, 19. Among the many glorious

promises contained in the bundle of promises, this is one, "I will not

turn away from them, to do them good; but I will put my fear in their

hearts, that they shall not depart from me."

And as the fear of God in our hearts, pleads in us against sin, so our

potent intercessor in the heavens pleads for us with the Father; and by

reason thereof, we cannot finally miscarry, Rom. 8: 34, 35. Upon these

grounds, we may (as the apostle in the place last cited does) triumph

in that full security which God has given us; and say, What "shall

separate us from the love of God?" Understand it either of God's to us,

as Calvin, Beza, and Martyr do; or of our love to God, as Ambrose and

Augustine do: it is true in both senses, and a most comfortable truth.

Inference 4. Did the sheep fly, when the shepherd was smitten; such

men, and so many forsake Christ in the trial? Then learn how sad a

thing it is for the best of men to be left to their own carnal fears in

a day of temptation: This was it that made those good men shrink away

so shamefully from Christ in that trial: "The fear of man brings a

snare," Prov. 29: 25. In that snare these good souls were taken, and

for a time held fast.

Oh what work will this unruly passion make, if the fear of God do not

over-rule it! Is it not a shame to a Christian, a man of faith to see

himself out done by an Heathen? Shall natural conscience and courage

make them stand and keep their places in times of danger; when we

shamefully turn our backs upon duty, because we see duty and danger

together?

When the emperor Vespasian had commanded Fluidius Priscus not to come

to the senate; or, if he did, to speak nothing but what he would have

him; the senator returned this brave and noble answer, "That as he was

a senator, it was fit he should be at the senate; and if, being there,

he were required to give his advice, he would speak freely, that which

his conscience commanded him." The emperor threatening that then he

should die; he returned thus, "Did I ever tell you that I was immortal?

Do you what you will, and I will do what I ought. It is in your power

to put me to death unjustly, and in me to die constantly." O think,

what mischief you; fears may do yourselves, and the discovery of them

to others. O learn to trust God with your lives, liberties, and

comforts, in the way of your duty; and at that time you are afraid

trust in him: and do not magnify poor dust and ashes, as to be scared,

by their threat, from your God and your duty. The politic design of

Satan herein, is to affright you out of your coverts, where you are

safe, into the net. I will enlarge on this no farther; I have elsewhere

laid down fourteen rules for the cure of this, in what of mine is

public.

Inf. 5. Learn hence, How much a man may differ from himself, according

as the Lord is with him, or withdrawn from him. The Christian does not

always differ from other men, but sometimes from himself also: yea, so

great is the difference betwixt himself and himself, as if he were not

the same man. And where is he that does not so experience it? Sometimes

bold and courageous, despising dangers, bearing down all

discouragements in the strength of zeal, and love to God: at another

time faint, feeble, and discourage at every petty thing. Whence is this

but from the different administrations of the Spirit, who sometimes

gives forth more, and sometimes less, of his gracious influence. These

very men that flinched now, when the Spirit was more abundantly shed

forth upon them, could boldly own Christ before the council, and

despised all dangers for his sake.

A little dog, if his master be by, and encourage him, will venture upon

a greater beast than himself. Peter stood at the door without, when the

other disciple, (or one of the other disciples, as the Syrian turns it,

and Grotius approves it as the best), i.e. one of the private disciples

that lived at Jerusalem, went in so boldly, John 18: 16, 17. We are

strong or weak, according to the degrees of assisting grace. So that as

you cannot take the just measure of a Christian by one act, so neither

must they judge of themselves, by what they sometimes feel in

themselves.

But when their spirits are low, and their hearts discouraged, they

should rather say to their souls, "Hope in God, for I shall yet praise

him:" It is low with me now, but it will be better.

Inf. 6. Was the sword drawn against the Shepherd, and he left alone to

receive the mortal strokes of it? How should all adore both the justice

and mercy of God so illustriously displayed herein! Here is the triumph

of divine justice, and the highest triumph that ever it had, to single

forth the chief Shepherd, the man that is God's fellow, and sheathe its

sword in his breast for satisfaction. No wonder it is drawn and

brandished with such a triumph; awake rejoicingly, O sword, against my

Shepherd, &c. For in this blood shed by it, it has more glory than if

the blood of all the men and women in the world had been shed.

And no less is the mercy and goodness of God herein signalised, in

giving the sword a commission against the Man, his fellow, rather than

against us. Why had he not rather said, awake, O sword, against the men

that are mine enemies; shed the blood of them that have sinned against

me, than smite the Shepherd, and only scatter the sheep. Blessed be

God, the dreadful sword was not drawn and brandished against our souls;

that God did not set it to our breasts; that he had not made it fat

with our flesh, and bathed it in our blood; that his fellow vas

smitten, that his enemies might be spared. O what manner of love was

this! Blessed be God therefore for Jesus Christ, who received the fatal

stroke himself; and has now so sheathed that sword in its scabbard,

that it shall never be drawn any more against any that believe in him.

Inf. 7. Were the sheep scattered when the Shepherd was smitten? Learn

hence, That the best of men know not their own strength till they come

to the trial. Little did these holy men imagine such a cowardly spirit

had been in them, till temptation put it to the proof. Let this

therefore be a caution for ever to the people of God. You resolve never

to forsake Christ, you do well; but so did these, and yet were

scattered from him. You can never take a just measure of your own

strength, till temptation have tried it. It is said, Deut. 8: 2. that

God led the people so many years in the wilderness to prove them; and

to know them, (i.e. to make them know) what was in their hearts. Little

did they think such unbelief, murmurings, discontents, and a spirit

bent to backslidings, had been in them; until their straits in the

wilderness gave them the sad experience of these things.

Inf. 8. Did the dreadful sword of divine justice smite the Shepherd,

God's own fellow; and at the same time the flock, from whom all its

outward comforts arose, were scattered from him? Then learn, That the

holiest of men have no reason either to repine or despond, though God

should at once strip them of all their outward and inward comforts

together. He that did this by the man his fellow, may much rather do it

by the man his friend. Smite my Shepherd: there is all comfort gone

from the inward man; Scatter the sheep; there is all comfort gone from

the outward man. What refreshments had Christ in this world, but such

as came immediately from his Father, or those holy ones now scattered

from him? In one day he loseth both heavenly and earthly comforts. Now,

as God dealt by Christ, he may, at one time or other, deal with his

people. You have your comforts from heaven; so had Christ, in a fuller

measure than ever you had, or can have. He had comforts from his little

flock; you have your comforts from the society of the saints, the

ordinances of God, comfortable relations, &c. Yet none of these are so

firmly settled upon you, but you may be left destitute of them all in

one day. God did take all comfort from Christ, both outward and inward;

and are we greater than he? God sometimes takes outward, and leaves

inward comfort; sometimes he takes inward, and leaves outward comfort:

but the time may come, when God may strip you of both.

This was the case of Job, a favourite of God, who was blessed with

outward and inward comforts; yet a time came when God stripped him of

all, and made him poor to a proverb, as to all outward comfort; and the

venom of his arrows drank up his spirit, and the inward comforts

thereof.

Should the Lord deal thus wish any of you, how seasonable and relieving

will the following considerations be?

First. Though the Lord deal thus with you, yet this is no new thing; he

has so dealt with others, yea with Jesus Christ that was his fellow. If

these things were done in the green tree, in him that never deserved it

for any sin of his own, how little reason have we to complain? Nay,

Secondly. Therefore did this befell Jesus Christ before you, that the

like condition might be sanctified to you, when you shall be brought

into it. For therefore did Jesus Christ pass through such varieties of

conditions, on purpose that he might take away the curse, and leave a

blessing in those conditions, against the time that you should come

into them. Moreover,

Thirdly, Though inward comforts and outward comforts were both removed

from Christ, in one day, yet he wanted not support in the absence of

both. How relieving a consideration is this! John 16: 32. "Behold,

(saith he) the hour comes, yea, is now come that ye shall be scattered,

every man to his own, and shall leave me alone; and yet I am not alone,

because the Father is with me." With me by way of support, when not by

way of comfort. Thy God, Christian, can in like manner support thee,

when all sensible comforts shrink away together from thy soul and body

in one day.

Lastly, It deserves a remark, that this comfortless forsaken condition

of Christ, immediately preceded the day of his greatest glory and

comfort. Naturalists observe, the greatest darkness is a little before

the dawning of the morning. It was so with Christ, it may be so with

thee. It was but a little while and he had better company than theirs

that forsook him. Act therefore your faith upon this, that the most

glorious light usually follows the thickest darkness. The louder your

groans are now, the louder your triumphs hereafter will be. The horror

of your present, will but add to the lustre of your future state.

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Sermon 29. Of the manner of Christ's Death, in respect of the Patience thereof.

Isaiah 53:7

He was oppressed, and he was afflicted, yet he opened not his mouth: he

is brought as a lamb to the slaughter, and as a sheep before her

shearers is dumb, so he openeth not his mouth.

How our Lord Jesus Christ carried on the work of our redemption in his

humble state, both in his incarnation, life, and death, has in part

been discovered in the former sermons. I have shewed you the kind or

nature of that death he died; and am now engaged, by the method

proposed, to open the manner of his death. The solitariness or

loneliness of Christ in his sufferings, was the subject of the last

sermon. The patience and meekness of Christ in his sufferings, come in

order, to be opened in this.

This chapter treats wholly of the sufferings of Christ, and the blessed

fruits thereof. Hornbeck tells us of a learned Jew, "that ingenuously

confessed this very chapter converted him to the Christian faith. And

such delight he had in it, that he read it more than a thousand times

over." Such is the clearness of this prophecy, that he who penned it,

is deservedly stiled the evangelical prophet. I cannot allow time to

annualise the chapter; but my work lying in the seventh verse, I shall

speak to these two branches or parts of it, viz. The grievous

sufferings of Christ, and the glorious ornament he put upon them.

First, Christ's grievous sufferings; "he was afflicted, and he was

oppressed, brought to the slaughter, and shorn as a sheep," i.e. he

lost both fleece and blood, life, and comforts of life. "He was

oppressed;" the word signifies both "to answer and oppress, humble or

depress." The other word, rendered afflicted, signifies "to exact and

afflict," and so implies Christ to stand before God, as a surety before

the creditor; who exacts the utmost satisfaction from him, by causing

him to suffer according to the utmost rigour and severity of the law.

It did not suffice that he was shorn as a sheep, i.e. that he was

stripped and deprived of his riches, ornaments and comforts; but his

blood and life must go for it also. He is brought to the slaughter.

These were his grievous sufferings.

Secondly, Here is the glorious ornament he put upon those grievous

sufferings, even the ornament of a meek and patient spirit. He opened

not his mouth: but went as a sheep to be shorn, or a lamb to the

slaughter. The lamb goes as quiet to the slaughter-house, as to the

fold. By this lively and lovely similitude, the patience of Christ is

here expressed to us. Yet Christ's dumbness and silence is not to be

understood simply, but universally; as though he spake nothing at all

when he suffered; for he uttered many excellent and weighty words upon

the cross, as you shall hear in the following discourses; but it must

be understood respectively, i.e. he never opened his mouth repiningly,

passionately, or revengefully, under his greatest tortures and highest

provocations. Whence the note is,

Doct. That Jesus Christ supported the burden of his sufferings,

with admirable patience and meekness of spirit.

It is a true observation, that meekness inviteth injury, but always to

its own cost. And it was evidently verified in the sufferings of

Christ. Christ's meekness triumphed over the affronts and injuries of

his enemies, much more than they triumphed over him. Patience never had

a more glorious triumph, than it had upon the cross.

The meekness and patience of his spirit, amidst injuries and

provocations, is excellently set forth in 1 Pet. 2: 22, "Who did no

sin, neither was guile found in his mouth: who when he was reviled,

reviled not again; when he suffered he threatened not, but committed

himself to him that judgeth righteously."

In this point we have these three things to open doctrinally.

1. The burden of sufferings, and provocations that Jesus Christ was

oppressed with.

2. The meekness and admirable patience with which he supported that

burden.

3. The causes and grounds of that perfect patience which he then

exercised.

First, The burden of sufferings and provocations which Christ

supported, was very great; for on him met all sorts and kinds of

trouble at once, and those in their highest degrees and fullest

strength. Troubles in his soul, and these were the soul of his

troubles. His soul was laden with spiritual horrors and troubles, as

deep as it could swim, Mark 14: 33. "He began to be sore amazed and

very heavy." The wrath of an infinite dreadful God beat him down to the

dust. His body full of pain and exquisite tortures in every part. Not a

member or sense but was the seat and subject of torment.

His name and honour suffered the vilest indignities, blasphemies, and

horrid reproaches that the malignity of Satan and wicked men could

belch out against it. He was called a blasphemer, seditious, one that

had a devil, a glutton, a wine-bibber, a friend of publicans and

harlots, the carpenter's son, this fellow. He that was God's fellow, as

you heard lately, now this fellow. Contempt was poured upon all his

offices. Upon his kingly office, when they crowned him with thorns,

arrayed him with purple, bowed the knee in mockery to him and cried,

"Hail king of the Jews." His prophetical, office, when they blinded

him, and then bid him "prophesy who smote him." His priestly office,

when they reviled him on the cross, saying, "He saved others, himself

he cannot save." They scourged him, spit in his face; and smote him on

the head and face. Besides, the very kind of death they put him to, was

reproachful and ignominious; as you heard before.

Now all this, and much more than this, meeting at once upon an innocent

and dignified person; one that was greater than all; that lay in the

bosom of God; and from eternity had his smiles and honours; upon one

that could have crushed all his enemies as a moth; I say, for him to

bear all this, without the least discomposure of spirit, or breach of

patience, is the highest triumph of patience that ever was in the

world. It was one of the greatest wonders of that wonderful day:

Secondly, And that is the next thing we have to consider, even this

almighty patience and unpatterned meekness of Christ, supporting such a

burden with such evenness and steadiness of spirit. Christian patience,

or the grace of patience, is an ability or power to suffer hard and

heavy things, according to the will of God.

It is a power, and a glorious power, that strengthens the suffering

soul to bear. It is our passive fortitude, Col. 1: 11. "Strengthened

with all might, according to his glorious power, unto all patience, and

long suffering, with joyfulness;" i.e. strengthened with the might or

power of God himself: Or such as might appear to be the proper impress

and image of that divine power, who is both its principle and pattern.

For the patience which God exercises towards sinners, that daily wrong

and load him, is called power, and great power, Numb. 14: 17. "Let the

power of my Lord be great, as thou hast spoken, saying, The Lord is

longsuffering, forgiving," &c. Hence it is observed, Prov. 24: 10. That

the loss or breaking of our patience under adversity, argues a decay of

strength in the soul. "If thou faint in the day of adversity, thy

strength is small."

It is a power or ability in the soul, to bear hard, heavy, and

difficult things. Such only are the objects of patience. God has

several sorts of burdens to impose upon his people. Some heavier,

others lighter; some to be carried but a few hours, others many days;

others all our days: some more spiritual, bearing upon the soul, some

more external, touching or punishing the flesh immediately; and the

spirit by way of sympathy: and sometimes both sorts are laid on

together. So they were at this time on Christ. His soul burdened as

deep as it could swim; full of the sense, the bitter sense and

apprehension of the wrath of God: his body filled with tortures: in

every member and sense grief took up its lodging. Here was the highest

exercise of patience.

It is a power to bear hard and heavy things, according to the will of

God. Considering it in that respect, patience, the Christian grace,

differs from patience the moral virtue. So the apostle describes it, 1

Pet. 4: 19. "Let them that suffer according to the will of God," &c.

i.e. who exercise patience graciously, as God would have them.

And then our patience is, as Christ's most exactly was, according to

the will of God; when it is as extensive, as intensive, and as

protensive as God requires it to be.

First, When it is as extensive, as God would have it. So was Christ's

patience. It was a patience that stretched and extended itself to all,

and every trouble and affliction, that came upon him. Troubles came

upon him in troops, in multitudes. It is said, Psal. 40: 12.

"Innumerable evils have compassed me about." Yet he found patience

enough to receive them all. It is not with us. Our patience is often

worn out. And like sick people, we fancy, if we were in another

chamber, or bed, it would be better. If it were any other trouble than

this, we could bear it. Christ had no exceptions at any burden his

Father would lay on. His patience was as large as his trouble, and that

was large indeed.

Secondly, It is then according to the will of God, when it is as

intensive as God requires it to be, i.e. in the apostle's phrase, Jam.

1: 4. When it has its perfect work, or exercise; when it is not only

extended to all kinds of troubles; but when it works in the highest and

most perfect degree. And then may patience be said to be perfect (as it

was in Christ) when it is plenum sui, et prohibens alieni, full of

itself, and exclusive of its opposite. Christ's patience was full of

itself, (i.e.) it included all that belonged to it. It was full of

submission, peace, and serenity; full of obedience and complacency in

his Father's will. He was in a perfect calm. As a lamb or sheep, (saith

the text) that howls not, opposes not, but is dumb and quiet. And as

his external behaviour, so his internal frame and temper of soul was

most serene and calm. Not one repining thought against God. Not one

revengeful thought against man once ruffled his spirit, "Father forgive

them, for they know not what they do," was all the hurt he wished his

worst enemies. And as it included all that belonged to it, so his

perfect patience excluded all its opposites. No discontents,

murmurings, despondencies had place in his heart. So that his patience

was a most intensive, perfect patience. And as it was as extensive, and

as intensive, so it was,

Thirdly, As protensive as God required it to be, (i.e.) it held out to

the end of his trial. He did not faint at last. His troubles did not

out-live his patience. He indeed was strengthened with all might unto

all patience, and long suffering. This was the patience of Christ our

perfect pattern. He had not only patience but longanimity.

Thirdly, In the last place, let us inquire into the grounds and reasons

of this his most perfect patience. And if you do so, you shall find

perfect holiness, wisdom, fore knowledge, faith, heavenly mindedness,

and obedience, at the root of this perfect patience.

First, This admirable patience and meekness of Christ, was the fruit

and offspring of his perfect holiness. His nature was free from those

corruptions, that ours groan and labour under; otherwise he could never

have carried it at this rate. Take the meek Moses who excelled all

others in that grace, and let him be tried in that very grace, wherein

he excels, and see how "unadvisedly he may speak with his lips," Psal.

106: 33. Take a Job, whose famous patience is trumpeted and resounded

over all the world; ye have heard of the patience of Job; and let him

be tried by outward and inward troubles, meeting upon him in one day;

and even a Job may curse the day wherein he was born. Envy, revenge,

discontent, despondencies, are weeds naturally springing up in the

corrupt soil of our sinful natures, "I saw a little child grow pale

with envy," said Austin. And the spirit that is in us, lusteth unto

envy, (saith the apostle) Jam. 4: 5. The principles of all these evils

being in our natures, they will show themselves in time of trial. The

old man is fretful and passionate. But it was otherwise with Christ.

His nature was like a pure crystal glass, full of pure fountain water,

which though shaken and agitated never so much, cannot show, because it

has no dregs. "The prince of this world comes, and has nothing in me,"

John 14: 30. No principle of corruption, for a handle to temptation.

Our high-priest was holy, harmless, undefiled, separate from sinners,

Heb. 7: 26.

Secondly, The meekness and patience of Christ proceeded from the

infinite wisdom with which he was filled. The wiser any man is, the

more patient he is. Hence meekness, the fruit, is denominated from

patience, the root that bears it, Jam. 3: 13. "The meekness of wisdom."

And anger is lodged in folly, its proper cause, Eccl. 7: 9. "Anger

resteth in the bosom of fools." Seneca would allow no place for passion

in a wise man's breast. Wise men use to ponder, consider, and weigh

things deliberately in their judgements, before they suffer their

affections and passions to be stirred and enraged. Hence come the

constancy and serenity of their spirits. As wise Solomon has observed,

Prov. 17: 27. "A man of understanding is of an excellent (or as the

Hebrew is) a cool, spirit."

Now wisdom filled the soul of Christ. He is wisdom in the abstract,

Prov. 8. In him are hid all the treasures of wisdom, Col. 2: 3. Hence

it was that he was no otherwise moved with the revilings and abuses of

his enemies, than a wise physician is with the impertinencies of his

distempered, and crazy patient.

Thirdly, And as his patience flowed from his perfect wisdom and

knowledge, so also from his foreknowledge. He had a perfect prospect of

all those things from eternity, which befell him afterwards. They came

not upon him by way of surprisal. And therefore he wondered not at them

when they came, as if some strange thing had happened. He foresaw all

these things long before, Mark 8: 31. "And he began to teach them, that

the Son of man must suffer many things, and be rejected of the elders,

and chief priests, and scribes, and be killed." Yea, he had compacted

and agreed with his Father to endure all this for our sakes, before he

assumed our flesh. Hence, Isa. 1. 6. "I gave my back to the smilers,

and my cheeks to them that plucked off the hair. I hid not my face from

shame and spitting."

Now look as Christ in John 16: 4. obviates all future offences his

disciples might take at suffering for his sake, by telling them

beforehand what they must expect. "These things (saith he) I told you,

that when the time shall come, ye may remember that I told you of

them:" So he, foreknowing what himself must suffer, and having agreed

so to do, bare those sufferings with singular patience. "Jesus

therefore knowing all things that should come upon him, went forth, and

said unto them, whom seek ye?" John 18: 4.

Fourthly, As his patience sprang from his fore-knowledge of his

sufferings; so from his faith which he exercised under all that he

suffered in this world. His faith looked through all those black and

dismal clouds, to the joy proposed, Heb. 12: 2. He knew that though

Pilate condemned, God would justify him, Isa. 50: 4, 5, 6, 7, 8. And he

set one over-against the other: he balanced the glory, into which he

was to enter, with the sufferings, through which he was to enter into

it. He acted faith upon God for divine support and assistance under

suffering, as well as for glory, the fruit and reward of them, Psal.

16: 7, 8, 9, 10, 11. I have set (or as the apostle varies it) "I

foresaw the Lord always before me; because he is at my right hand I

shall not be moved. Therefore my heart is glad, and my glory

rejoiceth." There is faith acted by Christ, for strength to carry him

through. And then it follows, "My flesh also shall rest in hope; for

thou wilt not leave my soul in hell, neither wilt thou suffer thine

holy one to see corruption. Thou wilt show me the path of life. In thy

presence is fulness of joy; at thy right-hand there are pleasures for

evermore." There is his faith acting spoil the glory into which he was

to enter, after he had suffered these things: this filled him with

peace.

Fifthly, As his faith, eyeing the glory into which he was passing, made

him endure all things; so the heavenliness of his Spirit also filled

him with a heavenly tranquillity and calmness of spirit under all his

abuses and injuries. It is a certain truth, that the more heavenly any

man's spirit is, the more sedate, composed and peaceful. "As the higher

heavens (saith Seneca) are more ordinate and tranquil; there are

neither clouds nor winds, storms nor tempests; they are the inferior

heavens that lighten and thunder: the nearer the earth the more

tempestuous and unquiet: even so the sublime and heavenly mind is

placed in a calm and quiet station."

Certainly that heart which is sweetened frequently with heavenly,

delightful communion with God, is not very apt to be embittered with

wrath, or soured with revenge against men. The peace of God does

"brabeuein", appease and end all strifes and differences, as an umpire:

so much that word, Col. 3: 15. imports. The heavenly Spirit

marvellously affects a sedate and quiet breast.

Now, never was there such a heavenly soul on earth, since man inhabited

it, as Christ was: he had most sweet and wonderful communion with God:

he had meat to eat, which others, yea, and those his greatest

intimates, knew not of. The Son of man was in heaven upon earth, John

3: 13. Even in respect of that blessed heavenly communion he had with

God, as well as in respect of his immense Deity: and that his heart was

in heaven when he so patiently endured and digested the pain and shame

of the cross is evident from Heb. 12: 2. "For the joy set before him,

he endured the cross, despising the shame." See where his eye and heart

were, when he went as a lamb to the slaughter.

Sixthly, And lastly, As his meekness and patience sprang from the

heavenliness and sublimity of his spirit; so likewise, from the

complete and absolute obedience of it to his Father's will and

pleasure: he could most quietly submit to all the will of God, and

never regret at any part at the work assigned him by his Father. For

thou must know, that Christ's death in him was an act of obedience; he

all along eyeing his Father's command and counsel in what he suffered,

Phil. 2: 7, 8. John 18: 11. Ps. 40: 6, 7, 8. Now look, as the eyeing

and considering the hand of God in an affliction, presently becalms and

quiets a gracious soul; as you see in David, 2 Sam. 16: 11. "Let him

alone, it may be God that has bid him curse David;" So much more it

quieted Jesus Christ, who was privy to the design and end of his

Father, with whose will he all along complied; looking on Jews and

Gentiles but as the instruments ignorantly fulfilling God's pleasure,

and serving that great design of his Father; this was big patience, and

these the grounds of it.

Use 1. I might variously improve this point; but the direct and main

use of it is, to press us to a Christ-like patience in all our

sufferings and troubles. And seeing in nothing we are more generally

defective, and that defects of Christians herein, are so prejudicial to

religion, and uncomfortable to themselves; I resolve to wave all other

uses, and spend the remaining time wholly upon this branch; even a

persuasive to Christians unto all patience, in tribulations; to imitate

their lamb-like Saviour. Unto this (Christians) you are expressly

called, 1 Pet. 2: 21, 22. "Because Christ also suffered for us, leaving

us an example, that we should follow his steps. Who did no sin, neither

was guile found in his mouth; who when he was reviled, reviled not

again; when he suffered, he threatened not; but committed himself to

him that judgeth righteously." Here is your pattern; a perfect pattern!

a lovely and excellent pattern! Will you be persuaded to the imputation

of Christ herein? Methinks I should persuade you to it: yea, every

thing about you persuades to patience in your sufferings, as well as I:

look which way you will, upward or downward, inward or outward,

backward or forward, to the right-hand, or to the left, you shall find

all things persuading and urging the doctrine of patience upon you.

First, Look upwards, when tribulations come upon you: look to that

sovereign Lord, that commissionates and sends them upon you. You know

troubles do not rise out of the dust, nor spring out of the ground, but

are framed in heaven, Jer. 18: 11. "Behold I frame evil, and devise a

device against you." Troubles and afflictions are of the Lord's framing

and devising, to reduce his wandering people to himself: much like that

device of Absalom, in setting Joab's field of corn on fire, to bring

Joab to him, 2 Sam. 14: 30. In the frame of your afflictions, you may

observe much of divine wisdom in the choice, measure, and season of

your troubles: sovereignty, in electing the instruments of your

affliction; in making them as afflictive as he pleaseth; and in making

them obedient both to his call, in coming and going, when he pleaseth.

Now, could you in times of trouble look up to this sovereign hand, in

which your souls, bodies, and all their comforts and mercies are; how

quiet would your hearts be! Psal. 39: 9. "I was dumb, and opened not my

mouth, because it is thy doing." 1 Sam. 3: 18. "It is the Lord, let him

do what seemeth him good." Oh, when we have to do with men, and look no

higher, how do our spirits swell and rise with revenge and impatience!

But if you once come to see, that man as a rod in your Father's hand,

you will be quiet; Psal. 46: 10. "Be still, and know that I am God;"

q.d. consider with whom you have to do; not with your fellow, but with

your God, who can puff you to destruction with one blast of his mouth;

in whose hand you are, as the clay in the potter's hand. It is for want

of looking up to God in our troubles, that we fret, murmur, and despond

at the rate we do.

Secondly, Look downward, and see what is below you, as well as up to

that which is above you. You are afflicted, and you cannot bear it. Oh!

no trouble like your trouble! never man in such a case as you are!

Well, well, cast the eye of your mind downward, and see those who lie

much lower than you. Can you see none on earth in a more miserable

state than yourselves? Are you at the very bottom, and not a man below

you? sure there are thousands in a sadder case than you on earth. What

is your affliction? Have you lost a relation? others have lost all.

Have you lost an estate, and are become poor? Well, but there are some

you read of, Job 30: 4, 5, 6, 7. "Who cut up mallows by the bushes, and

juniper-roots for their meat. They are driven forth from among men,

they cried after them as after a thief. They dwell in the cliffs of the

valleys, in caves of the earth, and in the rocks. Among the bushes they

braved, under the nettles they were gathered together." What

difference, as to manner of life, do you find between the persons here

described, and the wild beasts, that herd together in a desolate p]ace?

Are you persecuted and afflicted for Christ's sake? What think you of

their sufferings, Heb. 11: 36, 37. "Who had trial of cruel dockings;

yea, moreover of bands and imprisonments: they were stoned, they were

sawn asunder, were tempted, were slain with the sword, they wandered

about in sheep skins and goat skins, being destitute, afflicted,

tormented." And are you better than they? I know not what you are; but

I am sure, these were such "of whom the world was not worthy," ver. 38.

Or are your afflictions more spiritual and inward? Say not the Lord

never dealt more bitterly with the soul of any, than he has with yours.

What think you of the case of David, Heman, Job, Asaph, whose doleful

cries, by reason of the terrors of the Almighty, are able to melt the

stoniest heart that reads their stories? the Almighty was a terror to

them: the arrows at God were within them; they roared by reason of the

disquietness of their hearts.

Or are your afflictions outward and inward together; an afflicted soul

in an afflicted body? Are you fallen, like the ship in which Paul

sailed, into a place where two seas meet! Well, so it was with Paul,

Job, and many other of those worthies gone before you. Sure you may see

many on earth who have been, and are in far lower and sadder states

than yourselves.

Or if not on earth, doubtless, you will yield there are many in hell,

who would be glad to change conditions with you, as bad as you think

yours to be. And were not all these mounded out of the same lump with

you? Surely, if you can see any creature below you, especially any

reasonable being, you have no reason to return so ungratefully upon

your God, and accuse your Maker of severity; or charge God foolishly.

Look down, and you shall see grounds enough to be quiet.

Thirdly, Look inward, you discontented spirits, and see if you can find

nothing there to quiet you. Cast year eye into your own hearts;

consider either the corruptions or the graces that are there. Cannot

you find weeds enough there, that need such winter breather as this to

rot them? Has not that proud heart need enough of all this to humble

it? That carnal heart need of such things as these to mortify it? That

backsliding, wandering heart need of all this to reduce and recover it

to its God? "If need be, ye are in heaviness," 1 Pet. 1: 6. O

Christian! Didst thou not see need of this before thou camest into

trouble? Or has not God shown thee the need of it since thou wast under

the rod? It is much thou shouldest not see it; but be assured, if thou

dost not, thy God does: he knows thou wouldest be ruined for ever, if

he should not take this course with thee.

Thy corruptions require all this to kill them. Thy lusts will take all

this, it may be more than this, and all little enough. And as your

corruptions call for it, so do year graces too. Wherefore think ye the

Lord planted the principles of faith, humility, patience, &c. in your

souls? What, were they put there for nothing? Did the Lord intend they

should lie sleeping in their drowsy habits? Or were they not planted

there in order to exercise? And how shall they be exercised without

tribulations? Can you tell? Does not "tribulation work patience, and

patience experience, and experience hope?" Rom. 5: 3, 4. Is not "the

trial of your faith much more precious, than of gold which perishes," 1

Pet. 1: 7. O look inward, and you will be quiet.

Fourthly, Look outward, and see who stands by and observes your

carriage under trouble. Are there not many eyes upon you: yea, many

envious observers round about you. It was David's request, Psal. 5: 8.

"Lead me, O Lord, in thy righteousness, because of mine enemies;" or,

as the Hebrew word there might be rendered, because of mine observers

or watchers. There is many an envious eye upon you. To the wicked there

can scarcely be an higher gratification and pleasure, than to see your

carriage under trouble so like their own; for thereby they are

confirmed in their prejudices against religion, and in their good

opinion of themselves. These may talk and profess more than we; but

when they are tried, and put to it, it appears plainly enough, their

religion enables them to do no more than we do; they talk of heaven's

glory, and their future expectancies; but it is but talk, for it is

apparent enough their hopes cannot balance a small afflictions with all

the happiness they talk of. Oh, how do you dishonour Christ before his

enemies, when you make them think all your religion lies in talking of

it! Consider who looks on.

Fifthly, Look backward, and see if there be nothing behind you that may

hush and quiet your impatient spirits; consult the multitude of

experiences past and gone; both your own and others. Is this the first

strait that ever you were in? If so, you have reason to be quiet, yet

to bless God that has spared you so long, when others have had their

days filled up with sorrow. But if you have been in troubles formerly,

and the Lord has helped you; if you have past through the fire, and not

been burnt; through the waters, and not drowned; if God has stood by

you, and hitherto helped you. O what cause have you to be quiet now,

and patiently wait for the salvation of God! Did he help you then, and

cannot he do so now? Did he give waters, and cannot he give bread also?

Is he the God of the hills only, and not the God of the valleys also? O

call to mind the days of old, the years of the right hand of the Most

High. "These things I call to mind, therefore I have hope," Lam. 3: 21.

Have you kept no records of past experiences? How ungrateful then have

you been to your God, and how injurious to yourselves, if you have not

read them over in such a day as this? for to that end were they given

you.

O when you shall consider what a God he has been to you, at a pinch;

how faithfully Jehovah-jireh has stood by you; that this is not the

first time your hearts and hopes have been low; as well as your

condition, and yet God has raised you again; surely you will find your

present troubles made light, by a glance back upon your past

experiences.

Sixthly, Look forward, to the end of your troubles; yea, look to a

double end of them, the end of their duration, and the end of their

operation. Look ye to the end of their duration, and that is just by

you: they shall not be everlasting troubles, if you be such as fear the

Lord. "The God of all grace, who hath called us unto his eternal glory

by Jesus Christ, after that ye have [suffered a while] make you

perfect," 1 Pet. 5: 10. "These light afflictions are but for a moment,"

2 Cor. 4: 18. They are no more comparatively, with that vast eternity

that is before you. Alas! what are a few days and nights of sorrows,

when they are past? Are they not swallowed up as a spoonful of water in

the vast ocean? But more especially look to the end of their operation.

What do all these afflictions tend to and effect? Do they not work out

an exceeding weight of glory? Are you not by them made partakers of his

holiness?" Heb. 12: Is not this all the fruit to take away your sins?

What, and be impatient at this; fret and repine, because God is, this

way, perfecting your happiness? O ungrateful soul! Is this a due

requital of that love that disdains not to stoop to so low an

employment, as to scour and cleanse your souls, that they might be

shining vessels of honour to all eternity?

O look forward to the end of your troubles: the end of their duration

and operation.

Seventhly, Look to the right-hand, and see how you are shamed,

convinced and silenced by other Christians; and it may be such too, as

never made that profession you have done; and yet can not only

patiently bear the afflicting hand of God, but are blessing, praising,

and admiring God under their troubles; whilst you are sinning against,

and dishonouring him under smaller ones. It may be you will find some

poor Christians that know not where to have their next bread, and yet

are speaking of the bounty of their God; while you are repining in the

midst of plenty. Ah! if there be any ingenuity in you, let this shame

you. If this will not, then,

Eighthly, Look to your left-hand, and there you will see a sad sight,

and what one would think should quiet you. There you may see a company

of wicked, graceless wretches, carrying themselves under their

troubles, but too much like yourselves. What do they more, than fret

and murmur, despond and sink, mix sin with their afflictions, when the

rod of God is upon them?

It is time for thee to leave off, when thou sees how near thou art come

to them, whom thou hopest thou shalt never be ranked and numbered with.

Reader, such considerations as these, I am persuaded, would be of

singular use to thy soul at such a time, but above all, thine eyeing

the great pattern of patience, Jesus Christ; whose Lamb- like damage,

under a trial, with which thine is not to be named the same day, is

here recommended to thee. O how should this transform thee into a lamb,

for meekness also!

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Sermon 30. Of the Instructiveness of the Death of Christ, in his seven last

Words; the first of which is here illustrated.

Luke 23:34

Then said Jesus, Father, forgive them; for they know not what they do.

The manner in which Christ died has already been opened in the solitude

and patience in which he died. The third, to wit, the instructiveness

of his death, now follows, in these seven excellent and weighty

sayings, which dropped from his blessed lips upon the tree, whilst his

sacred blood dropped on the earth from his wounded hands and feet; so

that on the cross he exercised both his priestly and prophetical office

together, redeeming us by his blood, and instructing us by his words.

These seven words of Christ upon the cross are his last words, with

which he breathed out his soul. The last words of a dying man are

remarkable; the scripture puts a remark upon them, 2 Sam. 23: 1. "Now

these be the last words of David." How remarkable are the last words of

Christ.

These words are seven in number; three directed to his Father, and four

more to those about him. Of the former sort this is one, Father,

forgive them, &c. In which we have, First, The mercy desired by Christ,

and that is forgiveness. Secondly, The persons for whom it is desired,

[Them,] that is, those cruel and wicked persons that were now imbruing

their hands in his blood. And, Thirdly, The motive or argument urged to

procure that mercy from his Father, for they know not what they do.

First, The mercy prayed for, that is, forgiveness; Father, forgive.

Forgiveness is not only a mercy, a spiritual mercy, but one of the

greatest mercies a soul can obtain from God, without which, whatever

else we have from God, is no mercy to us. So great a mercy is

forgiveness, that David calls him blessed, or rather admires the

blessedness of him, "whose transgression is forgiven, whose sin is

covered." This mercy, this best of mercies, he requests for them,

Father, forgive them.

Secondly, The persons for whom he requests forgiveness, are the same

that with wicked hands crucified him. Their fact was the most horrid

that ever was committed by men: they not only shed innocent blood, but

the blood of God; the best of mercies is by him desired for the worst

of sinners.

Thirdly The motive or argument urged to procure this mercy for them, is

this for they know not what they do. As if he should say, Lord, what

these poor creatures do, is not so much out of malice to me as the Son

of God; but it is from their ignorance. Did they know who, and what I

am, they would rather be nailed to the cross themselves, than do it. To

the same purpose the apostle saith, 1 Cor. 2: 8. "Whom none of the

princes of this world knew; for had they known it, they would not have

crucified the Lord of glory." Yet this is not to be extended to all

that had an hand in the death of Christ, but to the ignorant multitude,

among whom, some of God's elect were, who afterwards believed in him,

whose blood they spilt, Acts 3: 17. "And now, brethren, I wet that

through ignorance ye did it." For them this prayer of Christ was heard.

Hence the notes are,

Doct. 1. That ignorance is the usual cause of enmity to Christ.

Doct. 2. That there is forgiveness with God for such as oppose

Christ through ignorance.

Doct. 3. That to forgive enemies, and beg forgiveness for them

is the true character and property of the Christian spirit.

These observations contain so much practical truth, that it would be

worth our time to open and apply them distinctly,

Doct. 1. That ignorance is the usual cause of enmity to Christ.

"These things (saith the Lord) will they do, because they have "not

known the Father, nor me," John 16: 3. What thing does he mean? Why,

kill and destroy the people of God, and therein suppose they do God

good service, (i.e.) think to oblige and gratify the Father, by their

butchering his children. So Jer 9: 3. "They proceed from evil to evil;

and have not known me, " saith the Lord," q.d. Had they the knowledge

of God, this would check and stop them in their ways of wickedness? and

so Psal. 74: 20. "The dark places of the earth are full of the

habitations of cruelty."

Three things must be inquired into, viz. what their ignorance of Christ

was. Whence it was. And how it disposed them to such enmity against

him.

First. What was their ignorance who crucified Christ? Ignorance is

two-fold, simple, or respective. Simple ignorance is not supposable in

these persons, for in many things they were a knowing people. But it

was respective, particular ignorance, Rom. 9: 25. "Blindness in part is

happened to Israel." They knew many other truths, but did not know

Jesus Christ; in that their eyes were held. Natural light they had;

yea, and scripture light they had; but in this particular, that this

was the Son of God, the Saviour of the world, therein they were blind

and ignorant.

But how could that be! Had they not heard at least of his miraculous

works? Did they not see how his birth, life and death, squared with the

prophecies, both in time, place, and manner? Whence should this their

ignorance be when they saw, or at least might have seen, the scriptures

fulfilled in him; and that he came among them in a time when they were

big with expectations of the Messiah?

It is true, indeed, they knew the scriptures; and it cannot but be

supposed the fame of his mighty works had reached their ears: But yet,

First, Though they had the scriptures among them, they misunderstood

them; and did not rightly measure Christ by that right rule. You find,

John 7: 52. how they reason with Nicodemus against Christ; "Art thou

also of Galilee? Search, and see: for out of Galilee ariseth no

prophet." Here is a double mistake: First, They supposed Christ to

arise out of Galilee, whereas he was of Bethlehem, though much

conversant in the parts of Galilee: And, Secondly, They thought,

because they could find no prophet had arisen out of Galilee, therefore

none should.

Another mistake that blinded them about Christ, was from their conceit

that Christ should not die, but live for ever, John 12: 34. "We have

heard out of the law, that Christ abideth for ever: and how sayest

thou, the Son of man must be lifted up? who is the Son of man?" That

scripture which probably they urge against the mortality of Christ, is

Isa. 9: 7. "Of the increase of his government and peace, there shall be

no end, upon the throne of David," &c. In like manner, John 7: 27. we

find them in another mistake; "We know this man whence he is; but when

Christ comes, no man knoweth whence he is." This, likely, proceeded

from their misunderstanding of Micas 5: 2. "His going forth have been

from of old, from everlasting." Thus were they blinded about the person

of Christ, by misinterpretations of scripture-prophecies

Secondly, Another thing occasioning their mistake of Christ, was the

outward meanness and despicableness of his condition. They expected a

pompous Messiah, one that should come with state and glory, becoming

the king of Israel. But when they saw him in the form of a servant,

coming in poverty, not to be ministered unto, but to minister, they

utterly rejected him: "We hid as it were our faces from him; he was

despised and we esteemed him not," Isa. 53: 3. Nor is it any great

wonder these should be scandalised at his poverty when the disciples

themselves had such carnal apprehensions of his kingdom, Mark 10: 37,

38.

Thirdly, Add to this, their implicit faith in the learned rabbis and

doctors, who utterly misled them in this matter, and greatly prejudiced

them against Christ. "Lo, (said they) he speaketh boldly, and they say

nothing to him. Do the rulers know indeed that this is the very

Christ?" They pinned their faith upon the rulers sleeves, and suffered

them to carry it whether they would. This was their ignorance, and

these its causes.

Thirdly, Let us see, in the next place, how this disposed them to such

enmity against Christ. And this it does three ways.

First, Ignorance disposes men to enmity and opposition to Christ, by

removing those hindrances that would otherwise keep them from it, as

checks and rebukes of conscience, by which they are restrained from

evil; but conscience binding and reproving in the authority and virtue

of the law of God, where that law is not known, there can be no

reproofs; and therefore we truly say, That ignorance is virtually every

sin.

Secondly, Ignorance enslaves and subjects the soul to the lusts of

Satan; he is "the ruler of the darkness of this world," Eph. 6: 12.

There is no work so base and vile, but an ignorant man will undertake

it.

Thirdly, Nay, which is more, if a man be ignorant of Christ, his

truths, or people, he will not only oppose, and persecute, but he will

also do it conscientiously, i. e. he will look upon it as his duty so

to do, John 16: 3. Before the Lord opened Paul's eyes, "he verily

thought that he ought to do many things contrary to the name of

Christ." Thus you have a brief account what, and whence their ignorance

was, and how it disposed and prepared them for this dreadful work.

Hence we learn,

Inference 1. How falsely is the gospel charged as the cause of discord

and trouble in the world. It is not light, but darkness, that makes men

fierce and cruel: as light increases, so does peace, Isa. 11: 6, 9.

"The wolf also shall dwell with the lamb, and the leopard lie down with

the kid; and the calf and the young lion, and the fatling together; and

a little child shall lead them; they shall not hurt nor destroy in all

my holy mountain; for the earth shall be full of the knowledge of the

Lord, as the waters cover the sea." What a sad condition would the

world be in without gospel light! all places would be dens of rapine,

and mountains of prey. Certainly we owe much of our civil liberty, and

outward tranquillity to gospel-light. If a sword, or variance, at any

time, follow the gospel, it is but an accidental, not a direct and

proper effect of it.

Inf. 2. How dreadful is it to oppose Christ and his truth knowingly,

and with open eyes? Christ pleads their ignorance as an argument to

procure their pardon. Paul himself was once filled with rage and

madness against Christ and his truths: it was well for him that he did

it ignorantly: had he gone against his light and knowledge, there had

been little hope of him, 1 Tim. 1: 13. "I was a blasphemer, a

persecutor, and injurious; but I obtained mercy, because I did it

ignorantly, and in unbelief." I do not say, it is simply impossible for

one that knowingly and maliciously opposes and persecutes Christ and

his people, to be forgiven, but it is not usual, Heb. 6: 4, 5. There

are few instances of it.

Inf. 3. What an awful majesty sits upon the brow of holiness, that few

dare to oppose it that see it! There are few or none so daringly

wicked, to fight against it with open eyes; 1 Pet. 3: 13. "Who will

harm you whilst ye are followers of that which is good:" q. d. who dare

be so hardy to set upon known godliness, or afflict and wrong the known

friends of it? The true reason why many Christians speed so bad, is not

because they are godly, but be cause they do not manifest the power of

godliness more than they do: their lives are so like the lives of

others, that they are often mistaken for others. Cyprian brings in the

wicked of his time, thus scoffing at professors, "behold, they that

boast themselves to be redeemed from the tyranny of Satan, and to be

dead to the world, how are they overcome by the lusts of it, as well as

other men:" Look as the poverty and meanness of Christ's outward

condition was a ground of their mistake of him then, so the poverty and

meanness of our love to God, heavenly mindedness, and mortification to

this world, is a disguise to professors, and cause why they are not

more owned and honoured in the consciences of men at this day. For

holiness, manifested in its power, is so awfully glorious, that the

consciences of the vilest cannot but honour it, and do obeisance to it,

Mark 6: 20. "Herod feared John, for he was a just man."

Inf. 4. The enemies of Christ are objects of pity. Alas, they're b1ind,

and know not what they do. It is pity that any other affection than

pity, should stir in our hearts towards them. Were their eyes but open,

they would never do as they do: we should look upon them as the

physician does upon his sick distempered patient. Did they but see with

the same light you do, they would be as far from hating Christ, or his

ways, as you are, Simul ac desinunt ignorere, desinunt odisse; as soon

as they cease to be ignorant, they cerise to hate, saith Tertullian.

Inf. 5. How needful is it before we engage ourselves against any person

or way, to be well satisfied and resolved that it is a wicked person or

practice that we oppose? You see the world generally runs upon a

mistake in this matter. O beware of doing you know not what! for though

you do you know not what, Satan knows what he is doing by you: he

blinds your eyes, and then sets you to work, knowing that if you should

but see what you are doing, you would rather die than do it: you may

now do you know not what but you may afterwards have time enough to

reflect on, and lament what you have done: you may now do you know not

what, and hereafter you may not know what to do. O beware what you now

do!

Doct. 2. That there is forgiveness with God, for such as oppose

Christ out of ignorance.

If all manner of sin and blasphemy shall be forgiven to men, then this,

as well as others, Mat. 12: 31. We are not, with Theophilact, to

understand that place of the certainty of pardon; much less, with

Origin, of the desert of it; nor yet, with Jansenius, of the facility

at it, but rather of the possibility of forgiveness: it shall be so to

some; it may be so to you; even those whose wicked hands had crucified

Christ, may receive remission by that blood they shed, Acts 2: 23, 38.

compared.

I have two things here to do: First, To open the nature of the

forgiveness, and show you what it is. Secondly, To evince the

possibility of it, for such as, mistakingly, oppose Christ.

For the First, Forgiveness is God's gracious discharge of a believing

penitent sinner, from the guilt of all his sin, for Christ's sake.

It is Gods discharge: there is indeed fraternal forgiveness, by which

one man forgives another; so far as he is interested in the wrong, Luke

6: 87. There is also a ministerial forgiveness, whereby the minister of

Christ, as his mouth, and in his name, declares the pardon, or

ministerially applies the promises of pardon to penitent offenders,

John 20: 23. But none can absolutely and properly forgive sin, but God

only, Mark 2: 7. The primary, and principal wrong is done to him; Psal.

51: 4. " Against thee, and thee only" (i.e.) thee mainly or especially,

" have I sinned." Hence sins are metonimically called debts, debts to

God, Mat. 6: 12. Not that we owe them to God, or ought to sin against

him; but as pecuniary debts obliges him that owes it to the penalty, if

he satisfy not for it; so do our sins. And who can discharge the

debtor, but the creditor?

It is gracious act to discharge. "I, even I, am he that blotteth out

thy transgression for mine own name sake," Isa. 43: 25. And yet sin is

not so forgiven, as that God expects no satisfaction at all; but as

expecting none from us, because God has provided a surety for us, from

whom he is satisfied, Eph. 1: 7. "In whom we have redemption through

his blood, the forgiveness of sins, according to the riches of his

grace."

it is a gracious discharge from the guilt of sin. Guilt is that which

pardon properly deals with. Guilt is an obligation to punishment.

Pardon is the dissolving that obligation. Guilt is a chain with which

sinners are bound and fettered by the law. Pardon is that Aquafortis

that eats it asunder, and makes the prisoner a free man. The pardoned

soul is a discharged soul, Rom. 8: 53. "Who shall lay any thing to the

charge of God's elect? It is "God that justifieth, who shall condemn?

It is Christ that died."

It is God's discharge of a believing penitent sinner. Infidelity and

impenitence, are not only sins in themselves, but such sins as bind

fast all other sins upon the soul. "By him, all that believe are

justified from all things," Acts 10: 43. So Acts 3: 19. "Repent

therefore, that your sins may be blotted out." This is the method in

which God dispenseth pardon to sinners.

Lastly, It is for Christ's sake we are discharged; he is the

meritorious cause of our remission, "As God, for Christ's sake, has

forgiven you," Eph. 4: 32. It is his blood alone that meritoriously

procures our discharge.

This is a brief and true account of the nature of forgiveness.

Secondly, Now to evince the possibility of forgiveness, for such as

ignorantly oppose Christ, let these things be weighed:

First, Why should any poor soul, that is now humbled for its enmity to

Christ in the days of ignorance, question the possibility of

forgiveness, when this effect does not exceed the power of the cause;

nay, when there is more efficacy in the blood of Christ, the

meritorious cause, than is in this effect of it? There is power enough

in that blood, not only to pardon thy sins, but the sins of the whole

world, were it actually applied, 1 John 2: 2. There is not only a

sufficiency, but also a redundancy of merit, in that precious blood.

Surely then thy enmity to Christ, especially, before thou knowest him,

may not look like an unpardonable iniquity in thine eyes.

Secondly, And as this sin exceeds not the power of the meritorious

cause of forgiveness; so neither is it any where excluded from pardon,

by any word of God. Nay, such is the extensiveness of the promise to

believing penitents, that this case is manifestly included, and

forgiveness tendered to thee in the promises, Isa. 55: 7. "Let the

wicked forsake his way, and the unrighteous man his thoughts; and let

him return unto the Lord, and he will have mercy on him, and to our

God, for he will abundantly pardon." Many such extensive promises there

are in the scriptures: and there is not one parenthesis in all these

blessed pages, in which this case is excepted.

Thirdly, And it is yet more satisfactory; that God has already actually

forgiven such sinners; and that which he has done, he may again do:

yea, therefore he has done it to some, and those eminent for their

enmity to Christ, that others may be encouraged to hope for the same

mercy, when they also shall be, in the same manner, humbled for it.

Take one famous instance of many; it is that of Paul in1 Tim. 1: 13,

16. "Who was before a blasphemer, a persecutor, and injurious. But I

obtained mercy, because I did it ignorantly in unbelief. - Howbeit for

this cause I obtained mercy, that in me first Jesus Christ might show

forth all long-suffering, for a pattern to them which should hereafter

believe on him to everlasting life." It is no small encouragement to a

sick man, to hear of some that have been recovered out of the same

disease, and that prevailing in an higher degree than in himself.

Fourthly, Moreover, it is encouraging to consider, That when God had

cut off others in the way of their sin, he has hitherto spared thee.

What speaks this but a purpose of mercy to thy soul? Thou shouldest

account the long-suffering of God thy salvation, 2 Pet. 3: 15. Had he

smitten thee in the way of thy sin and enmity to Christ, what hope had

remained! But in that he has not only spared thee, but also given thee

a heart ingenuously ashamed, and humbled for thy evils: does not this

speak mercy for thee; surely it looks like a gracious design of love to

thy soul.

Inference 1. And is there forgiveness with God for such as have been

enemies to Christ, his truths, and gospel? Then certainly there is

pardon and mercy for the friends of God, who involuntarily fall into

sin, by the surprisals of temptation, and are broken for it, as

ingenuous children for offending a good Father. Can any doubt, if God

have pardon for such enemies, he has none for children? If he have

forgiveness for such as shed the blood of Christ with wicked hands, has

he not much more mercy and forgiveness for such as love Christ, and are

more afflicted for their sin against him, than all other troubles they

have in the word? Doubt it not, but he who receives enemies into his

bosom, will much more receive and embrace children, though offending

ones.

How pensive do the dear children of God sometimes sit, after their

lapse into sin? Will God ever pardon this? will he be reconciled again?

May I hope his face shall be to me, as in former times? Pensive soul!

if thou didst but know the largeness, tenderness, freeness of that

grace, which yearns over enemies, and has given forth thousands, and

ten thousands of pardons to the worst of sinners, thou wouldst not sink

at that rate.

Inf. 2. Is there pardon with God for enemies? How inexcusable then are

all they that persist and perish in their enmity to Christ! sure their

destruction is of themselves. Mercy is offered to them, if they will

receive it, Isa. 55: 7. Proclamation is made in the gospel, that if

there be any among the enemies of Christ, who repent of that they have

been, and done against him, and are now unfeignedly willing to be

reconciled, upon the word of a King, they shall find mercy: But "God

shall wound the head of the enemies, and the hairy scalp of such a one

as goes on still in his trespasses," Psal. 68: 21. "If he turn not, he

will whet his sword; he has bent his bow, and made it ready; he has

also prepared for him the instruments of death: He ordaineth his arrows

against the persecutors," Psal. 7: 12.

This lays the blood of every man that perishes in his enmity to Christ,

at his own door; and vindicates the righteousness of God, in the

severest strokes of wrath upon them: This also will be a cutting

thought to their hearts eternally: I might once have had pardon, and I

refused it: the gospel trumpet sounded a parley: fair and gracious

terms were offered, but I rejected them.

Is there mercy with God and forgiveness, even for his worst enemies,

upon their submission; How unlike to God then are all implacable

spirits! Some there are that cannot bring their hearts to forgive an

enemy; "to whom revenge is sweeter than life." 1 Sam. 24: 16. "If a man

find his enemy, will he let him go?" This is hell fire, a fire that

never goes out. How little do such poor creatures consider, if God

should deal by them, as they do by others, what words could express the

misery of their condition! It is a sad sin, and a sad sign, a character

of a wretched state, wherever it appears. Those that have found mercy,

should be ready to show mercy: and they that expect mercy themselves,

should not deny it to others. This brings us upon the third and last

observation, viz.

Doct. 53 That to forgive enemies, and beg forgiveness for them,

is the true character and property of the Christian spirit.

Thus did Christ: "Father forgive them." And thus did Stephen, in

imitation of Christ, Acts 7: 59, 60. "And they stoned Stephen, calling

upon God, and saying, Lord Jesus receive my spirit. And he kneeled

down, and cried with a loud voice, Lord, lay not this sin to their

charge." This suits with the rule of Christ, Mat. 5: 44, 45. "But I say

unto you, love your enemies; bless them that curse you, do good to them

that hate you, and pray for them which despitefully use you and

persecute you; that ye may be the children of God your Father which is

in heaven."

Here I shall first open the nature of this duty, and show you what a

forgiving spirit is; and then the excellency of it, how well it becomes

all that call themselves Christians.

First, Let us enquire what this Christian forgiveness is. And that the

nature of it may the better appear, I shall show you both what it is

not, and what it is.

First, It consists not in a Stoical insensibility of wrongs and

injuries. God has not made men as insensible, stupid blocks, that have

no sense or feeling of what is done to them. Nor has he made a law

inconsistent with their very natures that are to be governed by it: but

allows us a tender sense of natural evils, though he will not allow us

to revenge them by moral evils: nay, the more deep and tender our

resentments of wrongs and injuries are, the more excellent is our

forgiveness of them; so that a forgiving spirit does not exclude sense

of injuries, but the sense of injuries graces the forgiveness of them.

Secondly, Christian forgiveness is not a politic concealment of our

wrath and revenge, because it will be a reproach to discover it; or,

because we want opportunity to vent it. This is carnal policy, not

Christian meekness. So far from being the mark of a gracious spirit,

that it is apparently the sign of a vile nature. It is not Christianity

to repose, but depose injuries.

Thirdly, Nor is it that moral virtue for which we are beholden to an

easier and better nature, and the help of moral rules and documents.

There are certain virtues attainable without the change of nature,

which they call homilitical virtues, because they greatly adorn and

beautify nature; such as temperance, patience, justice, &c. These are

of singular use to conserve peace and order in the world: and without

them, (as one aptly speaks) the world would soon break up, and its

civil societies disband. But yet, though these are the ornaments of

nature, they do not argue the change of nature. All graces, in the

exercises of them, involve a respect to God: And for the being of them,

they are not by natural acquisition, but supernatural infusion.

Fourthly, and lastly, Christian forgiveness is not an injurious giving

up of our rights and properties to the lust of everyone that has a mind

to invade them. No; these we may lawfully defend and preserve, and are

bound so to do; though, if we cannot defend them legally, we must not

avenge our wrongs unchristianly: This is not Christian forgiveness.

But, then positively,

It is a Christian lenity, or gentleness of mind, not retaining, but

freely passing by the injuries done to us, in obedience to the command

of God.

It is a levity, or gentleness of mind. The grace of God demulces the

angry stomach; calms the tumultuous passions; new- moulds our sour

spirits, and makes them benign, gentle and easy to be entreated; Gal.

5: 22. "The fruit of the Spirit is love, joy, peace, long suffering,

gentleness," &c.

This gracious levity inclines the Christian to pass by injuries; so to

pass them by, as neither to retain then revengefully in the mind, or

requite them when we have opportunity with the hand: Yea, and that

freely, not by constraint, because we cannot avenge ourselves, but

willingly. We abhor to do it when we can. So that as a carnal heart

thinks revenge its glory, the gracious heart is content that

forgiveness should be his glory. I will be even with him, saith nature:

I will be above him, saith grace: it is his glory to pass over

transgression, Prov. 19: 11.

And this it does in obedience to the command of God: Their own nature

inclines them another way. "The spirit that is in us lusteth to envy;

but he giveth more grace," James 4: 5. It lusteth to revenge, but the

fear of God represseth those motions. Such considerations as these God

has forbidden me; yea, and God has forgiven me, as well as forbidden

me: they prevail upon him when nature urges to revenge the wrong. "Be

kind one to another, tender-hearted, forgiving one another, even as God

for Christ's sake has forgiven you," Eph. 4: 32. This is forgiveness in

a Christian sense.

Secondly, And that this is excellent, and singularly becoming the

profession of Christ, is evident; inasmuch as,

This speaks your religion excellent, that can mould your hearts into

that heavenly frame, to which they are so averse, yea, contrarily

disposed by nature. It is the glory of Pagan morality, that it can

abscondere vitia, hide and cover men's lusts and passions. But the

glory of Christianity lies in this, that it can abscindere vitia, not

hide, but destroy, and really mortify the lusts of nature. Would

Christians but live up to the excellent principles of their religion,

Christianity shall be no more out-vied by heathenish morality. The

greatest Christian shall be no more challenged to imitate Socrates, if

he can. We shall utterly spoil that proud boast, "that the faith of

Christians is out-done by the infidelity of Heathens." Christians yield

not to-day to Heathens! Let all the world see the true greatness,

heavenliness, and excellency of our represented pattern; and by true

mortification of your corrupt natures, enforce an acknowledgement from

the world, that a greater than Socrates is here. He that is really a

meek, humble, patient, heavenly Christian, wins this glory to his

religion, that it can do more than all other principles and rules in

the world. In nothing were the most accomplished Heathens more

defective than this forgiving of injuries: It was a thing they could

not understand, or, if they did, could never bring their hearts to it;

witness that rule of their great Tally: "It is the first office of

justice, (saith he), to hurt no man, except first provoked by an

injury." The addition of that exception spoiled his excellent rule.

But now Christianity teaches, and some Christians have attained it, to

receive evil, and return good, 1 Cor. 4: 12,13. "Being reviled, we

bless; being persecuted, we suffer it: being defamed, we intreat." This

certainly is that meekness wrought in us by the wisdom that is from

above, James 3: 17.

This makes a man sit sure in the consciences of others, who, with Saul,

must acknowledge, when they see themselves so outdone, "Thou art more

righteous than I," 1 Sam. 24: 16, 17. Had we been so much injured, and

had such opportunities to revenge them, we should never have passed

them by, as these men did.

This impresses and stamps the very image of God upon the creature, and

makes us like our heavenly Father, who does good to his enemies, and

sends down showers of outward blessings upon them, that pour out floods

of wickedness daily to provoke him, Mat. 5: 44, 45. In a word, this

Christian temper of spirit gives a man the true possession and

enjoyment of himself. So that our breasts shall be as the Pacific sea,

smooth and pleasant, when others are as the raging sea, foaming and

casting up mire and dirt.

Inference 1. Hence we clearly infer, That the Christian religion,

exalted in its power, is the neatest friend to the peace and

tranquillity of states and kingdoms. Nothing is more opposite to the

true Christian spirit, than implacable fierceness, strife, revenge,

tumults and uproars. It teaches men to do good and receive evil: to

receive evil, and return good. "The wisdom that is from above, is first

pure, then peaceable, gentle, and easy to be intreated; full of mercy

and good fruits; without partiality, and without hypocrisy; and the

fruit of righteousness is sown in peace of them that make peace," James

3: 17,18.

The church is a dove for meekness, Cant. 6: 9. When the world grows

full of strife, Christians then grow weary of the world, and sigh out

the Psalmist's request, "O that I had the wings of a dove! that I might

fly away and be at rest." Strigellius desired to die, that he might be

freed ab implacabilibus odiis theologorum, "from the implacable strife

of contending divines."

The rule by which they are to walk, is, "If it be possible, as much as

lieth in you, live peaceably with all men. Dearly beloved, avenge not

yourselves, but rather give place unto wrath; for it is written,

Vengeance is mine, I will repay it, saith the Lord," Rom. 12: 18, 19.

It is not religion, but lusts that make the world so unquiet, James 4:

1, 2. Not godliness, but wickedness, that makes men bite and devour one

another. One of the first effects of the gospel, is to civilise those

places where it comes, and settle order and peace among men. How great

a mistake and evil then is it to cry out, when atheism and irreligion

have broken the civil peace; this is the fruit of religion! this is the

effect of the gospel! Happy would it be if religion did more obtain in

all nations. It is the greatest friend in the world to their

tranquillity and prosperity.

Inf. 2. How dangerous a thing is it to abuse and wrong meek and

forgiving Christians? Their patience and easiness to forgive often

invites injury, and encourages vile spirits to insult and trample upon

them: but if men would seriously consider it, there is nothing in the

world should more scare and affright them from such practices than

this. You may abuse and wrong them, they must not avenge themselves,

nor repay evil for evil: true, but because they do not, the Lord will;

even the Lord to whom they commit the matter; and he will do it to

purpose, except ye repent.

"Be patient therefore, brethren, unto the coming of the Lord," James 5:

7. Will ye stand to that issue? had you rather indeed have to do with

God than with men? When the Jews put Christ to death, "he committed

himself to him that judgeth righteously, 1 Pet. 2: 22, 23. And did that

people get any thing by that: did not the Lord severely avenge the

blood of Christ on them and their children? yea, do not they and their

children groan under the doleful effects of it to this day? If God

undertakes, (as he always does) the cause of his abused, meek, and

peaceable people, he will be sure to avenge it seven fold more than

they could. His little finger will be heavier then their loins. You

will get nothing by that.

Inf. 3. Lastly, Let us all imitate our pattern Christ, and labour for

meek forgiving spirits. I shall only propose two inducements to it: the

honour of Christ, and your own peace: two dear things indeed to a

Christian. His glory is more than your life, and all that you enjoy in

this world. O do not expose it to the scorn and derision of his

enemies. Let them not say, How is Christ a lamb, when his followers are

lions? How is the church a dove, that smites and scratches like a bird

of prey? Consult also the quiet of your own spirits. What is life

worth, without the comfort of life? what comfort can you have in all

that you do possess in the world, as long as you have not the

possession of your own souls? If your spirits be full of tumult and

revenge, the spirit of Christ will grow a stranger to you: that dove

delights in clean and quiet breasts. O then imitate Christ in this

excellency also!

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Sermon 31. The second excellent Word of Christ upon the Cross, illustrated.

John 19:27

Then saith he to the disciple, Behold thy mother!

We now pass to the consideration of the second memorable and

instructive word of our Lord Jesus Christ upon the cross, contained in

this scripture. Wherein he has left us an excellent pattern for the

discharge of our relative duties. It may be well said, the gospel makes

the best husbands and wives, the best parents and children, the best

masters and servants in the world; seeing it furnishes them with the

most excellent precepts, and proposes the best patterns. Here we have

the pattern of Jesus Christ presented to all gracious children for

their imitation, teaching them how to acquit themselves towards their

parents, according to the laws of nature and grace. Christ was not only

subject and obedient to his parents whilst he lived, but manifested his

tender care even whilst he hanged in the torments of death upon the

cross. "Then saith he to the disciple, Behold thy mother."

The words contain an affectionate recommendation of his distressed

mother to the care of a dear disciple, a bosom friend; wherein let us

consider the design, manner, and season of this recommendation.

First, The design and end of it, which, doubtless, was to manifest his

tender respect and care for his mother, who was now in a most

distressed comfortless state. For now was Simeon's prophecy Luke 2: 35.

fulfilled, in the trouble and anguish that filled her soul, yea, a

sword also shall pierce through thine own soul, that the thoughts of

many hearts may be revealed. Her soul was pierced for him, both as she

was his mother, and as she was a mystical member of him, her head, her

Lord: and therefore he commends her to the beloved disciple that lay in

his bosom, saying, "Behold thy mother," i. e. let her be to thee as

thine own mother. Let thy love to me be now manifested in thy tender

care for her.

Secondly, The manner of his recommending her, is both affectionate and

mutual. It was very affectionate and moving, Behold, thy mother, q. d.

John, I am now dying, leaving all human society and relations, and

entering into a new state, where neither the duties of natural

relations are exercised, nor the pleasures and comforts of them

enjoyed. It is a state of dominion over angels and men, not of

subjection and obedience; this I now leave to thee. Upon thee do I

devolve both the honour and duty of being in my stead and room to her,

as to all dear and tender care over her.

John, "Behold thy mother;" and as it is affectionate, so it is mutual,

ver. 26. And to his mother he said, "Woman, behold thy son;" not

mother, but woman, intimating not only the change of state and

conditions with him, but also the request he was making for her to the

disciple with whom she was to live, as a mother with a son.

And all this he designs as a pattern to others.

Thirdly, The season or time when his care for his mother so eminently

manifested itself, was when his departure was at hand, and he could no

longer be a comfort to her, by his bodily presence; yea, his love and

care then manifested themselves, when he was full of anguish to the

very brim, both in his soul and body; Yet all this makes him not in the

least unmindful of so dear a relation. Hence the doctrinal note is,

Doct. That Christ's tender care of his mother, even in the time

of his greatest distress; is an excellent pattern for all

gracious children to the end of the world.

"There are three great foundations, or bonds of relations, on which all

family government depends." Husbands and wives, parents and children,

masters and servants. The Lord has planted in the souls of men,

affections suitable to these relations, and to his people he has given

grace to regulate those affections, appointed duties to exercise those

graces, and seasons to discharge those duties. So that, as in the

motion of a wheel every spoke takes its turn, and bears its stress; in

like manner, in the whole round of a Christian's conversation, every

affection, grace, and duty, at one season or other, comes to be

exercised.

But yet grace has not so far prevailed in the sanctification of any

man's affections, but that there will be excesses or defects in the

exercise of them towards our relations; yea, and in this the most

eminent saints have been eminently defective. But the pattern I set

before you this day, is a perfect pattern. As the church finds him the

best of husbands, so to his parents he was the best of sons; "and being

the best, and most perfect, is therefore the rule and measure of all

others." Christ knew how those corruptions we draw from our parents are

returned in their bitter fruits upon them again, to the wounding of

their very hearts; and therefore it pleased him to commend obedience

and love to parents, in his own example to us.

It was anciently a proverb among the heathen, in sole Sparta, expedite

senescere. It is good to be an old man, or women, only in Sparta. The

ground of it was the strict laws that were among the Spartans, to

punish the rebellions and disobedience of children to their aged

parents. And shall it not be good to be an old father and mother in

England, where the gospel of Christ is preached, and such an argument

as this now set before you urge; an argument which the Heathen world

was never acquainted with? Shall parents here be forced to complain

with the eagle in the fable, that they are smitten to the heart, by an

arrow winged with their own feathers? Or, as a tree cleft in pieces by

the wedges that were made of its own body? God forbid.

To prevent such sad occasions of complaints as these, I desire all that

sustain the relation of children, into whose hands providence shall

cast this discourse, seriously to ponder this example of Christ,

proposed for their imitation in this point. Wherein we shall first

consider what duties belong to the relation of children: secondly, how

Christ's example enforces those duties, and then suitably apply it.

First, Let us examine what duties pertain to the relation of children,

and they are as truly, as commonly branched out into the following

particulars.

First, Fear and reverence are due from children to their parents, by

the express command of God, Lev. 19: 3. Ye shall fear every man his

mother and his father. The Holy Ghost purposely inverts the order, and

puts the mother first, because she, by reason of her blandishments, and

fond indulgence, is most subject to the irreverence and contempt of

children. God has clothed parents with his authority. They are

intrusted by God with them, and are accountable to him for the souls

and bodies of their children; and he expects that you reverence them,

although, in respect of outward estate, or honour, you be never so much

above them. Joseph, though Lord of Egypt, bowed down before his aged

father, with his face to the earth, Gen. 48: 12. Solomon, the most

magnificent and glorious king that ever swayed a sceptre, when his

mother came to speak with him for Adonijah, he rose up to meet her, and

bowed himself to her, and caused a seat to be set up for the king's

mother, and set her upon his right hand, 2 Kings 2: 19.

Secondly, Dear and tender love is due from children to their parents:

and to show how strong and dear that love ought to be, it is joined

with the love you have for your own lives; as it appears in that

injunction, to deny both for Christ's sake, Mat. 10: 37. The bonds of

nature are strong and direct betwixt parents and children. What is the

child but a piece of the parent wrapped up in another skin? O the care,

the cost, the pity, the tenderness, the pains, the fears they have

expressed for you. It is worse than Heathenish ingratitude, not to

return love for love. This filial love is not only in itself a duty,

but should be the root or spring of all your duties to them.

Thirdly, Obedience to their commands is due to them, by the Lord's

strict and special command, Eph. 6: 1. "Children obey your parents in

the Lord, for this is right; honour thy father and thy mother, which is

the first commandment with promise." Filial obedience is not only

founded upon the positive law of God, but also upon the law of nature;

for though the subjection of children to parents is due to them by

natural right; therefore, saith the apostle, this is right, (i.e.)

right both according to natural and positive law. However, this

subjection and obedience is not absolute and universal. God has not

divested himself of his own authority, to clothe a parent with it. Your

obedience to them must be in the Lord," i.e. in such things as they

require you to do in the Lord's authority. In things consonant to that

divine and holy will, to which they, as well as you must be subject;

and therein you must obey them. Yea, even the wickedness of a parent

exempts not from obedience, where his command is not so. Nor, on the

other side, must the holiness of a parent sway you, where his commands

and God's are opposite. In the former case, the Canonists have

determined, "that the command must be distinguished from the person."

In the latter, it is a good rule, "My parents must be loved, but my God

must be preferred."

Yield yourselves, therefore, cheerfully to obey all that which they

lawfully enjoin, and take heed of that black character fixed on the

Heathens who know not God, be not found upon you, "disobedience to

parents," Rom. 1: 30. Remember, your disobedience to their just

commands rises higher, much higher, than an affront to their personal

authority; it is disobedience to God himself, whose commands second,

and strengthen theirs upon you.

Fourthly, Submission to their discipline and rebukes, is also your

duty, Heb. 12: 9. "We had fathers of our own flesh that corrected us,

and we gave them reverence." Parents ought not to abuse their

authority. "Cruelty in them is a great sin, wrath and rebellion in a

child against his parents, is monstrous." It is storied of Elian, that

having been abroad, at his return, his father asked him what he had

learned since he went from him; he answered, you will know shortly; I

have learned to bear your anger quietly, and submit to what you please

to inflict. Two considerations should especially mould others into the

like frame, especially to their godly parents. The end for which, and

the manner in which they manifest their anger to their children. Their

end is to save your souls from hell. They judge it better for you to

hear the voice of their anger, than the terrible voice of the wrath of

God: to feel their hand than his. They know, if you fall into the hands

of the living God, you will be handled in another manner.

And for the manner in which they rebuke and chasten, it is with grief

in their hearts, and tears in their eyes. Alas! it is no delight to

them to cross, vex, or afflict you. Were it not mere conscience of

their duty to God, and tender love to your souls, they would neither

chide nor smite: and when they do, how do they afflict themselves in

afflicting you! When their faces are full of anger, their bowels are

full of compassion for you; and you have no more reason to blame them

for what they do, than if they cry out and violently snatch at you,

when they see you ready to fall from the top of a rock.

Fifthly, faithfulness to all their interests is due so them, by the

natural and positive law of God. What in you lies, you are bound to

promote, not to waste and scatter their substance: to assist, not to

defraud them. Whoso robbeth his father or mother, and saith, it is no

transgression, the same is a companion of a destroyer, Prov. 28: 24.

This, saith one, as far excels your wronging another, as parricide is a

greater crime than man-slaughter, or as Reuben's incest was beyond

common fornication. God never meant you should grow up about your

parents, as suckers about a tree, to impoverish the root. But for a

child, out of covetousness after what his parents have, secretly to

wish their death, is a sin so monstrous, as should not be once named,

much less found among persons professing Christianity. To desire their

death, from whom you had your life, is unnatural wickedness: to dispose

of their goods, much more of yourselves, without their consent, is

(ordinarily) the greatest injustice to them. Children are obliged to

defend the estate and persons of their parents, with the hazard of

their own. As arrows are in the hand of a mighty man, so are children

of the youth. Happy is the man that has his quiver full of them. They

shall not be ashamed, but they shall speak with the enemy in the gates.

Psal. 127: 5.

Sixthly, And more especially, requital of all that love, care, and

pains they have been at for you, is your duty so far as God enables

you, and those things are requitable, 1 Tim. 5: 4. "Let them learn to

show piety at home, and requite their parents." The word is

"antipelargein", and signifies to play the stork, to imitate that

creature of whom it is said, that the young do tenderly feed the old

ones, when they are no longer able to fly abroad and provide for

themselves. Hence those that want bowels of natural affection to their

relations, are said to be "asogmoi", Rom. 1: 30. worse than storks. Oh,

it is a shame that birds and beasts should show more tenderness to

their dams than children to their parents.

It is a saying frequent among the Jews, "A child should rather labour

at the mill than suffer his parents to want." And to the same sense is

that other saying, "Your parents must be supplied by you if you have

it; if not, you ought to beg for them, rather than see them perish." It

was both the comfort and honour of Joseph, that God made him an

instrument of so much succour and comfort to his aged father and

distressed family, Gen. 47: 13. And you are also to know, that what you

do for them, is not in the way of an alms, or common charity. For the

apostle saith, it is but your requiting them, and that is justice, not

charity. And it can never be a full requital. Indeed the apostle tells

us, 2 Cor. 12: 14. That parents lay up for their children, and not

children for their parents, and so they ought; but, sure, if providence

blast them, and bless you, an honourable maintenance is their due. Even

Christ himself took care for his mother.

Secondly, You have had a brief account of the duties of this relation;

next, let us consider how Christ's example, who was so subject to them

in his life, Luke 2: 51. and so careful to provide at his death,

enforces all those duties upon children, especially upon gracious

children. And this it does two ways, both as it has the obliging power

of a law; and as he himself will one day sit in judgement to take an

account how we have imitated him in these things.

First, Christ's example in this has the force and power of a law, yea,

a law of love, or a law lovingly constraining you to an imitation of

him. If Christ himself will be your pattern, if God will be pleased to

take relations like yours, and go before you in the discharge of

relative duties; Oh, how much are you obliged to imitate him, and tread

in all his footsteps! This was by him intended as a precedent, or

pattern, to facilitate and direct your duties.

Secondly, He will come to take an account how you have answered the

pattern of obedience, and tender care he set before you in the days of

his flesh. What wilt the disobedient plead in that day? He that heard

the groans of an afflicted father or mother, will now come to reckon

with the disobedient child for them; and, the glorious example of

Christ's own obedience to, anti tenderness of his relations, will, in

that day, condemn and aggravate, silence and shame such wretched

children as shall stands guilty before his bar.

Inference 1. Has Jesus Christ given such a famous pattern of obedience

and tenderness to parents? Then there can be nothing of Christ in

stubborn, rebellious, and careless children, that regard not the good

or comfort of their parents. The children of disobedience cannot be the

children of God. If providence directs this to the hands of any that

are so, my heart's desire and prayer for them is, that the Lord would

search their souls by it, and discover their evils to them, whilst they

shall read the following queries.

First Query, Have you not been guilty of slighting your parents by

irreverent words or carriages; the old man or woman? To such I commend

the consideration of that scripture, Prov. 30:17, which, methinks,

should be to them as the hand-writing that appeared upon the plaister

of the wall to Belshazzar. "The eye that mocketh at his father, and

despiseth to obey his mother, the ravens of the valley shall pick it

out, and the young eagles shall eat it." That is, they shall be brought

to an untimely end, and the birds of the air shall eat that eye, that

had never seen but for that parent that was despised by it.

It may be you are vigorous and young, they decayed and wrinkled with

ages: but, saith the Holy Ghost, "Despise not thy mother when she is

old," Prov. 23: 22. Or when she is wrinkled, as the Hebrew signifies.

It may be you are rich, they poor; own, and honour them in their

poverty, and despise them not. God will requite it with his hand if you

do.

Second Query, Have you not been disobedient to the commands of parents?

a son of Belial is a son of wrath, if God give not repentance to life.

Is not this the black brand set upon the Heathens, Rom. 1: 30. Have not

many repented this upon a ladder, with a halter about their necks? Wo

to him that makes a father or mother complain, as the tree in the

fable, that they are cleft asunder with the wedges that are cut out of

their own bodies.

Third Query, Have you not risen up rebelliously against, and hated your

parents for chastening your bodies, to save your souls from hell? Some

children (saith one) will not take that from a parent, which beasts,

yea, and savage beasts too, bears and lions, will take from their

keepers. What is this but to resist an ordinance of God for your good?

and, in rebelling against them, to rebel against the Lord? Well, if

they do not, God will take the rod into his own hand, and him you shall

not resist.

Fourth Query, Have you not been unjust to your parents, ant defrauded

them? first, help to make them poor, and then despise them because they

are poor. O horrid wickedness! What a complicated evil is this! Thou

art, in the language of the scripture, a companion with destroyers,

Prov. 28: 24. This is the worst of theft, in God's account. You may

think you make bold with them, but how bold do you make with

conscience, and the command of God?

Fifth Query, Are you not, or have you not been ungrateful to parents?

Leaving then to shift for themselves, in those straits you have helped

to bring them into. O consider it, children, this is an evil which God

will surely avenge, except ye repent. that! to be hardened against

thine own flesh; to be cruel to thine own parents, that with so much

tenderness fed thee, when else thou had perished! I remember Luther

gives us a story of one, (and oh that it might be a warning to all that

hear it), who had made over all that he had to his son, reserving only

a maintenance for himself; at last his son despised him, and grudged

him the very meat he eat; and one day the father coming in, when the

son and his wife were at dinner upon a goose, they shuffled the meat

under the table; but see the remarkable vengeance of God upon this

ungracious, unnatural son: the goose was turned into a monstrous toad,

which seized upon this vile wretch, and killed him. If any one of you

be guilty of these evils, to humble you for them, and reclaim you from

them, I desire these six considerations may be laid to heart.

First, That the effects of your obedience, or disobedience will stick

upon you and yours to many generations. If you be obedient children in

the Lord, both you and yours may reap the fruits of that your

obedience, in multitudes of sweet mercies, for many generations. So

runs the promise, Eph. 6: 22. "Honour thy father and mother, which is

the first commandment with promise, that it may be well with thee, and

thou mayest live long on the earth." You know what an eye of favour God

cast upon the Recabites for this, Jer. 35: 8. from the 14th to the 20th

verse: and as his blessings are, by promise, entailed on the obedient,

so his curse upon the disobedient, Prov. 20: 20. "Whoso curseth his

father or his mother, his lamp shall be put out in obscure darkness;"

i.e. the lamp of his life quenched by death, yea, say others, and his

soul also by the blackness of darkness in hell.

Secondly, Though other sins do, this sin seldom escapes exemplary

punishment, even in this world. Our English history tells us of a

yeoman in Leicestershire, who had made over all he had to his son, to

prefer him in marriage, reserving only a bare maintenance at his son's

table: afterward, upon some discontent, the son bid his father get out

of his house. The next day Mr. Goodman, the minister of the parish,

meeting the young man walking about his ground, asked him, How he did?

He answered, very well; but before the minister was gone far from him,

his bowels fell out, which he carried in his hands, got to his house,

sent for Mr. Goodman, bitterly bewailed his sin against his father, and

so died. And Dr. Taylor, in his great exemplar, tells us of another,

that, upon discontent with his father, wished the house might be on

fire, if ever he came any more into his father's house: afterwards,

coming, in, it was fired indeed, and this wicked son only consumed. I

could multiply instances of this nature, (for indeed that righteous

judgement of God has multiplied them,) but this only for a taste.

Thirdly, Heathens will rise up in judgement against you, and condemn

you. They never had such precepts nor precedents as you, and yet some

of the better natured Heathens would rather chosen death, than to do as

you do. You remember the story of Croesus' dumb son, whose dear

affections could make him speak when he saw Croesus in danger; though

he never spake before, yet then he could cry out, "O do not kill my

father!" But what speak I of Heathens! the stork in the heavens, yea,

the beasts of the earth, will condemn the disobedience of children.

Fourthly, These are sins inconsistent with the true fear of God, in

whomsoever they are found. That a man is indeed, which he is in his

family, and among his relations. He that is a bad child can never be a

good Christian. Either bring testimonies of your godliness from your

relations, or it may be well suspected to be no better than

counterfeit. Never talk of your obedience to God, whilst your

disobedience to the just commands of your parents gives you the lie.

Fifthly, A parting time is coming when death will break up the family,

and when that time comes, oh! how bitter will the remembrance of these

things be! when you shall see a father or a mother lying by the wall,

what a cut will it be to remember your miscarriages and evils! They are

gone out of your reach, you cannot now, if you would, give them any

satisfaction for what you have done against them; but, oh, how bitter

will the remembrance of these things be at such a time! Surely, this

will be more unsupportable to you than their death, if the Lord open

your eyes, and give you repentance; and if not, then,

Sixthly, What a terrible thing will it be, to have a father or mother

come in as witnesses against you at Christ's bar? As well as they loved

you, and as dear as you were to them in this world, they must give

evidence against you then. Now, what a fearful thing is it for you but

to imagine your parents to come before the Lord, and say, Lord, I have

given this child many hundred reproofs for sin; I have counselled,

persuaded, and used all means to reclaim him, but in vain; he was a

child of disobedience, nothing could work upon him: what think you of

this?

Inf. 2. Have you such a pattern of obedience, and tender love to

parents? Then, children, imitate your pattern, as it becomes

Christians, and take Christ for your example. Whatsoever your parents

be, see that you carry it towards them becoming such as profess Christ

First, If your parents be godly, O beware of grieving them by any

unbecoming carriage. Art thou a Christian indeed? thou wilt then reckon

thyself obliged in a double bond, both of grace and nature, to them: O

what a mercy would some children esteem it, if they had parents fearing

the Lord, as you have!

Secondly, If they be carnal, walk circumspectly, in the most precise

and punctual discharge of your duties, for how knowest thou, O child,

but hereby thou mayest win thy parents? Wouldst thou but humbly, and

seriously entreat, and persuade them to mind the ways of holiness,

speaking to them at fit seasons, with all imaginable humility and

reverence, insinuating your advice to duties, or trouble for their

evils, rather by relating some pertinent history, or proposing some

excellent example, leaving, their own conscience to draw the

conclusion, and make application, than to do it yourselves; it is

possible they may ponder your words in their hearts, as Mary did

Christ's, Luke 2: 49, 51. And would you but back all this with your

earnest cries to heaven for them, and your own daily example, that they

may have nothing from yourselves to retort upon you; and thus wait with

patience for the desired effect: O what blessed instruments might you

be of their everlasting good!

Inf. 3. To conclude, Let those that have such children as fear the

Lord, and endeavour to imitate Christ in those duties, account them a

singular treasure and heritage from the Lord, and give them all due

encouragement to their duties.

How many have no children at all, but are as a dry tree! and how many

have such as are worse than none? The very reproach and heart breaking

of their parents, that bring down their hoary heads with sorrow to the

grave.

If God have given you the blessing of godly children, you can never be

sufficiently sensible of, or thankful for such a favour. O that ever

God should honour you to bring forth children for heaven! what a

comfort must this be to you, whatever other troubles you meet with

abroad, when you come home among godly relations, that are careful to

sweeten your own family to you by their obedience! especially, what a

comfort is it, when you come to die, that you leave them within the

covenant, entitled to Christ, and so need not be anxious how it shall

be with them when you are gone? Take heed of discouraging or damping

such children from whom so much glory is like to rise to God, and so

much comfort to yourselves. Thus let Christ's pattern be improved, who

went before you in such eminent holiness, in all his relations, and

left you an example that you should follow his steps.

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Sermon 32. The third of Christ's last Words upon the Cross, illustrated.

Luke 23:43

And Jesus said unto him, Verily I say unto thee, Today shalt thou be

with me in paradise.

In this scripture you have the third excellent saying of Christ upon

the cross, expressing the riches of free grace to the penitent thief; a

man that had spent his life in wickedness, and for his wickedness was

now to lose his life. His practice had been vile and profane, but now

his heart was broken for it; he proves a convert, yea, the first fruits

of the blood of the cross. In the former verse he manifests his faith,

"Lord, remember me, when thou comest into thy kingdom. In this Christ

manifests his pardon and gracious acceptance of him; "Verily I say unto

thee, to-day shalt thou be with me in paradise." In which promise are

considerable, the matter of it, the person to whom it is made, the time

set for its performance, and the confirmation of it for his full

satisfaction.

First, The matter or substance of the promise made by Christ, viz. That

he shall be with him in paradise. By paradise he means heaven itself,

which is here shadowed to us by a place of delight and pleasure. This

is the receptacle of gracious souls, when separated from their bodies.

And that paradise signifies heaven itself, and not a third place, as

some of the fathers fondly imagine, is evident from 2 Cor. 12: 2, 4.

where the apostle calls the same place by the names of the third

heaven, and the paradise. This is the place of blessedness designed for

the people of God. So you find, Rev. 2: 7. "To him that overcometh will

I give to eat of the tree of life, which is in the midst of the

paradise of God;" i.e. to have the fullest and most intimate communion

with Jesus Christ in heaven. And this is the substance of Christ's

promise to the thief: Thou, i.e. thou in spirit, or thou in the noblest

part, thy soul which here bears the image of the whole person; "Thou

shalt be with me in paradise."

Secondly, The person to whom Christ makes this excellent and glorious

promise: it was to one that had lived lewdly and profanely; a very vile

and wretched man, in all the former part of his time, and, for his

wickedness, now justly under condemnation; yea, to one that had reviled

Christ, after that sentence was executed on him. However, now at last

the Lord gave him a penitent believing heart. Now, almost at the last

gasp, he is soundly, in an extraordinary way converted; and, being

converted, he owns and professes Christ amidst all the shame and

reproach of his death; vindicates his innocence, and humbly supplicates

for mercy; "Lord, remember me when thou comest into thy kingdom."

Thirdly, The set time for the performance of this gracious promise:

Today, this very day, shalt thou be with me in glory: Not after the

resurrection, but immediately from the time of thy dissolution, thou

shalt enjoy blessedness. And here I cannot but detect the cheat of

those that deny an immediate state of glory to believers after death;

who, (to the end this scripture might not stand in full opposition to

their, as uncomfortable, as unsound opinion), loose the whole frame of

it, by drawing one pin, yea, by transposing but a comma, putting it at

the word day, which should be at the word thee; and so reading it thus,

"Verily I say unto thee to-day," referring the word "day" to the time

that Christ made the promise, and not to the time of its performance.

But if such a liberty as this be yielded, what may not men make the

scriptures speak? There can be no doubt, but Christ, in this

expression, fixes the time for his happiness; "To-day thou shalt be

with me.

Fourthly, and lastly, You have here the confirmation and seal of this

most comfortable promise to him, with Christ's solemn asseveration;

"Verily I say unto thee." Higher security cannot be given. I that am

able to perform what I promise, and have not out promised myself; for

heaven and the glory thereof, are mine: I that am faithful and true to

my promises, and have never forfeited my credit with any; I say it, I

solemnly confirm it; "Verily I say unto thee, to-day thou shalt be with

me in paradise." Hence we have three plain obvious truths, for our

instruction and consolation.

Doct. 1. That there is a future eternal state, into which souls

pass at death.

Doct. 2. That all believers are, at their death, immediately

received into a state of glory and eternal happiness.

Doct. 3. That God may, though he seldom does, prepare men for

this glory, immediately before their dissolution by death.

These are the useful truths resulting from this remarkable word of

Christ to the penitent thief. We will consider and improve them in the

order proposed.

Doct. 1. That there is a future eternal state, into which souls

pass at death.

This is a principal foundation-stone to the hopes and happiness of

souls. And seeing our hopes must needs be as their foundation and

ground work is, I shall briefly establish this truth by these five

arguments. The being of a God evinces it. The scriptures of truth

plainly reveal it. The consciences of all men have presentiments of it.

The incarnation and death of Christ is but a vanity without it; and the

immortality of human souls plainly discovers it.

Arg. 1. The being of a God undeniably evinces a future state for human

souls after this life. For, if there be a God who rules the world which

he has made, he must rule it by rewards and punishments, equally and

righteously distributed to good and bad; putting a difference betwixt

the obedient and disobedient. the righteous and the wicked. To make a

species of creatures capable of a moral government, and not to rule

them at all, is to make them in vain, and is inconsistent with his

glory, which is the last end of all things. To rule them, but not

suitably to their natures, consists not with that infinite wisdom from

which their beings proceeded, and by which their workings are ruled and

ordered. To rule them, in a way suitably to their natures, viz. by

rewards and punishments, mid not to perform, or execute them at all, is

utterly incongruous with the veracity and truth of him that cannot lie:

this were to impose the greatest cheat in the world upon men, and can

never proceed from the holy and true God. So then, as he has made a

rational sort of creatures, capable of moral government by rewards and

punishments; so he rules them in that way which is suitable to their

natures, promising "it shall be well with the righteous, and ill with

the wicked." These promises and threatening can be no cheat, merely

intended to scare and fright, where there is no danger, or encourage

where there is no real benefit; but what he promises, or threatens,

must be accomplished, and every word of God take place and be

fulfilled. But it is evident that no such distinction is made by the

providence of God (at least ordinarily and generally) in this life; but

all things coins alike to all; and as with the righteous, so with the

wicked. Yea, here it goes ill with them that fear God; they are

oppressed; they receive their evil things, and wicked men their good;

therefore we conclude, the righteous Judge of the whole earth, will, in

another world, recompense to every one according as his work shall be.

Arg. 2. Secondly, And as the very being of God evinces it, so the

scriptures of truth plainly reveal it. These scriptures are the

pandect, or system of the laws, for the government of man; which the

wise and holy Ruler of the world has enacted and ordained for that

purpose. And in them we find promises made to the righteous, of a full

reward for all their obedience, patience, and sufferings in the next

life or world to come; and threatening, made against the wicked, of

eternal wrath and anguish, as the just recommence of their sin in hell

for ever, Rom. 2: 5, 6, 7, 8, 9, 10. "Thou treasures up to thyself

wrath against the day of wrath, and revelation of the righteous

judgement of God; who will render to every man according to his deeds:

to them who, by patient continuance in well doing, seek for glory, and

honour, and immortality, eternal life: but unto them that are

contentious, and obey not the truth, but obey unrighteousness,

indignation and wrath, tribulation and anguish, upon every soul of man

that does evil, &c." So 2 Thess. 1: 4, 5, 6, 7. "So that we ourselves

glory in you, in the churches of God, for your patience and faith in

all your persecutions and tribulations that ye endure: which is (a

manifest token) of the righteous judgement of God, that ye may be

counted worthy of the kingdom of God for which ye also suffer; seeing

it is a righteous thing with God to recompense tribulation to them that

trouble you: and to you who are troubled rest with us, when the Lord

Jesus shall be revealed from heaven in flaming fire, &c." To these

plain testimonies, multitudes might be added, if it were needful.

Heaven and earth shall pass away, but these words shall never pass

away.

Arg. 3. Thirdly, As the scriptures reveal it, so the consciences of all

men have borne presentiments of it. Where is the man whose conscience

never felt any impressions of hope, or fear, from a future world? If it

is said, these may be but the effects and force of discourse, or

education; we have read such things in the scriptures, or have heard it

by preachers; and so raise up to ourselves hopes and fears about it. I

demand, how the consciences of the Heathens, who have neither

scriptures nor preachers, came to be impressed with these things? Does

not the apostle tell us, Rom. 2: 15. "That their consciences in the

mean while work upon these things?" their thoughts, with reference to a

future state, accuse, or else excuse, i.e. their hearts are cheered and

encouraged by the good they do, and terrified with fears about the

evils they commit. Whereas, if there were no such things, conscience

would neither accuse nor excuse for good or evil done in this world.

Arg. 4. Fourthly, The incarnation and death of Christ, are but vanity

without it. What did he propose to himself, or what benefit have we by

his coming, if there be no such future state? Did he take our nature,

and suffer such terrible things in it for nothing! If you say,

Christians have much comfort from it in this life: I answer, the

comforts they have are raised by faith and expectation of the happiness

to be enjoyed, as the purchase of his blood, in heaven. And if there be

no such heaven to which they are appointed, no hell from which they are

redeemed, they do but comfort themselves with a fable, and bless

themselves with a thing of nought: their comfort is no greater than the

comfort of a beggar, that dreams he is a king, and when he awakes,

finds himself a beggar still. Surely the ends of Christ's death were to

deliver us from the wrath to come, 1 Thess. 1: 10. not from an

imaginary, but a real hell, to bring us to God, 1 Pet. 3: 18. to be the

author of eternal salvation to them that obey him, Heb. 5: 9.

Arg. 5. Fifthly and lastly, The immortality of human souls, puts it

beyond all doubt. The soul of man, vastly differs from that of a beast,

which is but a material form, and so wholly depending on, that it must

need perish with matter. But it is not so with ours: Ours are

reasonable spirits, that can live and act in a separated state from the

body, Eccles. 3: 21. "Who knoweth the spirit of man, that goes upward;

and the spirit of a beast, that goes downward to the earth?" For if a

man dispute whether man be rational, this his very disputing it proves

him to be so: so our disputes, hopes, fears, and apprehensions of

eternity, prove our souls immortal, and capable of that state.

Inference 1. Is there an eternal state, into which souls pass after

this life? How precious then is present time, upon the improvement

whereof that state depends. O what a huge weight has God hanged upon a

small wire! God has set us here in a state of trial: "According as we

improve these few hours, so will it fare with us to all eternity."

Every day, every hour, nay, every moment of your present time has an

influence into your eternity. Do you believe this? What! and yet

squander away precious time so carelessly, so vainly! How do these

things consist? When Seneca heard one promise to spend a week with a

friend that invited him, to recreate himself with him; he told him, he

admired he should make such a rash promise! What (said he) cast away so

considerable a part of your life? How can you do it? Surely, our

prodigality in the expense of time, argues we have but little sense of

great eternity.

Inference 2. How rational are all the difficulties, and severities of

religion, which serve to promote and secure a future eternal happiness?

So vast is the disproportion betwixt time and eternity, things seen,

and not seen as yet, the present vanishing, and future permanent state,

that he can never be justly reputed a wise man, that will not let go

the best enjoyment he has on earth, if it stand in the way of his

eternal happiness. Nor can that man ever escape the just censure of

notorious folly, who, for the gratifying of his appetite and present

accommodation of his flesh, lets go an eternal glory in heaven. Darius

repented heartily that he lost a kingdom for a draught of water; O,

said he, "for how short a pleasure have I sold a kingdom!" It was

Moses' choice, and his choice argued his wisdom, he chose rather "to

suffer afflictions with the people of God, than to enjoy the pleasures

of sin, which are but for a season," Heb. 11: 25. Men do not account

him a fool, that will adventure a penny, upon a probability to gain ten

thousand pounds. But sure the disproportion betwixt time and eternity

is much greater.

Inf. 3. If there certainly be such an eternal state into which souls

pass immediately after death; How great a change then does death make

upon every man and upon every man and woman? O what a serious thing is

it to die! It is your passage out of the swift river of time, into the

boundless and bottomless ocean of eternity. You that now converse with

sensible objects, with men and women like yourselves, enter then into

the world of spirits. You that now see the continual revolutions of

days and nights, passing away one after another, will then be fixed in

a perpetual NOW. O what a serious thing is death! You throw a cast for

eternity when you die. If you were to cast a die for your natural life,

O! how would your hand shake with fear, how it would fall! But what is

that to this?

The souls of men are, as it were, asleep now in their bodies; at death

they awake, and find themselves in the world of realities. Let this

teach you, both how to carry yourselves towards dying persons when you

visit them; and to make every day some provision for that hour

yourselves. Be serious, be plain, be faithful with others that are

stepping into eternity; be so with your own souls every day. O remember

what a long word, what an amazing thing eternity is! especially

considering,

Doct. 2. That all believers are, at their death, immediately

received into a state of glory and eternal happiness.

This day shalt thou be with me.

This the Atheist denies: He thinks he shall die, and therefore resolves

to live as the beasts that perish. Beryllus, and some others after him,

taught, that there was indeed a future state of happiness and misery

for souls, but that they pass not into it immediately upon death and

separation from the body, but shall sleep till the resurrection, and

then awake and enter into it. But is not that soul asleep, or worse,

that dreams of a sleeping soul till the resurrection? Are souls so

wounded and prejudiced by their separation from the body, that they

cannot subsist or act separate from it? Or have they found any such

conceit in the scriptures? Not at all. The scriptures take notice of no

such interval; but plainly enough denies it, 2 Cor. 5: 8. "We are

confident, I say, and willing rather to be absent from the body, and

present with the Lord." Mark it, no sooner parted from the body, but

present with the Lord. So Phil. 1: 23. "I desire to be dissolved, and

to be with Christ, which is far better." If his soul was to sleep till

the resurrection, how was it far better to be dissolved, than to live?

Sure Paul's state in the body had been far better than his state after

deaths if this were so; for here he enjoyed much sweet communion with

God by faith, but then he should enjoy nothing.

To confirm this dream, they urge, John 14: 3. "If I go away, I will

come attain, and receive you to myself". As if the time of Christ's

receiving his people to himself, should not come, until his second

coming at the end of the world. But though he will then collect all

believers into one body, and present them solemnly to his Father; yet

that hinders not, but he may, as indeed he does, receive every

particular believing soul to himself at death, by the ministry of

angels. And if not, how is it that when Christ comes to judgement, he

is attended with ten thousand of his saints, that shall follow him when

he comes from heaven? Jude 14. You see then the scripture puts no

interval betwixt the dissolution of a saint, and his glorification: It

speaks of the saints that are dead, as already with the Lord: And the

wicked that are dead, as already in hell, calling them spirits in

prison, 1 Pet. 3: 19, 20. assuring us, that Judas went presently to his

own place, Acts 1: 25. And to that sense, is the parable of Dives and

Lazarus, Luke 16: 22.

But let us weigh these four things more particularly, for our full

satisfaction in this point.

Arg. 1. First, Why should the happiness of believers be deferred, since

they are immediately capable of enjoying it, as soon as separated from

the body? Alas, the soul is so far from being assisted by the body (as

it is now) for the enjoyment of God; that it is either clogged or

hindered by it: So speaks the apostle, 2 Cor. 5: 6, 8. "Whilst we are

at home in the body, we are absent from the Lord;" i.e. our bodies

prejudice our souls, obstruct and hinder the fulness and freedom of

their communion: When we part from the body, we go home to the Lord!

then the soul is escaped as a bird out of a cage or snare. Here I am

prevented by an excellent pen, which has judiciously opened this point:

To whose excellent observations I only add this; That if the

entanglements, snares, and prejudices of the soul are so great and many

in its embodied estate, that it cannot so freely dilate itself and take

in the comforts of God by communion with him, then surely the laying

aside of that clog, or the freeing of the soul from that burden, can be

no bar to its greater happiness, which it enjoys in its separated

state.

Arg. 2. Secondly, Why should the happiness and glory of the soul be

deferred, unless God had some farther preparative work to do upon it,

before it be fit to be admitted into glory? But surely, here is no such

work wrought upon it after its separation by death: all that is done of

that kind, is done here. When the compositum is dissolved, all means,

duties, and ordinances are ceased. The working day is then ended, and

night comes, when no man can work, John 9: 3. To that purpose are those

words of Solomon, Eccles. 9: 10. "Whatsoever thy hand findeth to do, do

it with all thy might; for there is no wisdom, nor knowledge, nor

device in the grave whither thou goest." So that our glorification is

not deferred, in order to our fuller preparation for glory. If we are

not fit when we die, we can never be fit: all is done upon us that ever

was intended to be done; for they are called, Heb. 12: 23. the spirits

of the just made perfect.

Arg. 3. Thirdly, Again, Why should our salvation slumber, when the

damnation of the wicked does not slumber? God defers not their misery;

and surely he will not defer our glory. If he be quick with his

enemies, he will not be slow and dilatory with his friends. It cannot

be imagined, but he is as much inclined to acts of favour to his

children, as to acts of justice to his enemies; these are presently

damned, Jude, ver. 7. Acts 1: 25. 1 Pet. 3: 19, 20. And what reason why

believers, yea, every believer, as well as this in the text, should not

be, that very day in which they die, with Christ in glory?

Arg. 4. Fourthly, and lastly, How do such delays consist with Christ's

ardent desires to have his people with him where he is, and with the

vehement longings of their souls to be with Christ? You may see those

reflected flames of love and desire of mutual enjoyment betwixt the

bridegroom and his spouse in Rev. 22: 17, 20. Delays make their hearts

sick: the expectation and faith in which the saints die, is to be

satisfied then; and surely God will not deceive them. I deny not but

their glory will be more complete when the body, their absent friend,

is reunited, and made to share with them in their happiness; yet that

hinders not, but meanwhile the soul may enjoy its glory, whilst the

body takes its rest, and sleeps in the dust.

Inference 1. Are believers immediately with God after their

dissolution? Then how surprisingly glorious will heaven be to

believers! Not that they are in it before they think of it, or are

fitted for it; no, they have spent many thoughts upon it before, and

been long preparing for it; but the suddenness and greatness of the

change is amazing to our thoughts. For a soul to be now here in the

body, conversing with men, living among sensible objects, and within a

few moments to be with the Lord; this hour on earth, the next in the

third heaven; now viewing this world, and anon standing among an

innumerable company of angels, and the spirits of the just made

perfect: O what a change is this! What! but wink, and see God! Commend

thy soul to Christ, and be transferred in the arms of angels into the

invisible world, the world of spirits! To live as angels of God? To

live without eating, drinking. sleeping! To be lifted up from a bed of

sickness to a throne of glory! To leave a sinful, troublesome world, a

sick and pained body, and be in a moment perfectly cured, and feel

thyself perfectly well, and free from all troubles and distempers! You

cannot think what this will be! Who can tell what sights, what

apprehensions, what thoughts, what frames believing souls have, before

the bodies they left are removed from the eyes of their dear surviving

friends!

Inf. 2. Are believers immediately with God after their dissolution?

Where then shall the unbelievers be, and in what state will they find

themselves immediately after death has closed their eyes? Ah! what will

the case of them be that go the other way?

To be plucked out of house and body, from among friends and comforts,

and thrust into endless miseries, into the dark vault of hell, never to

see the light of this world any more; never to see a comfortable sight;

never to hear a joyful sound; never to know the meaning of rest, peace,

or delight any more. O what a change is here! To exchange the smiles

and honours of men, for the frowns and fury of God; to be clothed with

flames, and drink the pure unmixed wrath of God, who were but a few

days since clothed in silks, and filled with the sweet of the creature!

How is the state of things altered with them! It was the lamentable cry

of poor Adrian, when he felt death approaching: "O my poor wandering

soul! alas! whither art thou going! Where must thou lodge this night!

Thou shalt never jest more, never be merry more!"

Your term in your houses and bodies is out, and there is another

habitation provided for you; but it is a dismal one! When a saint dies,

heaven above is as it were moved to receive and entertain him; at his

coming, he is received into everlasting habitations, into the

inheritance of the saints in light. When an unbeliever dies, we may say

of him alluding to Isa. 14: 9. "Hell from beneath is moved for him, to

meet him at his coming; ii stirreth up the dead for him." No more

sports, nor plays, nor cups of wine, nor beds of pleasure: the more of

these you enjoyed here, the more intolerable will this change be to

you. If saints are immediately with God, others must be immediately

with Satan.

Inf. 3. How little cause have they to fear death, who shall be with God

so soon after their death? Some there are that tremble at the thoughts

of death; that cannot endure to hear its name mentioned; they would

rather stoop to any misery here, yea, to any sin, than die, because

they are afraid of the exchange. But you that are interested in Christ,

need not do so; you can lose nothing by the exchange: the words Death,

Grave, and Eternity, should have another kind of sound in your ears,

and make contrary impressions upon your hearts. If your earthly

tabernacles cast you out, you shall not be found naked; you have "a

building of God, a house not made with hands, eternal in the heavens;"

and it is but a step out of this into that. O what fair, sweet, and

lovely thoughts should you have of that great and last change! But what

speak I of your fearlessness of death? Your duty lies much higher than

that far.

Inf. 3. If believers are immediately with God, after their dissolution,

then it is their duty to long for that dissolution, and cast many a

longing look towards their graves. So did Paul, I desire to be

dissolved, and to be with Christ, which is far better. The advantages

of this exchange are unspeakable: You have gold for brass; wine for

water; substance for shadow: solid glory for very vanity. Oh! if the

dust of this earth were but once blown out of your eyes, that you might

see the divine glory, how weary would you be to live? How willing to

die; But then be sure your title be sound and good: leave not so great

a concernment to the last; for, though it is confessed, God may do that

in an hour, that never was done all your days, yet it is not common;

which brings to our third and last observation.

Doct. 3. That God may, though he seldom does, prepare men for

glory immediately before their dissolution by death.

There is one parable, and no more, that speaks of some that were called

at the last hour, Matt. 20: 9, 10. And there is this one instance in

the text, and no more, that gives us an account of a person so called.

We acknowledge God may do it, his grace is his own, he may dispense it

how and where he pleaseth: we must always salve divine prerogative. Who

shall fix bounds, or put limits to free grace, but God himself, whose

it is? If he do not ordinarily show such mercies to dying sinners (as

indeed he does not); yet it is not because he cannot, but because he

will not; not because their hearts are so hardened by long custom in

sin, that his grace cannot break them, but because he most justly

withholds that grace from them. When blessed Mr. Bilney, the martyr,

heard a minister preaching thus: O thou old sinner, thou hast lain

these fifty years rotting in thy sin, dost thou think now to be saved?

That the blood of Christ shall save thee? O, said Mr. Bilney, what

preaching of Christ is this? If I had heard no other preaching than

this, what had become of me? No, no, old sinners, or young sinners,

great or small sinners, are not to be beaten off from Christ, but

encouraged to repentance and faith; for who knows but the bowels of

mercy may yearn at last upon one that has all along rejected it? This

thief was as unlikely ever to receive mercy, but a few hours before he

died, as any person in the world could be.

But surely this is no encouragement to neglect the present seasons of

mercy, because God may show mercy hereafter; or to neglect the

ordinary, because God sometimes manifests his grace in ways

extraordinary. Many, I know, have hardened themselves in ways of sin,

by this example of mercy. But what God did at this time, for this man,

cannot be expected to be done ordinarily for us, and the reasons

thereof are:

Reason 1. First, Because God has vouchsafed us the ordinary and

standing means of grace, which this sinner had not; and therefore we

cannot expect such extraordinary and unusual conversion as he had. This

poor creature never heard in all likelihood, one sermon preached by

Christ, or any of his apostles: He lived the life of a highwayman, and

concerned not himself about religion. But we have Christ preached

freely, and constantly in our assemblies: We have line upon line,

precept upon precept: and when God affords the ordinary preaching of

the gospel, he does not use to work wonders. When Israel was in the

wilderness, then God gave them bread from heaven, and clave the rocks

to give them drink; but when they came to Canaan, where they had the

ordinary means of subsistence, the manna ceased.

Reason 2. Secondly, Such a conversion as this, may not be ordinarily

expected by any man, because such a time as that will never come again:

it is possible, if Christ where to die again, and thou to be crucified

with him, thou mightest receive thy conversion in such a miraculous and

extraordinary way; but Christ dies no more; such a day as that will

never come again.

Mr. Fenner, in his excellent discourse upon this point, tells us, That

as this was an extraordinary time, Christ being now to be installed in

his kingdom, and crowned with glory and honour; so extraordinary things

were now done; as when kings are crowned, the streets are richly

hanged, the conduits run with wine, great malefactors are then

pardoned, for then they show their munificence and bounty; it is the

day of the gladness of their hearts. But let a man come at another time

to the conduits, he shall find no wine, but ordinary water there. Let a

man be in the jail at another time, and he may be hanged; veer, and

have no reason but to expect and prepare for it. What Christ did now

for this man, was at an extraordinary time.

Reason 3. Thirdly, Such a conversion as this may not ordinarily be

expected; for as such a time will never come again, so there will never

be the like reason for such a conversion any more: Christ converted him

upon the cross, to give an instance of his divine power at that time,

when it was almost wholly clouded: Look, as in that day the divinity of

Christ brake forth in several miracles, as the preternatural eclipse of

the sun, the great earthquake, the rending of the rocks and vail of the

temple; so in the conversion of this man in such an extraordinary way,

and all, to give evidence of the divinity of Christ, and prove him to

be the Son of God whom they crucified; but that is now sufficiently

confirmed, and there will be no more occasion for miracles to evidence

it.

Reason 4. Fourthly. None has reason to expect the like conversion, that

enjoys the ordinary means; because, though in this convert we have a

pattern of what free grace can do, yet, as divines pertinently observe,

it is a pattern without a promise; God has not added any promise to it,

that ever he will do it for any other; and where we have not a promise

to encourage our hope, our hope can signify but little to us.

Inference 1. Let those that have found mercy in the evening of their

life, admire the extraordinary race that therein has appeared to them.

O that ever God should accept the bran, when Satan has had the flour of

thy days! The fore-mentioned reverend author tells us of one Marcus

Caius Victorius, a very aged man in the primitive times, who was

converted from Heathenism to Christianity in his old age. This man came

to Simplicianus, a minister, and told him, he heartily owned and

embraced the Christian faith. But neither he nor the church would trust

him for a long time; and the reason was, the unusualness of a

conversion at such an age. But after he had given them good evidence of

the reality thereof, there were acclamations and singing of Psalms, the

people every where crying, Marcus Caius Victorius is become a

Christian. This was written for a wonder! Oh! if God have wrought such

wondrous salvation for any of you, what cause have you to do more for

him than others! What! to pluck you out of hell when one foot was in!

To appear to you at last, when so hardened by long custom in sin, that

one might say, "Can the Ethiopian change his skin, or the leopard his

spots? Oh! what riches of mercy halve appeared to you!

Inf. 2. Let this convince and startle such, as even to their gray

hairs, remain in an unconverted state, who are where they were when

they first came into the world, yea, rather further off by much.

Bethink yourselves, ye that are full of days, and full of sin, whose

time is almost done, and your great work not begun: who have but a few

sands more in the upper part of the glass to run down, and then your

conversion will be impossible; your sun is setting; your night is

coming; the shadows of the evening, are stretched out upon you; you

have one foot in the grave, and the other in hell. O think, if all

sense and tenderness be not withered up as well as natural verdure;

think with yourselves how sad a case you are in: God may do wonders,

but they are not seen every day, then they would cease to be wondered

at. O strive, strive, while you have a little time, and a few helps and

means more; strive to get that work accomplished now that was never

done yet; defer it no longer, you have done so too much already.

It may be (to use Seneca's expression) you have been these sixty,

seventy, or eighty years, beginning to live, about to change your

tactics; but hitherto you still continue the same. Do not you see how

Satan has gulled, and cheated you with vain purposes, till he has

brought you to the very brink of the grave and hell? O it is time now

to make a stand, and pause a little where you are, and to what he has

brought you. The Lord at last give you an eye to see, and an heart to

consider.

Inf. 3. Lastly, Let this be a call and caution to al young ones to

begin with God betime, and take heed of delays till the last, so as

many thousands have done before them to their eternal ruin. Now is your

time, if you desire to be in Christ; if you have any sense of the

weight and worth of eternal things upon your hearts: I know your age is

voluptuous, and delights not the serious thoughts of death and

eternity: you are more inclined to mind your pleasures, and leave these

grave and serious matters to old age: but let me persuade you against

that, by these considerations.

First, O set to the business of religion now, because this is the

moulding age. Now your hearts are tender, and your affections flowing:

now is the time when you are most likely to be wrought upon.

Secondly, Now, because this is the freest part of your time. It is in

the morning of your life, as in the morning of the day: if a man have

any business to be done, let him take the morning for it; for in the

after part of the day a hurry of business comes on, so that you either

forget it, or want opportunity for it.

Thirdly, Now, because your life is immediately uncertain; you are not

certain that ever you shall attain the years of your fathers: there are

graves in the church-yard just of your length; and souls of all sorts

and sizes in Golgotha, as the Jews proverb is.

Fourthly, Now, because God wil1 not spare you because you are but young

sinners, little sinners, if you die Christless. If you are not; as you

think, old enough to mind Christ, surely, if you die Christless, you

are old enough to be damned: there is the small spray, as well as great

logs in the fire of hell.

Fifthly, Now, because your life will be the more eminently useful, and

serviceable to God, when you know him betimes, and begin with him

early. Austin repented, and so have many thousands since, that he began

so late, and knew God no sooner.

Sixthly, Now, because your life will be the sweeter to you, when the

morning of it is dedicated to the Lord. The first fruits sanctify the

whole harvest: this will have a sweet influence into all your days,

whatever changes, straits, or troubles you may afterwards meet with.

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Sermon 33. The fourth excellent Saying of Christ upon the Cross, illustrated.

Matthew 27:46

And about the ninth hour Jesus cried with a loud voice, saying, Eli,

Eli, lama sabachthani? that is to say, My God, my God, why hast thou

forsaken me?

This verse contains the fourth memorable saying of Christ upon the

cross; words able to rend the hardest heart in the world: it is the

voice of the Son of God in an agony: his sufferings were great, very

great before, but never in that extremity as now; when this heaven

rending and heart melting out-cry brake from him upon the cross, Eli,

Eli, lama sabachthani? In which are considerable, the time, matter, and

manner of this his sad complaint.

First, The time when it was uttered, "about the ninth hour," i.e. about

three of the clock afternoon. For as the Jews divided the night into

four quarters, or watches; so they divided the day, in like manner,

into four quarters, or greater flours; which had their names from that

hour of the day that closed the quarter. so that beginning their

account of their lesser hours from six in the morning, which with them

was the first, their ninth hour answered to our third afternoon. And

this is heedfully marked by the evangelists, on purpose to show us how

long Christ hanged in distress upon the cross both in soul and body,

which at least was full three hours: towards the end whereof his soul

was so filled, distressed, and overwhelmed, that this doleful cry brake

from his soul, in bitter anguish, "My God, my God," &c.

Secondly. The matter of the complaint. It is not of the cruel tortures

he felt in his body, nor of the scoffs and reproaches of his name; he

mentions not a word of these, they were all swallowed up in the

sufferings within, as the river is swallowed up in the sea, or the

lesser flame in the greater. He seems to neglect all these, and only

complains of what was more burdensome than ten thousand crosses; even

his Father's deserting him, "My God, my God, why hast thou forsaken

me?" It is a more inward trouble that burdens him, darkness upon his

spirit, the hidings of God's face from him, an affliction he was

totally a stranger to till now; here he lays his hand in this

complaint. This was the pained place, to which he points in this

dolorous outcry.

Thirdly. The manner in which he utters his sad complaint, and that was

with a remarkable vehemency, "he cried with a loud voice," not like a

dying man, in whom nature was spent, but as one full of vigour, life,

and sense. He gathered all his spirits together, stirred up the whole

power of nature, when he made this grievous outcry. There is in it also

an emphatical reduplication which shows with what vehemency it was

uttered; not singly, my God, but he doubles it, "My God, my God," as

distressed persons use to do. So Elisha, when Elijah was separated from

him by the chariots and horses of fire, cries out, "My father, my

father."

Nay, moreover, to increase the force and vehemency of this complaint,

here is an affectionate interrogation, "Why hast thou forsaken me?"

Questions, especially such as this, are full of spirits. It is as if he

were surprised by the strangeness of this affliction: and rousing up

himself with an unusual vehemency, turns himself to the Father, and

cries, Why so, my Father? O what dost thou mean by this! What! hide

that face from me that was never hid before! What! and hide it from me

now, in the depth of my other torments and troubles! O what new, what

strange things are these! Lastly, here is an observable variation of

the language in which this astonishing complaint was uttered; for he

speaks both Hebrew and Syrian in one breath, Eli, Eli lama, are all

Hebrew, sabachthani is a Syrian word, used here for emphasis sake.

Hence we observe,

Doct. That God in design to heighten the sufferings of Christ

to the uttermost, forsook him in the time of his greatest

distress; to the unspeakable affliction and anguish of his

soul.

This proposition shall be considered in three parts: The desertion

itself; the design or end of it; the effect and influence it had on

Christ.

First, The desertion itself. Divine desertion generally considered, is

God's withdrawing himself from any, not as to his essence, that fills

heaven and earth, and constantly remains the same; but it is the

withdrawment of his favour, grace, and love: when these are gone, God

is said to be gone. And this is done two ways, either absolutely, and

wholly, or respectively, and only as to manifestation. In the first

sense, devils are forsaken of God. They once were in his favour and

love, but they have utterly and finally lost it. God is so withdrawn

from them, as that he will never take them into favour any more. In the

other sense he sometimes forsakes his dearest children, i.e. he removes

all sweet manifestations of his favour and love for a time, and carries

it to them as a stranger, though his love be still the same.

And this kind of desertion, which is respective, temporary, and only in

regard of manifestation, is justly distinguished from the various ends

and designs of it, into probational, cautional, castigatory, and penal.

Probational desertions are only for the proof and trial of grace.

Cautional desertions are designed to prevent sin. Castigatory

desertions are God's rods to chastise his people for sin. Penal

desertions are such as are inflicted as the just reward of sin, for the

reparation of that wrong sinners have done by their sins. Of this sort

was Christ's desertion. A part of the curse, and a special part. And

his bearing it was no small part of the reparation, or satisfaction he

made for our sins.

More particularly, to open the nature of this desertion of Christ by

his Father, there being much of intricacy and difficulty in it; I shall

proceed in the explication of it negatively, and positively.

First, Negatively. When Christ cries out of God's forsaking him, he

does not mean, that he had dissolved the personal union of the two

natures. Not as if the marriage-knot which united our nature to the

person of Christ was loosed, or a divorce made betwixt them: No, for

when he was forsaken of God, he was still true and real God-man, in one

person.

Secondly, When Christ bewails the father's forsaking him, he does not

mean, that he pulled away the prop of divine support from him, by which

he had till then endured the tortures and sufferings that oppressed

him: no, though the Father deserted, yet he still supported him. And so

much is intimated in these words of Christ, Eli, Eli, which signifies,

my strong One, my strong One. God was with him by way of support, when

withdrawn as to manifestations of love and favour. In respect of God's

supporting essence which was with Christ at this time, it is said, Isa.

42: 1. "Behold my servant, whom I uphold:" and John 16: 32. "I am not

alone, but my father is with me." So that this cannot be the meaning of

it.

Thirdly, Much less is it his meaning? that God had left him, as to

inherent grace and sanctification; recalling that spirit of holiness

which had anointed him above his fellows: no, when he was forsaken, he

remained as holy as ever: he had indeed less comfort, but not less

holiness than before. Such a desertion had irritated and made void the

very end of his death. And his sacrifice could never have yielded such

a fragrant odour to God as it did, Eph. 5: 2.

Fourthly, The love of God was not so withdrawn from Christ, as that the

Father had now no love for him, nor delight in him. That is impossible,

he can no more cease to love Christ, than to love himself. his love was

not turned into wrath; though his wrath only was now manifested to him

as our surety; and hid his love from him as his beloved Son.

Fifthly, Nor was Christ forsaken by his Father finally, upon what

account soever it was that he was forsaken: no, it was but for a few

hours that the dark cloud dwelt upon his soul; it soon passed away, and

the bright and glorious face of God shone forth again as bright as

ever, Psal. 22: 1, 24. compared.

Sixthly, and lastly, It was not a mutual desertion, or a desertion on

both parts; the Father forsook him, but he forsook not his Father. When

God withdrew, he followed him, crying, "My God, my God."

Yet to speak positively of it; though he did not dissolve the personal

union, nor cut off divine supports, nor remove his inherent grace, nor

turn his Father's love into hatred, nor continue for ever, nor yet was

it on both parts, Christ's forsaking God, as well as God's forsaking

Christ: yet I say it was,

First, A very sad desertion, the like unto which in all respects never

was experienced by any, nor can be to the end of the world. All his

other sufferings were but small to this; they bore upon his body, this

upon his soul; they came from the hands of vile men, this from the

hands of a dear Father. He suffered both in body and soul; but the

sufferings of his soul were the very soul of his sufferings. Under all

his other sufferings he opened not his mouth; but this touched the

quick, that he could not but cry out, "My God, my God, why best thou

forsaken me?"

Secondly, As it was sad, so it was a penal desertion, inflicted on him

for satisfaction for those sins of ours, which deserved that God should

forsake us for ever, as the damned are forsaken by him. So that this

cry (as one observes) was like the perpetual shriek of them that are

cast away for ever: this was that hell, and the torments of it which

Christ, our surety, suffered for us. For look, as there lies a twofold

misery upon the damned in hell, viz. pain of sense, and pain of sense;

so upon Christ answerable, there was not only an impression of wrath,

but also a subtraction or withdrawment of all sensible favour and love.

Hence it is said by himself, John 12: 27. And now my soul, "tetaraktai"

is troubled. The word signifies, troubled as they that are in hell are

troubled. Though God did not leave his soul in hell, as others are, he

having enough to pay the debt which they have not, yet in the torments

thereof, at this time, he was; yea, his sufferings at this time in his

soul were equivalent to all that which our souls should have suffered

there to all eternity.

Thirdly, It was a desertion that was real, and not fictitious. He does

not personate a deserted soul, and speak as if God had withdrawn the

comfortable sense and influence of his love from him; but the thing was

so indeed. The Godhead restrained and kept back, for this time, all its

joys, comforts and sense of love from the manhood, yielding it nothing

but support. This bitter doleful outcry of Christ gives evidence enough

of the reality of it: he did not feign, but feel the burdensomeness of

it.

Fourthly, This desertion fell out in the time of Christ's greatest need

of comfort that ever he had in all the time of his life on earth. His

Father forsook him at that time, when all earthly comforts had forsaken

him, and all outward evils had broken in together upon him; when men,

yea, the best of men stood afar off, and none but barbarous enemies

were about him. When pains and shame, and all miseries even weighed him

down; then, even then, to complete and fill up his suffering, God

stands afar off too.

Fifthly, and lastly, It was such a desertion as left him only to the

supports of his faith. He had nothing else now but his Father's

covenant and promise to hang upon. And indeed, as a judicious author

pertinently observes, the faith of Christ did several ways act and

manifest itself, in these very words of complaint in the text.

For though all comfortable sights of God and sense of love were

obstructed, yet you see his soul cleaves fiducially to God for all

that: My God, &c. Though sense and feeling speak as well as faith, yet

faith speaks first, My God, before sense speaks a word of his

forsaking. His faith presented the complaint of sense; and though sense

comes in afterwards with a word of complaint, yet here are two words of

faith to one of sense: it is, "My God, my God," and but one word of

forsaking. As his faith spake first, so it spake twice, when sense and

feeling spake but once: yea, and as faith spake first, and twice as

much as sense, so it spake more confidently than sense did. He lays a

confident claim to God as his God; "My God, my God," and only queries

about his forsaking of him, "Why hast thou forsaken me?" This is spoken

more dubiously, the former more confidently.

To be short, his faith laid hold on God, under a most suitable title,

or attribute, Eli, Eli, "my strong One, my strong One," q. d. O thou,

with whom is infinite and everlasting strength; thou that hast hitherto

supported my manhood, and according to thy promise upheld thy servant;

what! wilt thou now forsake me? My strong One, I lean upon thee. To

these supports and refuges of faith this desertion shut up Christ: by

these things he stood, when all other visible and sensible comforts

shrunk away, both from his soul and body. This is the true, though

brief account of the nature and quality of Christ's desertion.

Secondly, In the next place, let us consider the designs and ends of

it; which were principally satisfaction and sanctification:

Satisfaction for those sins of ours which deserved that we should be

totally and everlastingly forsaken of God. This is the desert of every

sin, and the damned do feel it, and shall to all eternity: God is gone

from them for ever, not essentially; the just God is with them still,

the God of power is still with them, the avenging God is ever with

them; but the merciful God is gone, and gone for ever. And thus would

he have withdrawn himself from every soul that sinned, had not Christ

borne that punishment for us in his own soul: If he had not cried, "My

God, my God, why hast thou forsaken me?" we must have howled out this

hideous complaint in the lowest hell for ever, O righteous God! O

dreadful! O terrible God! thou hast for ever forsaken me!

And as satisfaction was designed in this desertion of Christ, so also

was the sanctification of all the desertion of the saints designed in

it. For he having been forsaken before us, and for us, whenever God

forsakes us, that very forsaking of his is sanctified, and thereby

turned into a mercy to believers. Hence are all the precious fruits and

effects of our desertions: such are the earnest excitations of the soul

to prayer, Psal. 78: 2. Psal. 88: 1, 9. The antidoting the tempted soul

against sin. The reviving of ancient experiences, Psal. 77: 5.

Enchanting the value of the divine presence with the soul, and teaching

it to hold Christ faster than ever before, Cant. 3: 1, 2, 3, 4, 5.

These, and many more, are the precious effects of sanctified desertion;

but how many, or how good soever these effects are, they all owe

themselves to Jesus Christ, as the author of them; who, for our sakes

would pass through this sad and dark state, that we might find those

blessings in it. So then, the Godhead's suspending of all the effects

of joy and comfort from the humanity of Christ at this time, which had

not ceased to flow into it, in an ineffable measure and manner, till

now, must needs be both a special part of Christ's satisfaction for us,

and consequently, that which makes all our temporary desertions rather

mercies and blessings, than curses to us.

Thirdly, Let us, in the next place, consider the effects and influence

this desertion had upon the spirit of Christ.

And though it did not drive him to despair, as the Papists falsely

charge Mr. Calvin to have affirmed; yet it even amazed him, and almost

swallowed up his soul in the deeps of trouble and consternation. This

cry is a cry from the deeps, from a soul oppressed even to death. Never

was the Lord Jesus so put to it before; it is a most astonishing

outcry.

Let but five particulars be weighed, and you will say, never was there

any darkness like this: no sorrow like Christ's sorrow in his deserted

state: For,

First, Apprehend, reader, this was a new thing to Christ, and that

which he never was acquainted with before. From all eternity until now

there had been constant and wonderful outlets of love, delight, and

joy, from the bosom of the Father, into his bosom. He never missed his

Father before: never saw a frown, or a veil, upon that blessed face

before. This made it an heavy burden indeed, the words are words of

admiration and astonishment; "My God, my God, why hast thou forsaken

me?" thou that never midst so before, hast forsaken me now.

Secondly, As it was a new thing to Christ, and therefore the more

amazing, so it was a great thing to Christ; so great, that he scarce

knew how to support it. Had it not been a great trial indeed, so great

a spirit as Christ's was would never have so drooped under it, and made

so sad a complaint of it. It was so sharp, so heavy an affliction to

his soul, that it caused him, who was meek under all other sufferings

as a lamb, to roar under this like a lion; for so much those words of

Christ signify, Psal. 22: 1. "My God, my God, why hast thou forsaken

me? Why art thou so far from the voice of my roaring?" It comes from a

root, that signifies "to howl, or roar as a lion; and rather signifies

the noise made by a wild beast, than the voice of a man."

And it is as much as if Christ had said, O my God, no words can express

my anguish: I will not speak, but roar, howl out my complaint; pour it

out in vollies of groans: I roar as a lion. It is no small matter will

make that majestic creature to roar: and sure, so great a spirit as

Christ's would not have roared under a slight burden.

Thirdly, As it was a great burden to Christ, so it was a burden laid on

in the time of his greatest distress. When his body was in tortures,

and all about him was black, dismal, and full of horror and darkness.

He fell into this desertion at a time when he never had the like need

of divine supports and comforts, and that aggravated it.

Fourthly, It was a burden that lay upon him long, even from the time

his soul began to be sorrowful and sore amazed in the garden, till his

very death. If you were but to hold your finger in the fire for two

minutes, you would not be able to bear it. But what is the finger of a

man to the soul of Christ? Or what is a material fire to the wrath of

the great God!

Fifthly, So heavy was this pressure upon Christ's soul, that in

probability it hastened his death; for it was not usual for crucified

persons to expire so soon; and those that were crucified with him were

both alive after Christ was gone. Some have hanged more than a day and

a night, some two full days and nights, in those torments alive; but

never did any feel inwardly what Christ felt. He bare it till the ninth

hour, and then makes a fearful outcry and dies. The uses follow.

Inference 1. Did God forsake Christ upon the cross as a punishment to

him for our sins? Then it follows, That as often as we have sinned, so

oft have we deserved to be forsaken of God. This is the just recompence

and demerit of sin. And, indeed, here lies the principal evil of sin,

that it separates betwixt God and the soul. This separation is both the

moral evil that is in it, and the penal evil inflicted by the righteous

God for it. By sin we depart from God, and, as a due punishment of it,

God departs from us. This will be the dismal sentence in the last day,

Matt. 25: "Depart from me, ye cursed." Thenceforth there will be a

gulph fixed betwixt God and them, Luke 19: 20. No more friendly

intercourses with the blessed God for ever. The eternal shriek of the

damned is, Wo and alas, God has forsaken us for evermore. Ten thousand

worlds can nowise recompense the loss of one God. Beware, sinners, how

you say to God now, Depart from us, we desire not the knowledge of thy

ways, lest he say, Depart from me, you shall never see my face.

Inf. 2. Did Christ never make such a sad complaint and outcry, till God

hid his face from him? Then the hiding of God's face is certainly the

greatest misery that can possibly befal a gracious soul in this world.

When they scourged, buffeted, and smote Christ, yea, when they nailed

him to the tree, he opened not his mouth; but when his father hid his

face from him, then he cried out; yea, his voice was the voice of

roaring: this was more to him than a thousand crucifyings. And, surely,

as it was to Christ, so is it to all gracious souls, the saddest

stroke, the heaviest burden that ever they felt. When David forbade

Absalom to come to Jerusalem, to see his father, he complains in 2 Sam.

14: 32. "Wherefore, (saith he) am I come from Geshur, if I may not see

the king's face?" So does the gracious soul bemoan itself; Wherefore am

I redeemed, called, and reconciled, if I may not see the face of my

God?

It is said of Tully, when he was banished from Italy, and of

Demosthenes, when he was banished from Athens, that they wept every

time they looked towards their own country: and, is it strange that a

poor deserted believer should mourn every time he looks heaven ward?

Say, Christian, did the tears never trickle down thy cheeks when thou

lookedst towards heaven, and couldst not see the face of thy God, as at

other times? If two dear friends cannot part, though it be but for a

season, but that parting must be in a shower; blame not the saints if

they sigh and mourn bitterly when the Lord, who is the life of their

life, depart, though but for a season, from them; for if God depart,

their sweetest enjoyment on earth, the very crown of all their comforts

is gone, and what will a king take in exchange for his crown? What can

recompense a saint for the loss of his God! Indeed, if they had never

seen the Lord, or tasted the incomparable sweetness of his presence, it

were another matter; but the darkness which follows the sweetest light

of his countenance, is double darkness.

And that which does not a little increase the horror of this darkness

is, that when their souls were thus benighted, and the sun of their

comfort is set; then does Satan, like the wild beasts of the desert,

creep out of his den, and roar upon them with hideous temptations.

Surely this is a sad state, and deserves tender pity! Pity is a debt

due to the distressed, and the world shows not a greater distress than

this. If ever you have been in troubles of this kind yourselves, you

will never slight others in the same case: nay, one end of God's

exercising you with troubles of this nature, is to teach you compassion

towards others in the same case. Do they not cry to you, as Job 19: 21.

"Have pity have pity upon me, O ye my friends, for the hand of God has

touched me." Draw forth bowels of mercy and tender compassion to them;

for, either you have been, or are, or may be in the same case

yourselves: however, if men do not, to be sure, Christ, that has felt

it before them, and for them, will pity them.

Inf. 3. Did God really forsake Jesus Christ upon the cross? Then from

the desertion of Christ, singular consolation springs up to the people

of God; yea, manifold consolation. Principally it is a support in these

two respects, as it is preventive of your final desertion and a

comfortable pattern to you in your present sad desertions.

First, Christ's desertion is preventive of your final desertion:

because he was forsaken for a time, you shall not be forsaken for ever:

for he was forsaken for you: and God's forsaking him, though but for a

few hours, is equivalent to his forsaking you for ever. It is every way

as much for the dear Son of God, the darling delight of his soul, to be

forsaken of God for a time; as if such a poor inconsiderable thing as

thou art, should be cast off to eternity. Now this being equivalent,

and borne in thy room, must needs give thee the highest security in the

world, that God will never finally withdraw from thee: had he intended

to have done so, Christ had never made such a sad outcry as you hear

this day, "My God, my God, why hast thou forsaken me?"

Secondly, Moreover, this sad desertion of Christ becomes a comfortable

patterns to poor deserted souls in divers respects: and the proper

business of such souls, at such times, is to eye it believingly, in

these six respects.

First, Though God deserted Christ, yet at the same time he powerfully

supported him: his omnipotent arms were under him, though his pleased

face was hid from him: he had not indeed his smiles, but he had his

supports. So, Christian, just so shall it be with thee: thy God may

turn away his face, but he will not pluck away his arm. When one asked

holy Mr. Baines, how the case stood with his soul, he answered,

supports I have, though suavities I want. Our father, in this, deals

with us, as we ourselves sometimes do with a child that is stubborn and

rebellious. We turn him out of doors, and bid him begone out of our

sight: and there he sighs and weeps; but however, for the humbling of

him, we will not presently take him into house and favour: yet we

order, or at least, permit the servants to carry him meat and drink.

Here is fatherly care and support: though no former smiles, or

manifested delights.

Secondly, Though God deserted Christ, yet he deserted not God: his

Father forsook him, but he could not forsake his Father, but followed

him with this cry, "My God my God, why hast thou forsaken me?"

And is it not even so with you? God goes off from your souls, but you

cannot go off from him. No, your hearts are mourning after the Lord,

seeking him carefully with tears: complaining of his absence, as the

greatest evil in this world. This is Christ-like: so it was with the

spouse, Cant. 3: 1, 2. Her beloved had withdrawn himself, and was gone;

but was she content to part with him so? No such thing. "By night, on

my bed, I sought him whom my soul loveth; I sought him, but I found him

not; I will arise now, and go about the city," &c.

Thirdly, Though God forsook Christ, yet he returned to him again. It

was but for a time, not for ever. In this also does his desertion

parallel yours. God may, for several wise and holy reasons, hide his

face from you, but not so as it is hid from the damned, who shall never

see it again. This cloud shall pass away; this night shall have a

bright morning: "For (saith thy God) I will not contend for ever,

neither will I be always wrath; for the spirit shall fail before me,

and the souls which I have made." As if he should say, I may contend

with him for a time, to humble him, but not for ever, lest, instead of

a sad child, I should have a dead child. Oh the tenderness even of a

displeased father!

Fourthly, Though God forsook Christ, yet at that time he could justify

God. So you read, Psal. 22: 2, 3. "O my God (saith he) I cry in the day

time, but thou hearest not; and in the night season, and am not silent:

but thou art holy." Is not thy spirit, according to the measure, framed

like Christ's in this; canst thou not say, even when he writes bitter

things against thee, he is a holy, faithful, and good God for all this?

I am deserted but not wronged. There is not one drop of injustice in

all the sea of my sorrows. Though he condemn me, I must, and will

justify him; this also is Christ-like.

Fifthly, Though God took from Christ all visible and sensible comforts,

inward as well as outward; yet Christ subsisted, by faith, in the

absence of them all: his desertion put him upon the acting of his

faith. "My God, my God", are words of faith, the words of one that

wholly depends upon his God: and is it not so with you too? Sense of

love is gone, sweet sights of God shut up in a dark cloud? well, what

then? Must thy hands presently hang down, and thy soul give up all its

hopes? What! Is there no faith to relieve in this case? Yes, yes, and

blessed be God for faith. "Who is among you that feareth the Lord, and

obeyeth the voice of his servants, that walketh in darkness, and has no

light; let him trust in the name of the Lord, and stay himself upon his

God," Isa. 50: 10. To conclude,

Sixthly, Christ was deserted, a little before the glorious morning of

light and joy dawned upon him. It was a little, a very little while,

after this sad cry, before he triumphed gloriously; and so it may be

with you: heaviness may endure for a night, but joy and gladness will

come in the morning. You know how Mr. Glover was transported with joy,

and cried out, as a man in a rapture, O Austin! he is come, he is come,

he is come, meaning the Comforter, who for some time had been absent

from his soul.

But, I fear I am absolutely and finally forsaken.

Why so? Do you find the characters of such a desertion upon your soul?

Be righteous judges, and tell me, whether you find an heart willing to

forsake God? Is it indifferent to you whether God ever return again or

no? Are there no mournings, meltings, or thirsting after the Lord?

Indeed, if you forsake him, he will cast you off for ever; but can you

do so? Oh, no, let him do what he will, I am resolved to wait for him,

cleave to him, mourn after him, though I have no present comfort from

him, no assurance of my interest in him; yet will I not exchange my

poor weak hopes for all the good in this world.

Again, you say God has forsaken you, but has he let loose the bridle

before you? To allude to Job 30: 11. Has he taken away from your souls

all conscientious tenderness of sin, so that now you can sin freely,

and without any regret? If so, it is a sad token indeed: tell me, soul,

if thou, indeed, judgest God will never return in loving kindness to

thee any more; why hast thou not then give thyself over to the

pleasures of sin, and fetch thy comforts that way, from the creature,

since thou can't have no comfort from thy God? Oh, no, I cannot do so;

if I die in darkness and sorrow, I will never do so: my soul is as full

of fear and hatred of sin as ever, though empty of joy and comfort.

Surely, these are no tokens of a soul finally abandoned by its God.

Inf. 4. Did God forsake his own Son upon the cross; Then the dearest of

God's people may, for a time, be forsaken of their God. Think it not

strange, when you, that are the children of light, meet with darkness,

yea, and walk in it; neither charge God foolishly; nor say he deals

hardly with you. You see what befall Jesus Christ, whom his soul

delighted in: It is doubtless your concernment to expect and prepare

for days of darkness. You have heard the doleful cry of Christ, "My

God, my God, why hast thou forsaken me?" You know how it was with Job,

David, Heman, Asaph, and many others, the dear servants of God, what

heart melting lamentations they had made upon this account; and are you

better than they? Oh, prepare for spiritual troubles; I am sure you do

enough every day to involve you in darkness. Now, if at any time this

trial befall you, mind these two seasonable admonitions, and lay them

up for such a time.

Admonition 1. First, Exercise the faith of adherence, when you have

lost the faith of evidence. When God takes away that, he leaves this:

that is necessary to the comfort, this to the life of his people. It is

sweet to live in views of your interest, but if they be gone, believe

and rely on God, for an interest. Stay yourselves on your God when you

have no light, Isa 50: 10. Drop this anchor in the dark, and do not

reckon all gone when evidence is gone: never reckon yourselves undone

whilst you can adhere to your God. Direct acts are noble acts of faith,

as well as reflexive ones; yea, and in some respects to be preferred to

them. For,

First, As your comfort depends on the evidencing acts of faith, so your

salvation upon the adhering act of faith. Evidence comforts, affiance

saves you; and, sure, salvation is more than comfort.

Secondly, Your faith of evidence has more sensible sweetness, but your

faith of adherence is of more constancy and continuance: the former is

as a flower in its month, the latter sticks by you all the year.

Thirdly, Faith of evidence brings more joy to you, but faith of

adherence brings more glory to God: for thereby you trust him when you

cannot see him; yea, you believe not only without, but against sense

and feeling; and, doubtless, that which brings glory to God, is better

than that which brings comfort to you. O then exercise this, when you

have lost that.

Admonition 2. Secondly, Take the right method to recover the sweet

light which you have sinned away from your souls. Do not go about from

one to another complaining; nor yet sit down desponding under your

burden. But,

First, Search diligently after the cause of God's withdrawment: urge

him hard, by prayer, to tell thee wherefore he contends with thee, Job

10: 2. Say, Lord, what have I done that so offends thy Spirit? What

evil is it which thou so rebukest? I beseech thee shew me the cause of

thine anger: have I grieved thy Spirit in this thing, or in that? Was

it my neglect of duty, or my formality in duties? Was I not thankful

for the sense of thy love, when it was shed abroad in my heart? O Lord,

why is it thus with me?

Secondly, Humble your souls before the Lord for every evil you shall be

convinced of: tell him, it pierces your heart, that you have so

displeased him, and that it shall be a caution to you, whilst you live,

never to return again to folly: invite him again to your souls, and

mourn after the Lord till you have found him: If you seek him, he will

be found of you, 2 Chron. 15: 2. It may be you shall have a thousand

comforters come about your sad souls, in such a time to comfort them:

this will be to you instead of God, and that will repair your loss of

Christ: despise them all, and say, I am resolved to sit as a widow till

Christ return; he, or none, shall have my love.

Thirdly, Wait on in the use of means till Christ return. O be not

discouraged; though he tarry, wait you for him; for, blessed are all

they that wait for him.

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Sermon 34. The fifth excellent Saying of Christ upon the Cross, illustrated.

John 19: 28.

After this, Jesus knowing that all things were now accomplished, that

the scripture might be fulfilled, saith, I thirst.

It is as truly, as commonly said, death is dry: Christ found it so,

when he died. When his spirit laboured in the agonies of death, then he

said, I thirst.

This is the fifth word of Christ upon the cross, spoken a little before

he bowed the head and yielded up the ghost. It is only recorded by this

evangelist; and, there are four things remarkable in this complaint of

Christ, viz. The person complaining: the complaint he made: the time

when, and the reason why he so complained.

First, The person complaining. Jesus said, I thirst. This is a clear

evidence, that it was no common suffering: great and resolute spirits

will not complain for small matters. The spirit of a common man will

endure much, before it utters any complaint. Let us therefore see,

Secondly, The affliction, or suffering, he complains of; and that is

thirst. There are two sorts of thirst, one natural and proper, another

spiritual and figurative: Christ felt both at this time. His soul

thirsted, in vehement desires and longings, to accomplish and finish

that great and difficult work he was now about; and his body thirsted,

by reason of those unparalleled agonies it laboured under, for the

accomplishing thereof: but it was the proper natural thirst he here

intends, when he said, I thirst. Now, "this natural thirst," of which

he complains, "is the raging of the appetite for moist nourishment,

arising from scorching up of the parts of the body for want of

moisture." And, amongst all the pains and afflictions of the body,

there can scarcely be named a greater, and more intolerable one, than

extreme thirst. The most mighty and valiant have stooped under it.

Mighty Samson, after all his conquests and victories, complains thus,

Judges 15: 18. "And he was sore athirst, and called on the Lord, and

said, Thou hast given this great deliverance into the hand of thy

servant, and now shall I die for thirst, and fall into the hands of the

uncircumcised?" Great Darius drank filthy water, defiled with the

bodies of the slain, to relieve his thirst, "and protested, never any

drink was more pleasant to him." Hence, Isa. 41: 17, thirst is put to

express the most afflicted state, "When the poor and needy seek water,

and there is none, and their tongue faileth for thirst, I the Lord will

hear them;" i.e. when my people are in extreme necessities, under any

extraordinary pressures and distresses, I will be with them, to supply

and relieve them. Thirst causes a most painful compression of the

heart, when the body, like a sponge, sucks and draws for moisture, and

there is none. And this may be occasioned, either by long abstinence

from drink, or by the labouring and expense of the spirits under

grievous agonies and extreme tortures; which, like a fire within, soon

scorch up the very radical moisture.

Now, though we find not that Christ tasted a drop since he sat with his

disciples at the table; after that no more refreshments for him in this

world: yet that was not the cause of this raging thirst; but it is to

be ascribed to the extreme sufferings which he so long had conflicted

with, both in his soul and body. These preyed upon him, and drank up

his very Spirits. Hence came this sad complaint, I thirst.

Thirdly, Let us consider the time when he thus complained. "When all

things were now accomplished," saith the text, i.e. when all things

were even ready to be accomplished in his death. A little, a very

little while before his expiration, when the pangs of death began to be

strong upon him: and so it was both a sign of death at hand, and of his

love to us, which was stronger than death, that would not complain

sooner, because he would admit of no relief, nor take the least

refreshment, until he had done his work.

Fourthly, and lastly, Take notice of the design and end of his

complaint: "that the scripture might be fulfilled, he saith, I thirst;"

i.e. that it might appear, for the satisfaction of our faith, that

whatsoever had been predicted by the prophets, was exactly

accomplished, even to a circumstance in him. Now it was foretold of

him, Psal 69: 21. "They gave me gall for my meat, and, in my thirst,

they gave me vinegar to drink;" and herein it was verified. Hence the

note is,

Doct. That such were the agonies and extreme sufferings of our

Lord Jesus Christ upon the cross, as drank up his very spirits,

and made him cry, I thirst.

"If I, (said one) should live a thousand years, and every day die a

thousand times the same death for Christ that he once died for me, yet

all this would be nothing to the sorrows Christ endured in his death."

At this time the bridegroom Christ might have borrowed the words of his

spouse, the church, Lam. 1: 12. "It is nothing to you, all ye that pass

by? See and behold, if there be any sorrow like unto my sorrow which is

done unto me, wherewith the Lord has afflicted me in the day of his

fierce anger."

Here we are to enquire into, and consider the extremities and agonies

Christ laboured under upon the cross, which occasioned this sad

complaint of thirst; and then make application, in the several

inferences of truth deducible from it.

Now the sufferings of our Lord Jesus Christ upon the cross were two

fold, viz. His corporeal, and spiritual sufferings: we shall open them

distinctly, and then show how both these meeting together upon him in

their fulness and extremity, must needs consume his very radical

moisture, and make him cry, I thirst. To begin with the first.

First, His corporeal and more external sufferings were exceeding great,

acute, and extreme sufferings; for they were sharp, universal,

continual, and unrelieved by any inward comfort.

First, They were sharp sufferings; for his body was racked or digged in

those parts where sense more eminently dwells: in the hands and feet

the veins and sinews meet, and their pain and anguish meet with them;

Psal. 22: 16. "They digged my hands and my feet." Now Christ by reason

of his exact and excellent temper of body, had doubtless more quick,

tender and delicate senses than other men: his body was so formed, that

it might be a capacious vessel, to take in more sufferings than any

other body could. Sense is, in some, more delicate and tender, and in

others dull and blunt, according to the temperament and vivacity of the

body and spirits; but in none as it was in Christ, whose body was

miraculously formed on purpose to suffer unparalleled miseries. and

sorrows in: "A body hast thou fitted me," Heb. 10: 5. Neither sin nor

sickness had any way enfeebled or dulled it.

Secondly, As his pains were sharp, so they were universal, not

affecting one, but every part; they seized every member; from head to

foot, no member was free from torture: for, as his head was wounded

with thorns, his back with bloody lashes, his hands and feet with

nails, so every other part was stretched and distended beyond its

natural length, by hanging upon that cruel engine of torment, the

cross. And as every member, so every particular sense, was afflicted;

his sight with vile wretches, cruel murderers that stood about him; his

hearing with horrid blasphemies, belched out against him; his taste

with vinegar and gall, which they gave to aggravate his misery; his

smell with that filthy Golgotha where he was crucified, and his feeling

with exquisite pains in every part; so that he was not only sharply,

but universally tormented.

Thirdly, These universal pains were continual, not by fits, but without

any intermission. He had not a moment's ease by the cessation of pains;

wave came upon wave, one grief driving on another, till all God's waves

and billows had gone over him. To be in extremity of pain, and that

without a moment's intermission, will quickly pull down the stoutest

nature in the world.

Fourthly, and lastly, As his pains were sharp, universal and continual,

so they were altogether unrelieved by his understanding part. If a man

have sweet comforts flowing into his soul from God, they will sweetly

demulce and allay the pains of the body: this made the martyrs shout

amidst the flames. Yes, even inferior comforts and delights of the

mind, will greatly relieve the oppressed body.

It is said of Possidonius, that, in a great fit of the stone, he

solaced himself with discourses of moral virtue, and when the pain

twinged him, he would say, "O pain thou does nothing, though thou art a

little troublesome, I will never confess thee to be evil." And

Epicures, in the fits of the colic, refreshed himself, ob memoriam

inventorum, i.e. by his inventions in philosophy.

But now Christ had no relief this way in the least; not a drop of

comfort came from heaven into his soul to relieve it, and the body by

it: but, on the contrary, his soul was filled up with grief, and had an

heavier burden of its own to bear than that of the body; so that

instead of relieving, it increased unspeakably the burden of its

outward man. For,

Secondly, Let us consider these inward sufferings of his soul how great

they were, and how quickly they spent his natural strength, and turned

his moisture into the drought of summer. And,

First, His soul felt the wrath of an angry God, which was terribly

impressed upon it. The wrath of a king is as the roaring of a lion; but

what is that to the wrath of a Deity? See what a description is given

of it in Nahum 1: 6. "Who can stand before his indignation: and who can

abide in the fierceness of his anger? His fury is poured out like fire,

and the rocks are thrown down by him." Had not the strength that

supported Christ been greater than that of rocks, this wrath had

certainly overwhelmed and ground him to powder.

Secondly, As it was the wrath of God that lay upon his soul, so it was

the pure wrath of God, without any allay or mixture: not one drop of

comfort came from heaven or earth; all the ingredients in his cup were

bitter ones: There was wrath without mercy; yea, wrath without the

least degree of sparing mercy; "for God spared not his own Son," Rom.

8: 32. Had Christ been abated or spared, we had not. If our mercies

must be pure mercies, and our glory in heaven pure and unmixed glory,

then the wrath which lie suffered must be pure and unmixed wrath. Yea,

Thirdly, As the wrath, the pure unmixed wrath of God, lay upon his

soul, so all the wrath of God was poured out upon him, even to the last

drop; so that there is not one drop reserved for the elect to feel.

Christ's cup was deep and large, it contained all the fury and wrath of

an infinite God in it! and yet he drank it up: he bare it all, so that

to believing souls, who come to make peace with God through Christ, he

saith, Isa. 27: 4. "Fury is not in me." In all the chastisements God

inflicts upon his people, there is no vindictive wrath; Christ bore it

all in his own soul and body on the tree.

Fourthly, As it was all the wrath of God that lay upon Christ, so it

was wrath aggravated, in divers respects beyond that which the damned

themselves do suffer. That is strange you will say; can there be any

sufferings worse than those the damned suffer, upon whom the wrath of

an infinite God is immediately transacted, who holds them up with the

arm of his power, while the arm of his justice lies on eternally? Can

any sorrows be greater than these? Yes; Christ's sufferings were beyond

theirs in divers particulars.

First, None of the damned were ever so near and dear to God as Christ

was: they were estranged from the womb, but Christ lay in his bosom.

When he smote Christ, he smote "the man that was his fellow," Zech. 13:

7. But in smiting them, he smites his enemies. When he had to do, in a

way of satisfaction, with Christ, he is said not to spare his own son,

Rom. 8: 32. Never was the fury of God poured out upon such a person

before.

Secondly, None of the damned had ever so large a capacity to take in a

full sense of the wrath of God as Christ had. The larger any one's

capacity is to understand and weigh his troubles fully, the more

grievous and heavy is his burden. If a man cast vessels of greater and

lesser quantity into the sea, though all will be full, yet the greater

the vessel is, the more water it contains. Now Christ had a capacity

beyond all mere creatures to take in the wrath of his Father; and what

deep and large apprehensions he had of it may be judged by his bloody

sweat in the garden, which was the effect of his mere apprehensions of

the wrath of God. Christ was a large vessel indeed; as he is capable of

more glory, so of more sense and misery than any other person in the

world.

Thirdly, The damned suffer not so innocently as Christ suffered; they

suffer the just demerit and recompence of their sin: They have deserved

all that wrath of God which they feel, and must feel for ever: It is

but that recompence which was meet; but Christ was altogether innocent:

He had done no iniquity, neither was guile found in his mouth; yet it

pleased the Lord to bruise him. When Christ suffered, he suffered not

for what he had done; but his sufferings were the sufferings of a

surety, paying the debts of others. "The Messiah was cut off, but not

for himself," Dan. 9: 26. Thus you see what his external sufferings in

his body, and his internal sufferings in his soul were.

Thirdly, In the last place, it is evident that such extreme sufferings

as these, meeting together upon him, must needs exhaust his very

spirits, and make him cry, I thirst. For let us consider,

First, What mere external pains, and outward afflictions can do. These

prey upon, and consume our spirits. So David complains, Psal. 39: 11.

"When thou with rebukes correctest man for iniquity; thou makes his

beauty to consume away as a moth," i.e. look, as a moth frets and

consumes the most strong and well wrought garment, and makes it scary

and rotten without any noise; so afflictions waste and wear out the

strongest bodies. They make bodies of the firmest constitution like an

old rotten garment: They shrivel and dry up the most vigorous and

flourishing body, and make it like a bottle in the smoke, Psal. 119:

83.

Secondly, Consider what mere internal troubles of the soul can do upon

the strongest body: They spend its strength, and devour the spirits. So

Solomon speaks, Prov. 17: 22. "A broken spirit drieth the bones," i.e.

it consumes the very marrow with which they are moistened. So Psal. 32:

3, 4. "My bones waxed old, and through my roaring all the day long: for

day and night thy hand was heavy on me: my moisture (or chief sap) is

turned into the drought of summer." What a spectacle of pity was

Francis Spira become, merely through the anguish of his spirit? a

spirit sharpened with such troubles, like a keen knife, cuts through

the sheath. Certainly, whoever has had any acquaintance with troubles

of soul, knows, by sad experience, how, like an internal flame, it

feeds and preys upon the very spirits, so that the strongest stoop and

sink under it. But,

Thirdly, When outward bodily pains shall meet with inward spiritual

troubles, and both in extremity shall come in one day; how soon must

the firmest body fail and waste away like a candle lighted at both

ends? Now strength fails a-pace, and nature must fall flat under this

load. When the ship in which Paul sailed, fell into a place where two

seas met, it was quickly wrecked; and so will the best constituted body

in the world, if it fall under both these troubles together the soul

and body sympathise with each other under trouble, and mutually relieve

each other.

If the body be sick and full of pain, the spirit supports, cheers, and

relieves it by reason and resolution all that it can; and if the spirit

be afflicted the body sympathises and helps to bear up the spirit; but

now, if the one be over laden with strong pains, more than it can bear,

and calls for aid from the other, and the other be oppressed with

intolerable anguish, and cries out under a burden greater than it can

bear, so that it can contribute no help, but instead thereof adds to

its burden, which before was above its strength to bear, then nature

must needs fail, and the friendly union betwixt soul and body suffer a

dissolution by such an extraordinary pressure as this. So it was with

Christ, when outward and inward sorrows met in one day in their

extremity upon him. Hence the bitter cry, I thirst.

Inference 1. How horrid a thing is sin! How great is to that evil of

evils, which deserves that all this should be inflicted and suffered

for the expiation of it!

The sufferings of Christ for sin give us the true account, and fullest

representation of its evil. "The law (saith one) is a bright glass,

wherein we may see the evil of sin; but there is the red glass of the

sufferings of Christ, and in that we may see more of the evil of sin,

than if God should let us down to hell, and there we should see all the

tortures and torments of the damned. If we should see them how they lie

sweltering under God's wrath there, it were not so much as the

beholding of sin through the red glass of the sufferings of Christ."

Suppose the bars of the bottomless pit were broken up; and damned

spirits should ascend from thence, and come up among us, with the

chains of darkness rattling at their heels, and we should hear the

groans, and see the ghastly paleness and trembling of those poor

creatures upon whom the righteous God has impressed his fury and

indignation, if we could hear how their consciences are lashed by the

fearful scourge of guilt, and how they shriek at every lash the arm of

justice gives them.

If we should see and hear all this, it is not so much as what we may

see in this text, where the Son of God, under his sufferings for it,

cries out, I thirst. For, as I shewed you before, Christ's sufferings,

in divers respects, were beyond theirs. O then, let not thy vain heart

slight sin, as if it were but a small thing! If ever God shew thee the

face of sin in this glass, thou wilt say, there is not such another

horrid representation to be made to a man in all the world. Fools make

a mock at sin, but wise men tremble at it.

Inf. 2. How afflictive and intolerable are inward troubles. Did Christ

complain so sadly under them, and cry, I thirst? Surely then they are

not such light matters as many are apt to make of them. If they so

scorched the very heart of Christ, dried up the green tree, preyed upon

his very spirits, and turned his moisture into the drought of summer,

they deserve not to be slighted, as they are by some. The Lord Jesus

was fitted to bear and suffer as strong troubles as ever befell the

nature of man, and he did bear all other troubles with admirable

patience; but when it came to this, when the flames of God's wrath

scorched his soul, then he cries, I thirst.

David's heart was, for courage, as the heart of a lion; but when God

exercised him with inward troubles for sin, then he roars out under the

anguish of it, "I am feeble, and sore broken; I have roared, by reason

of the disquietness of my heart. My heart panteth, my strength faileth

me: As for the light of mine eyes, it is also gone from me," Psal. 38:

8, 10. "A wounded spirit who can bear!" Many have professed that all

the torments in the world are but toys to it; the racking fits of the

gout, the grinding tortures of the stone, are nothing to the wrath of

God upon the conscience. What is the worm that never dies but the

efficacy of a guilty conscience? This worm feeds upon, and gnaws the

very inwards, the tender and most sensible part of man and is the

principal part of hell's horror. In bodily pains, a man may be relieved

by proper medicines; here nothing but the blood of sprinkling relieves.

In outward pains, the body may be supported by the resolution and

courage of the mind; here the mind itself is wounded. O let none

despise these troubles, they are dreadful things!

Inf. 3. How dreadful a place is hell, where this cry is heard for ever,

I thirst! There the wrath of the great and terrible God flames upon the

damned for ever, in which they thirst, and none relieves then. If

Christ complained, I thirst, when he had conflicted but a few hours

with the wrath of God; what is their state then, that are to grapple

with it for ever? When millions of years are past and gone, ten

thousand millions more are coming on. There is an everlasting thirst in

hell, and it admits of no relief. There are no full cups in hell, but

all eternal, unrelieved thirst. Think on this ye that now add

drunkenness to thirst, who wallow in all sensual pleasures, and drown

nature in an excess of luxury. Remember what Dives said in Luke 16: 24.

"And he cried and said, Father Abraham, have mercy on me, and send

Lazarus that he may dip the tip of his finger in water, and cool my

tongue, for I am tormented in this flame." No cups of water, no bowls

of wine in hell. There, that throat will be parched with thirst, which

is now drowned with excess. The songs of the drunkard turned into

cowlings. If thirst in the extremity of it be now so insufferable, what

is that thirst which is infinitely beyond this in measure, and never

shall be relieved? Say not it is hard that God should deal thus with

his poor creatures. You will not think it so, if you consider what he

exposed his own dear Son to, when sin was but imputed to him. And what

that man deserves to feel, that has not only merited hell, but, by

refusing Christ the remedy, the hottest place in hell.

In this thirst of Christ we have the liveliest emblem of the state of

the damned, that ever was presented to men in this world. Here you see

a person labouring in extremity, under the infinite wraths of the great

and terrible God lying upon his soul and body at once, and causing him

to utter this doleful cry, I thirst. Only Christ endured this but a

little while, the damned must endure it for ever: in that they differ,

as also in the innocence and ability of the persons suffering, and in

the end for which they suffer. But, surely, such as this will the cry

of those souls be that are cast away for ever. O terrible thirst!

Inf. 4. How much do nice and wanton appetites deserve to be reproved?

The Son of God wanted a draught of cold water to relieve him, and could

not have it. God has given us variety of refreshing creatures to

relieve us, and we despise them. We have better things than a cup of

water to refresh and delight us when we are thirsty, and yet are not

pleased. O that this complaint of Christ on the cross, I thirst, were

but believingly considered, it would make you bless God for what ye now

despise, and beget contentment in you for the meanest mercies, and most

common favours in this world. Did the Lord of all things cry, I thirst,

and had nothing in his extremity to comfort him; and dost thou, who

hast a thousand times over forfeited all temporal as well as spiritual

mercies, condemn and slight the good creatures of God! What, despise a

cup of water, who deserves nothing but a cup of wrath from the hand of

the Lord! O lay it to heart, and hence learn contentment with any

thing.

Inf. 5. Did Jesus Christ upon the cross cry, I thirst? Then believers

shall never thirst eternally. Their thirst shall be certain satisfied.

There is a threefold thirst, gracious, natural, and penal. The gracious

thirst is the vehement desire of a spiritual heart after God. Of this

David speaks, Psal. 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?"

And this is indeed a vehement thirst; it makes the soul break with the

longings it has after God, Psal. 119. It is a thirst proper to

believers, who have tasted that the Lord is gracious.

Natural thirst is (as before was noted) a desire of refreshment by

humid nourishment, and it is common both to believers and unbelievers

in this world. God's dear saints have been driven to such extremities

in this life, that their tongues have even failed for thirst. "When the

poor and needy seek water, and there is none, and their tongue faileth

for thirst," Isa. 41: 17. And of the people of God in their captivity,

it is said, Lam. 4: 4. "The tongue of the sucking child cleaveth to the

roof of his mouth for thirst. The young children ask bread, and no man

breaketh it unto them. They that feed delicately are desolate in the

streets; they that were brought up in scarlet embrace dung hills." To

this many that fear the Lord have been reduced.

A penal thirst, is God's just denying of all refreshments or relief to

sinners in their extremities, and that as a due punishment for their

sin. This believers shall never feel, because when Christ thirsted upon

the cross, he made full satisfaction to God in their room. These

sufferings of Christ, as they were ordained for them, so the benefits

of them are truly imputed to them. And for the natural thirst, that

shall be satisfied: for in heaven we shall live without these

necessities and dependencies upon the creature; we shall be equal with

the angels in the way and manner of living and subsisting, "isangeloi

eisin", Luke 20: 6. And for the gracious thirsting of their souls for

God, it shall be fully satisfied. So it is promised, Mat. 5: 6.

"Blessed are they which hunger and thirst after righteousness, for they

shall be filled:" They shall then depend no more upon the stream, but

drink from the overflowing fountain itself, Psal. 36: 8 "They shall be

abundantly satisfied with the fatness of thy house, and thou shalt make

them drink of the river of thy pleasures: for with thee is the fountain

of life, and in Thy light shall we see light:" There they shall drink

and praise, and praise and drink for evermore; all their thirsty

desires shall be filled with complete satisfaction. O how desirable a

state is heaven upon this account! and how should we be restless till

we come thither; as the thirsty traveller is until he meet that cool,

refreshing spring he wants and seeks for. This present state is a state

of thirsting, that to come of refreshment and satisfaction. Some drops

indeed come from the fountain by faith, hut they quench not the

believer's thirst; rather like water sprinkled on the fire, they make

it burn the more: but there the thirsty soul has enough.

O bless God, that Jesus Christ thirsted under the heat of his wrath

once, that you might not be scorched with it for ever. If he had not

cried, I thirst, you must have cried out of thirst eternally, and never

be satisfied.

Inf. 6. Lastly; Did Christ in the extremity of his sufferings cry, I

thirst? Then how great, beyond all compare, is the love of God to

sinners, who for their sakes exposed the Son of his love to such

extreme sufferings?

Three considerations marvellously heighten that love of the Father.

First, His putting the Lord Jesus into such a condition. There is none

of us would endure to see a child of our own lie panting, and thirsting

in the extremity of torments, for the fairest inheritance on earth;

much less to have the soul of a child conflicting with the wrath of

God, and making such heart-rending complaints as Christ made upon the

cross, if we might have the largest empire in the world for it: yet,

such was the strength of the love of God to us, that he willingly gave

Jesus Christ to all this misery and torture for us. What shall we call

this love? O the height, length, depth, and breadth of that love which

passeth knowledge! The love of God to Jesus Christ was infinitely

beyond all the love we have for our children, as the sea is more then a

spoonful of water: and yet, as dearly as he loved him, he was content

to expose him to all this, rather than we should perish eternally.

Secondly, As God the Father was content to expose Christ to this

extremity, so in that extremity to hear his bitter cries, and dolorous

complaints, and yet not relieve him with the least refreshment till he

fainted and died under it. He heard the cries of his Son; that voice, I

thirst, pierced heaven, and reached the Father's ear; but yet he will

not refresh him in his agonies, nor abate him any thing of the debt he

was now paying, and all this for the love he had to poor sinners. Had

Christ been relieved in his sufferings, and spared, then God could not

have pitied or spared us. The extremity of Christ's suffering was an

act of justice to him; and the greatest mercy to us that ever could be

manifested. Nor indeed (though Christ so bitterly complains of his

thirst) was he willing to be relieved, till he had finished his work. O

love unspeakable! He does not complain, that he might be relieved, but

to manifest how great that sorrow was which his soul now felt upon our

account.

Thirdly, And it should never be forgotten, that Jesus Christ was

exposed to these extremities of sorrow for sinners, the greatest of

sinners, who deserved not one drop of mercy from God. This commends the

love of God singularly to us, in that "whilst we were yet sinners,

Christ died for us," Rom. 5: 1. Thus the love of God in Jesus Christ

still rises higher and higher in every discovery of it. Admire, adore,

and be ravished with the thoughts of this love!

Thanks be to God for this unspeakable gift.

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Sermon 35. The sixth excellent Saying of Christ upon the Cross, illustrated.

John 19: 30.

When Jesus therefore had received the vinegar, he said, It is finished:

and he bowed his head, and gave up the ghost.

It is finished. This is the sixth remarkable world of our Lord Jesus

Christ upon the cross, uttered as a triumphant shout when he saw the

glorious issue of all his sufferings now at hand.

It is but one word in the original; but in that one word is contained

the sum of all joy; the very spirit of all divine consolation. The

ancient Greeks reckoned it their excellency to speak much in a little:

"to give a sea of matter in a drop of language." What they only sought,

is here found. I find some variety, (and indeed variety rather than

contrariety), among expositors about the relation of these words. Some

are of opinion, that the antecedent is the legal types and ceremonies;

and so make this to be the meaning; It is finished: that is, all the

types and prefigurations that shadowed forth the redemption of souls,

by the blood of Christ, are now fulfilled and accomplished. And,

doubtless, as this is itself a truth, so it is such a truth as may not

be excluded, as foreign to the true scope and sense of this place. And

though it be objected, that many types and prefigurations remained at

this time unsatisfied, even all that looked to the actual death at

Christ, his continuance in the state of the dead, and his resurrection;

yet it is easily removed, "by considering that they are said to be

finished, because they were just finishing, or ready to be finished:

and it is as if Christ had said, I am now putting the last hand to it",

a few moments of time more will complete and finish it. I have the sum

now in my hand, which will fully satisfy and pay God the whole debt.

It is now but bow the head, and the work is done, and all the types

therein fulfilled. So that this cannot exclude the fulfilling of the

types in the death of Christ, from their just claim to the sense of

this place. But yet, thought we cannot here exclude this sense, we

cannot allow it to be the whole or principal sense: for lo! a far

greater truth is contained herein, even the finishing or completing of

the whole design and project of our redemption, and therein of all the

types that prefigured it. Both these judicious Calvin conjoins, making

the completing of redemption the principal; and the fulfilling of all

the types the collateral and less principal sense of it.

Yet it must be observed, when we say, Christ finished redemption-work

by his death, the meaning is not that his death alone did finish it;

for his abode in the grave, resurrection, and ascension, had all of

them their joint influence therein; but these being shortly to follow,

all are included in the scope of this place. According then to the

principal scope of the place, we observe,

Doct. That Jesus Christ has perfected and completely finished

the great work of redemption, committed to him by God the

Father.

To this great truth the apostle gives a full testimony, Heb. 10: 14 "By

one offering he has perfected for ever them that are sanctified." And

to the same purpose speaks Christ, John 17: 4. "I have glorified thee

on earth! I have finished the work thou gavest me to do." Concerning

this work, and the finishing thereof by Jesus Christ upon the cross, we

shall enquire what this work was; how Christ finished it; and what

evidence can be produced for the finishing of it.

First, What was the work which Christ finished by his death?

It was the fulfilling the whole law of God in our room, and for our

redemption, as a sponsor or surety for us. The law is a glorious thing;

the holiness of God, that fiery attribute, is engraven or stamped upon

every part of it; Deut. 33: 2. "From his right hand went a fiery law."

The jealousy of the Lord watched over every point and tittle of it, for

his dreadful and glorious name was upon it; it cursed every one that

continued noe in all things contained therein, Gal. 3: 10. Two things,

therefore, were necessarily required in him that should perfectly

fulfil it, and both found in our Surety, and in him only, viz. a

subjective and effective perfection.

First, A subjective perfection. He that wanted this, could never say,

It is finished. Perfect working always follows a perfect Being. That he

might therefore finish this great work of obedience, and therein the

glorious design of our redemption; lo! in what shining and perfect

holiness was he produced! Luke 1: 35. "That holy thing that shall be

born of thee, shall be called the Son of God." And indeed, "such an

High-priest became us, who is holy, harmless, undefiled, separate from

sinners," Heb. 7:26. So that the law could have no exception against

his person; nay, it was never so honoured since its first promulgation,

as it was by having such a perfect and excellent person as Christ to

stand at its bar, and give it due reparation.

Secondly, There must be also an effective perfection, or a perfection

of working and obeying, before it could be said, It is finished. This

Christ had; for he continued in all things written in the law, to do

them: He fulfilled all righteousness, as it behaved him to do, Mat. 3:

15. He did all that was required to be done, and suffered all that was

requisite to be suffered; he did and suffered all that was commanded or

threatened, in such perfection of obedience, both active and passive,

that the pure eye of divine justice could not find a flaw in it; and so

finished the work his Father gave him to do; and this work finished by

our Lord Jesus Christ was both a necessary, difficult, and precious

work.

First, It was a necessary work which Christ finished upon the cross;

necessary, upon a threefold account.

Opus necessarium ex parts Patris; It was necessary on the Father'

account: I do not mean that God was under any necessity, from his

nature, of redeeming us this or any other way; for our redemption is

opus liberi concilii, an act of the free counsel of God; but when God

had once decreed and determined to redeem and save poor sinners by

Jesus Christ, then it became necessary that the counsel of God should

be fulfilled; Acts 4: 28. "To do whatsoever thy hand and counsel had

before determined to be done."

Secondly, Ex parte Filii. It was necessary with respect to Christ, upon

the account of that precious compact that was betwixt the Father and

him about it. Therefore it is said by Christ himself, Luke 22: 22.

"Truly the Son of man goes as it was determined," i.e. as it was fore

agreed and covenanted; under the necessity of fulfilling his engagement

to the Father, he came into the world; and being come, he still minds

his engagement, John 9: 3. "I must work the works of him that sent me."

Thirdly, Ex parte nostri. Yea, and it was no less necessary upon our

account that this work should be finished; for, had not Christ finished

this work, sin had quickly finished all our lives, comforts, and hopes.

Without the finishing this work, not a son or daughter of Adam could

ever have seen the face of God. Therefore it is said, John 3: 14, 15.

"As Moses lifted up the serpent in the wilderness, so [must] the Son of

man be lifted up; that whosoever believeth in him should not perish,

but have everlasting life." On all these accounts the finishing of this

work was necessary.

Secondly, As it was necessary this work should be finished, so the

finishing of it was exceeding difficult: It cost many a cry, many

groan, and many a tear, before Christ could say, It is finished. All

the angels in heaven were not able, by their united strength, to lift

that burden one inch from the ground, which Christ bare upon his

shoulders, yea, and bare it away. But how heavy a burden this was, may

in part appear by his agony in the garden, and the bitter outcries he

made upon the cross, which in their proper places have been opened.

Thirdly, and lastly, It was a most precious work which Christ finished

by his death; that work was dispatched and finished in few hours, which

will be the matter of everlasting songs and triumphs to the angels and

saints to all eternity. O it was a precious work! The mercies that now

flow out of this fountain, viz. justification, sanctification,

adoption, &c. are not to be valued; besides the endless happiness and

glory of the world to come, which cannot enter into the heart of man to

conceive. If the angels sang when the foundation-stone was laid, what

shouts, what triumphs shall there be among the saints, when this voice

is heard, It is finished!

Secondly, Let us next inform ourselves how, and in what manner Jesus

Christ finished this glorious work; and if you search the scriptures

upon that account, you will find that he finished it obediently,

freely, diligently, and fully.

First, This blessed work was finished by Jesus Christ most obediently,

Phil. 2: 8. "He became obedient to death, even the death of the cross."

"His obedience was the obedience of a servant, though not servile

obedience." So it was foretold of him, before he touched this work,

Isa. 1. 5. "The Lord God has opened mine ear, and I was not rebellious,

neither turned away back;" i.e. My Father told me the very worst of it;

he told me what hard and heavy things I must undergo, if ever I

finished this design of redemption; and I was not rebellious, i.e. I

heartily submitted to, and accepted all those difficulties; for there

is a Meiosis in the words; I was content to stoop to the hardest and

most ignominious part of it, rather than not finish it.

Secondly, As Christ finished it obediently, so he finished it freely.

Freedom and obedience in acting are not at all opposite to, or

exclusive of each other. Moses' mother nursed him in obedience to the

command of Pharaoh's daughter, yet most freely with respect to her own

delight and contentment in that work. So it is said of Christ, and that

by his own mouth, John 10: 17, 18. "Therefore does my Father love me,

because I lay down my life, that I might take it again. No man taketh

it from me, but I lay it down of myself: I have power to lay it down,

and I have power to take it up again. This commandment have I received

of my Father." He liked the work for the end's sake. When he had a

prospect of it from eternity, then were his delights with the sons of

men: then he rejoiced in the habitable parts of the earth, Prov. 8: 30,

31. And when he came into the world about it, with what a full and free

consent did his heart echo to the voice of his Father calling him to

it; just as you shall sometimes hear an echo answering your voice two

or three times over, Psal. 40. "Lo, I come: I delight to do thy will:

thy law is within my heart." He finished the work freely.

Thirdly, As he finished it freely, so he finished it diligently; he

wrought hard from the morning of his life to the end of it: he was

never idle wherever he was, but "went about doing good," Acts 10: 38.

Sometimes he was so intent upon his work, that "he forget to eat

bread," John 4: 30, 31. As the life of some men is but a diversion from

one trifle to another, from one pleasure to another; so the whole life

of Christ was spent and taken up betwixt one work and another: never

was a life so filled up with labour: the very moments of his time were

all employed for God to finish this work.

Fourthly, and lastly, He finished it completely and fully. All that was

to be done by way of impetration and meritorious redemption is fully

done; no hand can come after his; angels can add nothing to it. "That

is perfected to which nothing is wanting, and to which nothing can be

added." Such is the work Christ finished. Whatever the law demanded is

perfectly paid; whatever a sinner needs, is perfectly obtained and

purchased; nothing can be added to what Christ has done; he put the

last hand to it, when he said, It is finished. Thus you see what the

work was, and how Christ finished it.

Thirdly, In the last place, let us consider what assurance or evidence

we have that Christ has so finished redemption-work: and if you pursue

that enquiry, you will find these, among other plain evidences of it.

First, When Christ died, redemption-work must needs be finished,

inasmuch as the blood, as well as the obedience of Christ, was of

infinite value and efficacy, sufficiently able to accomplish all the

ends for which it was shed; "and that not by divine acceptation, but

upon the account of its proper value." This effect, viz. the finishing

redemption-work meritoriously by Christ, does not exceed the power of

the cause to which we assign it, viz. the death of Christ. And if there

be a sole sufficient cause in act, what hinders but the effect should

follow? There was certainly enough in Christ's blood to satisfy the

utmost demand of justice: when that therefore is actually shed, justice

is fully paid, and, consequently, the souls for whom, and in whose

names it is paid, are fully redeemed from the curse by the merit

thereof.

Secondly, It is apparent that Christ finished the work, by the

discharge or acquittance God the Father gave him, when he raised him

from the dead, and set him at his own right hand. If Christ, the

sinner's surety, be, as such, discharged by God the creditor, then the

debt is fully paid. Now Christ was justified, and cleared at his

resurrection, from all charges and demands of justice; therefore it ix

said, 1 Tim. 3:16 that he was justified in the spirit, i.e. openly

discharged by that very act of the Godhead, his raising him from the

dead. For when the grave was opened, and Christ arose, it was to him as

the opening of the prison-doors, and setting a surety at liberty, who

was confirmed for another man's debt. To the same sense Christ speaks

of his ascension, John 16: 10. "The Spirit (saith he) shall convince

the world of righteousness," i.e. of a complete and perfect

righteousness in me, imputable to sinners for their perfect

justification. And whereby shall he convince and satisfy them that is

so? Why, by this, "Because I go to the Father, and ye see me no more."

There is a great deal of force and weight in those words, "because ye

see me no more:" for it amounts to this much; by this you shall be

satisfied I have fully and completely performed all righteousness, and

that, by my active and passive obedience; I have so fully satisfied God

for you, as that you shall never be charged or condemned; because, when

I go to heaven, I shall abide there in glory with nay Father, and not

be sent back again, as I should, if any thing had been omitted by me.

And this the apostle gives you also in so many plain words, Heb. 10:

12, 13, 14. "After he had offered one sacrifice for sins, for ever sat

down on the right hand of God." And what does he infer from that, but

the very truth before us, verse 14 that "by one offering he hath

perfected for ever them that are sanctified?"

Thirdly, It is evident Christ has finished the work, by the blessed

effects of it upon all that believe in him: for by virtue of the

completeness of Christ's work, finished by his death, their consciences

are now rationally pacified, and their souls at death, actually

received into glory; neither of which could be, if Christ had not in

this world finished the work. If Christ had done his work imperfectly,

he could not have given rest and tranquillity to the labouring and

burdened souls that come to him, as now he does, Mat. 11: 28.

Conscience would still be hesitating, trembling, and unsatisfied, and

had he not finished his work, he could not have had entrance through

the vail of his flesh into heaven, as all that believe in him have,

Heb. 10: 19, 20. If he had but almost done that work, we had been but

almost saved, that is, certainly damned. And thus you see briefly the

evidences, that the work is finished.

Inf. 1. Has Christ perfected and completely finished all his work for

us? How sweet a relief is this to us that believe in him against all

the defects and imperfections of all the works of God, that are wrought

by us. There is nothing, finished that we do: all our duties are

imperfect duties; they come off lamely, and defectively from our hands.

It is Christ's charge against the church of Sardis, Rev. 3: 2. I have

not found thy works "pepleromena" perfect, or filled up before God. O

there is much impudence and vanity in the best of our duties: but here

is the grand relief, and that which answers to all the grounds of our

doubts and fears upon that account; Jesus Christ has finished all his

work, though we can finish none of ours: and so, though we be

defective, poor, imperfect creatures, in ourselves, yet,

notwithstanding, we are complete in him, Col. 2: 9, 10. Though we

cannot perfectly obey, or fulfil one command of the law, yet is "the

righteousness of the law fulfilled in us that believe," Rom. 8: 4.

Christ's complete obedience being imputed to us, makes us complete, and

without fault before God.

It is true, we ought to be humbled for our defects, and troubled for

every failing in obedience; but we should not be discouraged, though

multitudes of weaknesses be upon us, and many infirmities compass us

about, in every duty we put our hand to: though we have no

righteousness of our own; yet of God, Christ is made unto us

righteousness; and that righteousness of his is infinitely better than

our own: instead of our own, we have his. O blessed be God for Christ's

perfect righteousness!

Inf. 2. Did Christ finish his work with his own hand? How dangerous and

dishonourable a thing is it to join any thing of our own to the

righteousness of Christ, in point of justification before God. Jesus

Christ will never endure this; it reflects upon his work dishonourably;

he does not (in this case) affect social glory: not I, and my God; I,

and my Christ, did this; he will be all, or none, in your

justification. If he have finished the work, what need of our

additions? And if not, to what purpose are they? Can we finish that

which Christ himself could not? But we would fain be sharing with him

in this honour, which he will never endure. Did he finish the work by

himself, and will he ever divide the glory and praise of it with us?

No, no, Christ is no half Saviour. O it is an hard thing, to bring

these shroud hearts to live upon Christ for righteousness: we would

fain add our penny to make up Christ's sum. But if you would have it

so, or have nothing to do with Christ, you and your penny must perish

together, Isa. 50 ult. God gives us the righteousness of Christ, as he

gave manna to the Israelites in the wilderness. It is said, Deut. 8:

16. "That he fed them with manna in the wilderness, that he might

humble them." The quality of the food was not humbling, for it was

angels fools, but the manner of giving it was so: they must live by

faith upon God for it, from day to day. This was not like other food,

produced by their own labour. Certainly God takes the right way to

humble proud nature, in calling sinners wholly from their own

righteousness to Christ's for their justification.

Inf. 3 .Did Christ finish his work for us: Then there can be no doubt,

but he will also finish his work "in" us. As he began the work of our

redemptions, and finished it: so he that has begun the good work in

you, will also finish it upon your souls. And at this the apostle

saith, "He is confident," Phil. 1: 6. Jesus Christ is not only called

the author, but also the finisher of our faith, Heb. 12: 2. If he begin

it, no doubt but he will finish it. And indeed the finishing of his own

work of redemption without us, gives full evidence that he will finish

his work of sanctification within us; and that because these two works

of Christ have a respect and relation to each other; and such a

relation, that the work he finished by his own death, resurrection, and

ascension, would be in vain to us, if the work of sanctification in us

should not in like manner be finished. Therefore, as he presented a

perfect sacrifice to God, and finished redemption-work; so will he

present every man perfect and complete, for whom he offered up himself,

for he will not lose the end of all his sufferings at last. To what

purpose would his meritorious impetration be, without complete and full

application? Be not therefore discouraged at the defects and

imperfections of your inherent grace: be humbled for them, but be not

dejected by them: this is Christ's work, as well as that: that work is

finished, and so will this.

Inf. 4. Is Christ's work of redemption a complete and finished work?

How excellent and comfortable beyond all compare, is the method and way

of faith! Surely the way of believing is the most excellent way in

which a poor sinner can approach God, for it brings before him a

complete, entire, perfect righteousness; and this must needs be most

honourable to God, most comfortable to the soul that draws nigh to God.

O what a complete, finished perfect thing is the righteousness of

Christ! the searching eye of the holy and jealous God cannot find the

least flaw or defect in it. Let God or conscience look upon it; turn it

every way; view it on every side; thoroughly weigh and examine it, it

will appear a pure, a perfect piece, containing in it whatsoever is

necessary for the reconciling of an angry God, or pacifying of a

distressed and perplexed soul. How pleasing, therefore, and acceptable

to God must be that faith, which presents so complete and excellent an

atonement to him! Hence the acting of our faith upon Christ for

righteousness, the approaches of faith to God with such an acceptable

present, is called the work of God; that is, the most grateful,

acceptable, and well pleasing work to God that a creature can perform;

John 6: 29. "This is the work of God, that ye believe." One act of

faith pleases him more, than if you should toil all your lives at a

task of obedience to the law. As it is more for God's honour and thy

comfort, to pay all thou owest him at one payment, in one full sum,

than to be paying by very small degrees, and never be able to make full

payment, or see the bond cancelled; so this perfect work only produces

perfect peace.

Inf. 5. Did Christ work, and work out all that God gave him to do, till

he had finished his work? How necessary then is a laborious working

life to all that call themselves Christians? The life of Christ, you

sees, was a laborious life. Shall he work and we play? Shall a zealous,

active, working Christ be reproached with idle, negligent and lazy

followers? O work, and work out your own salvation with fear and

trembling, Phil. 2: 12.

Object. But if Christ wrought so hard, we may sit still. If he finished

the work, nothing remains for us to do.

Solut. Nothing of that work which Christ did, remains for you to do. It

is your commendation and duty to leave all that to Christ: but there is

other work for you to do; yea, store of work lying upon your hands. You

must work as well as Christ, though not for the same ends Christ did.

He wrought hard to satisfy the law, by fulfilling all righteousness. He

wrought all his life long, to work out a righteousness to justify you

before God. This work falls to no hand but Christ's: but you must work,

to obey the commands of Christ into whose right ye are come by

redemption: you must work to testify your thankfulness to Christ, for

the work finished for you: you must work, to glorify God by your

obedience: let your light so shine before men. For these, and divers

other such ends and reasons, your life must be a working life. God

preserve all his people from the gross and vile opinions of Antinomian

libertines, who cry up grace and decry obedience: who under specious

pretences of exalting a naked Christ upon the throne, do indeed strip

him naked of a great part of his glory, and vilely dethrone him. My pen

shall not English what mine eyes have read. Tell it not in Gath.

But for thee, reader, be thou a follower of Christ, imitate thy

pattern; yea, let me persuade thee, as ever thou hopest to clear up

thine interest in him, imitate him in such particulars as these that

follow.

First, Christ began early to work for God; he took the morning of his

life, even the very beginning of it, to work for God: "How is it (said

he to his parents, when he was but a child of about twelve years old)

that ye sought me? Wist ye not that I must be about my Father's

business?" Reader, if the morning of thy life be not gone, O devote it

to the work of God as Christ did: if it be, ply thy work the closer in

the afternoon of thy life. If a man have any great and necessary

business to do, it is good doing it in the morning; afterwards a hurry

of business and diversion comes on.

Secondly, As Christ began betime, so he followed his work close: he was

early up, and he wrought hard, so hard, that "he forget to eat bread."

John 4: 31, 32. So zealous was he in his Father's work, that his

friends thought "that he had been beside himself," Mark 3: 21. So

zealous that "the zeal of God's house eat him up." He flew like a

seraphim, in a flame of zeal, about the work of God. O be not ye like

snails. What Augustus said of the young Roman, well becomes the true

Christian, "whatsoever he does, he does it to purpose."

Thirdly, Christ often thought upon the shortness of his time, and

wrought hard because he knew his working-time would be but little. So

you find it, John 9: 4. "I must work the works of him that sent me,

whilst it is day; the night comes, when no man can work." O in this be

like Christ: rouse your hearts to diligence with this consideration. If

a man have much to write, and be almost come to the end of his paper,

he will write close, and thereby put much matter in a little room.

Fourthly, He did much work for God in a very silent manner: he wrought

hard, but did not spoil his work, when he had wrought it, by vain

ostentation. When he had expressed his charity in his acts of mercy and

bounty to men, he would humbly seal up the glory of it, with this

charge; "see ye tell no man of it", Matt. 8: 4. He affected no popular

air. All the angels in heaven could not do what Christ did, and yet he

called himself a worm, for all that, Psal. 22: 6. O imitate your

pattern; Work hard for God, and let not pride blow upon it, when you

have done. It is hard for a man to do much, and not value him self for

it too much.

Fifthly, Christ carried on his work for God resolvedly: no

discouragements would beat him off, though never any work met with more

from first to last. How did Scribes and Pharisees, Jews, Gentiles, yea,

devils set upon him, by persecutions, and reproaches, violent

oppositions, and subtle temptations; but yet, he goes on with his

Father's work for all that: he is deaf to all discouragements. So it

was foretold of him, Isa. 42: 4. "He shall not fail, nor be

discouraged." O that more of this spirit of Christ were in his people:

O that, in the strength of love to Christ, and zeal for the glory of

God, you will pour out your hearts in service, and, like a river, sweep

down all discouragements before you.

Sixthly, He continued working, whilst he continued living: His life and

labour ended together: He fainted not in his work: Nay, the greatest

work he did in this world, was his last work. O be like Christ in this,

be not weary of well doing: Give not over the work of God, while you

can move hand and tongue to promote it, and see that your last works be

more than your first. O let the motions of your soul after God be, as

all natural motions are, swiftest when nearest the centre. Say not it

is enough, whilst there is any capacity of doing more for God. In these

things, Christians, be like your Saviour.

Inf. 6. Did Christ finish his work? Look to it Christian, that ye also

finish your work which God has given your to do: That you may with

comfort say, when death approaches, as Christ said, John 17: 4. "I have

glorified thee on earth, I have finished the work thou gavest me to do;

and now, O Father, glorify thou me with thine own self." Christ had a

work committed to Him, and he finished it; you have a work also

committed to you: O see that you may be able to say, it is finished

when your time is so: O work out your own salvation with fear and

trembling; and, that I may persuade you to it, I beseech you lay these

considerations close to heart.

First, If your work be not done before you die, it can never be done

when you are dead. "There is no work nor knowledge, nor device in the

grave, whither thou goest," Eccl. 9: 5, 10. They that go down to the

pit cannot celebrate the name of God, Isa 38: 18. Death binds up the

hand from working, any more; strikes dumb the tongue that it can speak

no more; for then the composition is dissolved. The body, which is the

soul's instrument to work by, is broken and thrown aside: the soul

itself presented immediately before the Lord, to give an account of all

its works. O therefore, seeing the night comes, when no man can work,

as Christ speaks, John 9: 4. make haste and finish your work.

Secondly, If you finish not your work, as the season of working, so the

season of mercy will be over at death. Do not think, you that have

neglected Christ all your lives, you that could never be persuaded to a

laborious holy life, that ever your cries and entreaties shall prevail

with God for mercy, when your season is past: No, it is too late, "Will

God hear his cry, when troubles come upon him?" Job 27: 9. The season

of mercy is then over; as the tree falls, so it lies: Then he that is

holy shall be holy still, and he that is filthy shall be filthy still.

Alas, poor souls, you come too late: "The master of the house is risen

up, and the doors are shut," Luke 19: 42. The season is over: happy had

it been if ye had known the day of your visitation.

Lastly, If your work be not finished when you come to die, you can

never finish your lives with comfort. He that has not fished his stork

with care, can never finish his course with joy. O what a dismal case

is that soul in, that finds itself surprised by death in an unready

posture! To lie shivering upon the brink of the grave, saying, Lord,

what will become of me! O I cannot, I dare not die! For the poor soul

to shrink back into the body, and cry, Oh, it were better for me to do

any thing than die. Why, what is the matter? Oh, I am in a Christless

state and dare not go before that awful judgement-seat. If I had in

season made Christ sure, I could then die with peace. Lord, what shall

I do? How dost thou like this, reader? Will this be a comfortable

close! When one asked a Christian that constantly spent six hours every

day in prayer, why he did so? He answered, Oh, I must die, I must die.

Well then, look to it that you finish your work as Christ also did his.

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Sermon 36. The seventh and last Word with which Christ breathed out his Soul,

illustrated.

Luke 23: 46.

And when Jesus had cried with a loud voice, he said, Father, into thy

hands I commend any spirit; and having said thus, he gave up the ghost.

These are the last of the last words of our Lord Jesus Christ upon the

cross, with which he breathed out his soul. They were David's words

before him, Psal. 31: 5. and for substance, Stephen's after him, Acts

7: 27. They are words full, both of faith and comfort; fit to be the

last breathing of every gracious soul in this world. They are resolved

into these five particulars:

First, The person depositing, or committing: The Lord Jesus Christ, who

in this, as well as in other things, acted as a common person, as the

head of the church. This must be remarked carefully, for therein lies

no small part of a believer's consolation: When Christ commends his

soul to God, he does as it were bind up all the souls of the elect in

one bundle with it, and solemnly presents them all with his, to his

Father's acceptance: To this purpose one aptly renders it.

"This commendation made by Christ, turns to the singular profit and

advantage of our souls; inasmuch as Christ, by this very prayer, has

delivered them into his Father's hand, as a precious treasure, whenever

the time comes that they are to be loosed from the bodies which they

now inhabit." Jesus Christ neither lived nor died for himself, but for

believers; what he did in this very act, refers to them as well as to

his own soul: You must look therefore upon Christ, in it is last and

solemn act of his life, as gathering all the souls of the elect

together, and making a solemn tender of them all, with his own soul to

God.

Secondly, The depository, or person to whom he commits this precious

treasure, and that was to his own Father: "Father, into thy hands I

commend my spirit." Father is a sweet encouraging, assuring title: Well

may a son commit any concernment, how dear soever, into the hands of a

father, especially such a son into the hands of such a father. "By the

hands of the Father into which he commits his soul, we are not to

understand the naked or mere power, but the fatherly acceptation and

protection of God."

Thirdly, The depositum, or thing committed into this hand, [my spirit]

i.e. my soul, now instantly departing, upon the very point of

separation from my body. The soul is the most precious of all

treasures, it is called the darling, Psal. 35: 17. or, "the only ones,"

i.e. that which is most excellent, and therefore most dear and

precious: A whole world is but a trifle, if weighed, for the price of

one soul, Mat. 16: 26. This inestimable treasure he now commits into

his Father's hands.

Fourthly, The Act by which he puts it into that faithful hand of the

Father, "parathesomai", I commend. We rightly render it in the present

tense, though the word be future: For, with these words he breathed out

his soul. This word is of the same import with "sunhiemi" I present, or

tender it into thy hands; It was in Christ an act of Faith, a most

special and excellent act intended as a precedent for all his people.

Fifthly, and Lastly, The last thing observable is, the manner in which

he uttered these words, and that was with a loud voice; he spake it

that all might hear it, and that his enemies, who judged him now

destitute and forsaken of God, might be convinced that he was not so,

but that he was dear to his Father still, and could put his soul

confidently into his hands: "Father, into thy hands I commend my

spirit." Talking then these words, not only as spoken by Christ, the

head of all believers, and so commending their souls to God with his

own, but also as a pattern, teaching them what they ought to do

themselves, when they come to die. We observe,

Doct. That dying believers are both warranted, and encouraged,

by Christ's example, believingly to commend their precious

souls into the hands of God.

Thus the apostle directs the faith of Christians, to commit their souls

to God's tuition and fatherly protection, when they are either going

into prisons, or to the stake for Christ, 1 Pet. 4: 9. "Let them (saith

he) that suffer according to the will of God, commit the keeping of

their souls to him in well doing, as unto a faithful Creator."

This proposition we will consider in these two main branches of it,

viz. what is implied and carried in the soul's commending itself to God

by faith, when the time of separation is come. And what warrant or

encouragement gracious souls have for so doing.

First, What is implied in this act of a believer, his commending or

committing, his soul into the hands of God at death?

And if it be thoroughly weighed, you will find these six things, at

least, carried in it.

First, It implies this evidently in it, That the soul outlives the

body, and fails not, as to its being, when its body fails; it feels the

house in which it dwelt, dropping into ruins, and looks out for a new

habitation with God. "Father, into thy hands I commend my spirit." The

soul understands itself a more noble being than that corruptible body,

to which it was united, and is now to leave in the dust: it understands

its relation to the Father of spirits, and from him it expects

protection and provision in its unbodied state; and therefore into his

hands it puts itself. If it vanished, or breathed into air, and did not

survive the body, if it were annihilated at death, it were but a

mocking of God to say, when we die, "Father, into thy hands I commend

my spirit."

Secondly, It implies the soul's true rest to be in God. See which way

its motions and tendencies are, not only in life, but in death also. It

bends to its God: It reposes, it even puts itself upon its God and

Father; "Father, into thy hands." God is the centre of all gracious

spirits. While they tabernacle here, they have no rest but in the bosom

of their God: when they go hence, their expectation and earnest desires

are to be with him. It had been working after God by gracious desires

before, it had cast many a longing look heaven-ward before; but when

the gracious soul comes near its God (as it does in a dying hour) "then

it even throws itself into his arms;" as a river, that after many

turnings and windings, at last is arrived to the ocean; it pours itself

with a central force into the bosom of the ocean, and there finishes

its weary course. "Nothing but God can please it in this world, and

nothing but God can give it content when it goes hence." It is not the

amenity of the place, whither the gracious soul is going, but the bosom

of the blessed God, who dwells there, that it so vehemently pants

after; not the Father's house, but the Father's arms and bosom:

"Father, into thy hands I commend my spirit: Whom have I in heaven but

thee? And on earth there is none that I desire in comparison of thee,

Psal. 73: 24,25.

Thirdly, It also implies the great value believers have for their

souls. That is the precious treasure; and their main solicitude and

chief care, is to see it secured in a safe hand: "Father, into thy

hands I commit my spirit:" They are words speaking the believer's care

for his soul, that it may be safe, whatever becomes of the vile body. A

believer when he comes nigh to death, spends but few thoughts about his

body, where it shall be laid, or how it shall be disposed of: He trusts

that in the hands of friends; but as his great care all along was for

his soul, so he expresses it in these his very last breathing, in which

he commends it into the hands of God: It is not, Lord Jesus receive my

body, take care of my dust, but receive my Spirit: Lord, secure the

jewel, when the casket is broken.

Fourthly, These words imply the deep sense that dying believers have of

the great change that is coming upon them by death; when all visible

and sensible things are shrinking away from them, and failing. They

feel the world and the best comforts of it failing: Every creature and

creature comfort failing: For, at death we are said to fail, Luke 16:

9. Hereupon the soul clasps the closer about its God, cleaves more

close than ever to him: "Father, into thy hands I commend my spirit."

Not that a mere necessity puts the soul upon God; or that it cleaves to

God, because it has then nothing else to take hold on: No, it chose God

for its portion, when it was in the midst of all its outward

enjoyments, and had as good security as other men have for the long

enjoyment of them: but my meaning is, that although gracious souls have

chosen God for their portion, and do truly prefer him to the best of

their comforts; yet in this compounded state, it lives not wholly upon

its God, but partly by faith, and partly by sense; partly upon things

seen, and partly upon things not seen. The creatures had some interest

in their hearts; alas, too much: but now all these are vanishing, and

it sees they are so. I shall see man no more, with the inhabitants of

the world, (said sick Hezekiah;) hereupon it turns itself from them

all, and casts itself upon God for all its subsistence, expecting now

to live upon its God entirely, as the blessed angels do; and so, in

faith, they throw themselves into his arms: "Father, into thy hands I

commend my spirit."

Fifthly, It implies the atonement of God, and his full reconciliation

to believers, by the blood of the great Sacrifice; else they durst

never commit their souls into his hands: "For it is a fearful thing to

fall into the hands of the living God," Heb. 12: 29. i.e. of an

absolute God, a God unatoned by the offering up of Christ. The soul

dare no more cast itself into the hand of God, without such an atoning

sacrifice, than it dares approach to a consuming fire; And, indeed, the

reconciliation of God by Jesus Christ, as it is the ground of all our

acceptance with God; for we are made accepted in the beloved: So it is

plainly carried in the order or manner of the reconciled soul,

committing itself to him: For, it first casts itself into the hands of

Christ, then into the hands of God by him. So Stephen, when dying,

"Lord Jesus receive my spirit:" And by that hand it would be put into

his Father's hands.

Sixthly, and lastly, It implies both the efficacy and excellency of

faith, in supporting and relieving the soul at a time when nothing else

is able to do it; Faith is its conductor, when it is at the greatest

loss and distress that ever it met with: it secures the soul when it is

turned out of the body; when heart and flesh fail, this leads it to the

rock that fails not: it sticks by that soul till it sees it safe

through all the territories of Satan, and safe landed upon the shore of

glory; and then is swallowed up in vision: many a favour it has shown

the soul while it dwelt in its body. The great service it did for the

soul was in the time of its espousals to Christ. This is the marriage

knot, the blessed bond of union between the soul and Christ. Many a

relieving sight, secret and sweet support it has received from its

faith since that; but, surely, its first and last works are its most

glorious works. By faith it first ventured itself upon Christ; threw

itself upon him in the deepest sense of its vileness and utter

unworthiness, when sense, reason, and multitudes of temptations stood

by, contradicting and discouraging the soul: by faith it now casts

itself into his arms, when it is launching out into vast eternity.

They are both noble acts of faith; but the first no doubt, is the

greatest and most difficult: for, when once the soul is interested in

Christ, it is no such difficulty to commit itself into his hands, as

when it has no interest at all in him. It is easier for a child to cast

himself in the arms of his own father, in distress, than for one that

has been both a stranger and an enemy to Christ, to cast itself upon

him, that he may be a father and a friend to it.

And this brings us upon the second enquiry I promised to satisfy, viz.

Secondly, What warrant or encouragement have gracious souls to commit

themselves at death into the hands of God? I answer, Much every way;

all things encourage and warrant its so doing: For,

First, This God, to whom the believer commits himself at death, is its

Creator: the Father of its being; he created and inspired it, and so it

has the relation of a creature to a Creator: yea, of a creature now in

distress, to a faithful Creator, 1 Pet. 4: 19. "Let them that suffer

according to the will of God, commit the keeping of their souls to him

in well doing; as to a [faithful Creator]." It is very true, this

single relation, in itself, gives little ground of encouragement,

unless the creature had conserved that integrity in which it was

originally created. And they that have no more to plead with God for

acceptance, by their relation to him as creatures to a Creator, will

doubtless find that word made good to their little comfort, Isa. 27:

11. "It is a people of no understanding, therefore he that made them,

will not have mercy on them; and he that formed them, will show them no

favour." But now, grace brings that relation into repute: holiness

ingratiates us again, and revives the remembrance of this relation; so

that believers only can plead this.

Secondly, As the gracious soul is his creature, so it is his redeemed

creature; one that he has bought, and that with a great price, even

with the precious blood of Jesus Christ, 1 Pet. 1: 18. This greatly

encourages the departing soul, to commit itself into the hands of God;

so you find, Psal. 31: 5. "Into thy hands do I commend my spirit, thou

hast redeemed it, O Lord God of truth." Surely this is mighty

encouragement, to put itself upon God in a dying hour. Lord, I am not

only thy creature, but thy redeemed creature; one that thou hast bought

with a great price: O, I have cost thee dear! for my sake Christ came

from thy bosom, and is it imaginable, that after that thou hast in such

a costly way, even by the expense of the precious blood of Christ,

redeemed me, thou shouldst at last exclude me? Shall the ends both of

creation and redemption of this soul be lost together? will God form

such an excellent creature as my soul is, in which are so many wonders

of the wisdom and power of its Creator? will he be content, when sin

has marred the frame, and defaced the glory of it, to recover it to him

self again, by the death of his own dear Son, and after all this, cast

it away, as if there were nothing in all this? "Father, into thy hands

I commend my spirit:" I know thou wilt have a respect to the work of

thy hands; especially to a redeemed creature, upon which thou best

expended so great sums of love, which thou hast bought at so dear a

rate.

Thirdly, Nay, that is not all; the gracious soul may confidently and

securely commit itself into the hands of God, when it parts with its

body at death; not only because it is his creature, his redeemed

creature, but because it is his renewed creature also: and this lays a

firm ground for the believer's confidence and acceptance; not that it

is the proper cause, or reason of its acceptance, but as it is the

soul's best evidence, that it is accepted with God, and shall not be

refused by him, when it comes to him at death: for, in such a soul,

there is a double workmanship of God, both glorious pieces, though the

last exceeds in glory. A natural workmanship, in the excellent frame of

that noble creature, the soul; and a gracious workmanship upon that

again; a new creation upon the old; glory upon glory. "We are his

workmanship, created in Christ Jesus," Eph. 2: 10. The Holy Ghost came

down from heaven on purpose to create this new workmanship; to frame

this new creature; and indeed, it is the top and glory of all God's

works of wonders in this world; and must needs give the believer

encouragement to commit itself to God, whether at such a time, it shall

reflect either upon the end of the work, or upon the end of the

workman; both which meet in the salvation of the soul so wrought upon,

the end of the neck is our glory. By this "we are made meet to be

partakers of the inheritance of the saints in light," Col. 1: 12. It is

also the design and end of him that wrought it, 2 Cor. 5: 5. "Now he

that has wrought us for the self same thing, is God." Had he not

designed thy soul for glory, the Spirit should never have come upon

such a sanctifying design as this: surely it shall not fail of a

reception into glory, when it is cast out of this tabernacle: such a

work was not wrought in vain, neither can it ever perish: when once

sanctification comes upon a soul, it so roots itself in the soul, that

where the soul goes, it goes; gifts indeed, they die: all natural

excellency and beauty, that goes away at death, Job 4 ult. but grace

ascends with the soul; it is a sanctified, when a separate sent. And

can God shut the door of glory upon such a soul, that by trace is made

meet for the inheritance? O, it cannot be!

Fourthly, As the gracious soul is a renewed soul, so it is also a

sealed soul; God has sealed it in this world for that glory, into which

it is now to enter at death. All gracious souls are sealed objectively,

i.e. they have those works of grace wrought on their souls which do,

(as but now was said,) ascertain and evidence their title to glory; and

in many are sealed formally; that is, the Spirit helps them clearly to

discern their interest in Christ, and all the promises. This both

secures heaven to the soul in itself, and becomes also an earnest or

pledge of that glory in the unspeakable joys and comforts that it

produces in the soul: So you find, 2 Cor. 1: 22. "Who has sealed us,

and given us the earnest of the Spirit in our hearts." God's sealing,

us gives his security; his objective seal makes it sure in itself, its

formal seal makes it so to us. but, if over and above all this, he will

please, as a fruit of that his sealing, to give us those heavenly

inexpressible joys and comforts which are the fruit of his formal

sealing-work, to be an earnest, a foretaste and hansel of that glory,

how can the soul that has found all this, fear in the least at a

rejection by its God, when at death it comes to him? Surely, if God

have sealed, he will not refuse you; if he have given his earnest, he

will not shut you out; God's earnest is not given in jest.

Fifthly, Moreover, every gracious soul may confidently cast itself into

the arms of its God, when it goes hence, with "Father, into thy hands I

commit my spirit." Forasmuch as every gracious soul; is a soul in

covenant with God; and God stands obliged by his covenant and promise

to such, not to cast them out, when they come unto him. As soon as ever

thou became his, by regeneration, that promise became thine, Heb. 13:

5. "I will never leave you, nor forsake you." And will he leave the

soul at a time when it never had more need of a God to stand by it,

than it has then? Every gracious soul is entitled to that promise, John

14: 3. "I will come again, and receive you to myself." And will he fail

to make it good when the time of the promise is come, as at death it

is? It cannot be. multitudes of promises; the whole covenant of

promises, give security to the soul against the fears of rejections, or

neglect by God. And the soul's dependence upon God and his promise; its

very casting itself upon him, from the encouragement the word gives it,

add to the engagement upon God. When he sees a poor soul that he has

made, redeemed, sanctified sealed, and by solemn promise engaged

himself to receive, coming to him at death, firmly depending upon his

faithfulness that has promised, saying, as David, 2 Sam. 23: 5, Though

Lord, there be many defects in me, yet thou hast made a covenant with

me, well ordered in all things, and sure; and this is all my salvation,

and all my hope." Lord, I am resolved to send out my soul in an act of

faith; I will venture it upon the credit of thy promise. How can God

refuse such a soul? How can he put it off, when it so puts itself upon

him?

Sixthly, But this is not all; the gracious soul sustains many intimate

and dear relations to that God into whose hands it commends itself at

death. It is his spouse, and the consideration of such a day of

espousals, may well encourage it to cast itself into the bosom of

Christ, its head and husband: it is a member of his body, flesh and

bones, Eph. 5: 30. It is his child, and he its everlasting Father, Isa.

9: 6. It is his friend. "Henceforth (saith Christ,) I call you not

servants, but friends," John 15: 15. What confidence may these, and all

other the dear relations Christ owns to the renewed soul, beget, in

such an hour as this is! that husband can throw off the dear wife of

his bosom; Who in distresses casts herself into his arms! What father

can shut the door upon a dear child that comes to him for refuge,

saying, Father, into thy hands I commit myself!

Seventhly, and lastly, The unchangeableness of God's love to his

people, gives confidence they shall in no wise be cast out. They know

Christ was the same to them at last as he was at first: the same in the

pangs of death, as he was in the comforts of life: having loved his own

which were in the world, he loved them to the end, John 13: 1. He does

not love as the world loves, only in prosperity; but they are as dear

to him when their beauty and strength are gone, as when they were in

the greatest flourishing. If we live, we live to the Lord; and if we

die, we die to the Lord; so then, whether we live or die, we are the

Lord's, Rom. 14: 8. Take in all these things, and weigh them both

apart, and together, and see whether they amount not to a full evidence

of the truth of this point, that dying believers are both warranted and

encouraged to commend their souls into the lands of God; whether they

have not every one of them cause to say as the apostle did, 2 Tim. 1:

12 "I know whom I have believed, and am persuaded that he is able to

keep that which I have committed to him against that day." The

improvements of all this you have in the following practical

deductions.

Deduction I. Are dying believers only warranted and encouraged thus to

commend their souls into the hands of God? What a sad strait then must

all dying unbelievers be in about their souls? Such souls will fall

into the hands of God, but that is their misery, not their privilege:

they are not put by faith into the hands of mercy, but fall by sin into

the hands of justice: not God, but the devil is their father, John 8:

4. Whither should the child go but to its own father? They have not one

of those aforementioned encouragements to cast themselves into the

hands of God, except the naked relation they have to God as their

Creator, and that is as good as none, without the new creation. If they

have nothing but this to plead for their salvation, the devil has as

much to plead as they. It is the new creature that brings the first

creation into repute again with God.

O dismal! O deplorable case! A poor soul is turning out of house and

home, and knows not where to go; it departs, and immediately falls into

the hands of justice. The devil stands by, waiting for such a soul (as

a dog for a crust) whom God will throw to him. Little! ah little, do

the friends of such a one think, whilst they are honouring his dust by

a splendid and honourable funeral, what a case that poor soul is in

that lately dwelt there; and what fearful straits and extremities it is

now exposed to! He may cry, indeed, Lord! Lord! open to me, as in Mat.

7: 22. But to how little purpose are these vain cries! Will God hear

him when he cries? Job 27: 9. It is a lamentable case!

Deduction 2. Will God graciously accept, and faithfully keep what the

saints commit to him at death? How careful then should they be to keep

what God commits to them, to be kept for him while they live? You have

a great trust to commit to God when you die, and God has a great trust

to commit to you whilst you live: you expect that he should faithfully

keep what then you shall commit to his keeping, and he expects you

should faithfully keep what he now commits to your keeping. O keep what

God commits to you, as you expect he should keep your souls when you

commit them unto him. If you keep his truths, he will keep your souls.

"Because thou hast kept the word of my patience, I also will keep thee,

&c." Rev. 3: 10. Be faithful to your God, and you shall find him

faithful to you. None can pluck you out of his hand; see that nothing

wrest his truths out of your hands. "If we deny him, he also will deny

us," 2 Tim. 2: 12. Take heed lest those estates you have gotten as a

blessing, attending the gospel, prove a temptation to you to betray the

gospel. "Religion (saith one) brings forth riches, but the daughter

devours the mother." How can you expect acceptance with God, who have

betrayed his truth, and dealt perfidiously with him.

Deduction 3. If believers may safely commit their souls into the hands

of God, how confidently may they commit all lesser interests and lower

concernments into the same hand? Shall we trust him with our souls, and

not with our lives, liberties or comforts. Can we commit the treasure

to him and not a trifle? Whatever you enjoy in this world, is but a

trifle to your souls. Sure, if you can trust him for eternal life for

your souls, you may much more trust him for the daily bread for your

bodies. I know it is objected, that God has made over temporal things

to his people upon conditional promises, and an absolute faith can

never be grounded upon conditional promises.

But what means this objection? Let your faith be but suitable to these

conditional promises, i.e. believe they shall be made good to you so

far as God sees them good for you: do you but labour to come up to

those conditions required in you, and thereby God will have more glory,

and you more comfort: If your prayers for these things proceed from

pure ends, the glory of God, not the satisfaction and gratification of

your lusts: If your desires after them be moderate as to the measure,

content with that proportion the Infinite Wisdom sees fittest for you:

If you take God's way to obtain them, and dare not strain conscience,

or commit a sin, though you should perish for want: If you can

patiently wait God's time for enlargements from your straits, and not

make any sinful haste, you shall be surely supplied; and he that

remembers your souls will not forget your bodies. But we live by sense,

and not by faith; present things strike our affections more powerfully

than the invisible things that are to come. The Lord humble his people

for this.

Deduction. 4. Is this the privilege of believers, that they can commit

their souls to God in a dying hour? Then how precious, how useful a

grace is faith to the people of God, both living and dying?

All the graces have done excellently, but faith excels then all: faith

is the Phoenix grace, the queen of graces: deservedly it is stiled

precious faith, 2 Pet. 1: 1. The benefits and privileges of it in this

life are unspeakable: and as there is no comfortable living, so no

comfortable dying without it.

First, While we live and converse here in the world, all our comfort

and safety is from it; for all our union with Christ, the fountain of

mercies and blessings, is by faith, Eph. 3: 17. "that Christ may dwell

in your hearts by faith." No faith, no Christ: all our communion with

Christ is by it: he that cometh to God must believe, Heb. 11: 6. The

soul's life is wrapt up in this communion with God, and that communion

in faith. All communications from Christ depend upon faith; for look,

as all communion is founded in union, so from our union and communion

are all our communications. All communications of quickening, comforts,

joy, strength, and whatsoever serves to the well-being of the life of

grace, are all through that faith which first knits us to Christ, and

still maintains our communion with Christ; believing we rejoice, 1 Pet.

1: 8. The inner man is renewed, whilst we look to the things that are

not seen, 2 Cor. 4: 18.

Secondly, And as our life, and all the supports and comforts of it

here, are dependent on faith, so you see our death, as to the safety

and comfort of our souls then, depends upon our faith: he that has no

faiths cannot commit his soul to God, but rather shrinks from God.

Faith can do many sweet offices for your souls upon a death-bed, when

the light of this world is gone, and all joy ceases on earth: it can

give us sights of things invisible in the other world, and those sights

will breathe life into your souls, amidst the very pangs of death.

Reader, do but think what a comfortable foresight of God, and the joys

of salvation, will be to thee, when thine eye-strings are breaking;

faith can not only see that beyond the grave, which will comfort, but

it can cleave to its God, and clasp Christ in a promise, when it feels

the ground of all sensible comforts trembling, and sinking under thy

feet: "My heart and my flesh faileth, but God is the strength (or rock)

of my heart, and my portion forever." Reeds fail, but the rock is firm

footing; yea, and when the soul can no longer tabernacle here, it can

carry the soul to God, cast it upon him, with "Father, into thy hands I

commend my spirit." O precious faith!

Deduction 5. Do the souls of dying believers commend themselves into

the hands of God? Then let not the surviving relations of such sorrow

as men that have no hope. A husband, a wife, a child, is rent by death

out of your arms: well, but consider into what arms, into what bosom

they are commended. Is it not better for them to be in the bosom of

God, than in yours? Could they be spared so long from heaven, as to

come back again to you but an hour, how would they he displeased to see

your tears, and hear your cries and sighs for them: They would say to

you as Christ said to the daughters of Jerusalem, "Weep not for me, but

weep for yourselves, and for your children." I am in a safe land, I am

out of the reach of all storms and troubles. O did you but know what

their state is, who are with God, you would be more than satisfied

about them.

Deduction 6. Lastly, I will close all with a word of counsel. Is this

the privilege of dying believers, to commend their souls into the hands

of God.? Then as ever you hope for comfort, or peace in your last hour,

see that your souls be such, as may be then fit to be commended into

the hands of an holy and just God: See that they be holy souls; God

will never accept them if they be not holy, "Without holiness no man

shall see God," Heb. 12: 24. "He that has this hope, (viz. to see God)

purifieth himself even as he is pure," 1 John 3: 3. Endeavours after

holiness are inseparably connected with all rational expectations of

blessedness. Will you put an unclean, filthy, defiled thing into the

pure hand of the most holy God? O see they be holy, and already

accepted in the beloved, or use to them when they take their leave of

those tabernacles they now dwell in. The gracious soul may confidently

say then, Lord Jesus! into thy hand I commend my spirit. O let all that

can say so then, now say,

Thanks be to God for Jesus Christ.

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Sermon 37. Christ's Funeral illustrated, in its Manner, Reasons, and excellent

Ends.

John 9: 40, 41, 42.

Then took they the body of Jesus, and wound it in linen clothes with

the spices, as the manner of the Jews is to bury. Now in the place

where he was crucified there was a garden; and in the garden a new

sepulchre, wherein was never man yet laid. There laid they Jesus

therefore because of the Jews' preparation day; for the sepulchre was

nigh at hand.

You have heard the last words of dying Jesus commending his spirit into

his Father's hands. And now the life of the world hangs dead upon a

tree. The light of the world, for a time, muffled up in a dismal cloud.

The Sun of Righteousness set in the region and shadow of death. The

Lord is dead, and he that wears the keys of the grave at his girdle, is

now himself to be locked up in the grave.

All you that are the friends and lovers of Jesus, are this day invited

to his funeral: such a funeral as never was since graves were first

digged. "Come see the place where the Lord lay." There are six

remarkable particulars, about this funeral, in these three verses.

1. The preparations that were made for it, and that was mainly in two

particulars, viz. the begging and perfuming of the body. His body could

not be buried, till, by begging, his friends had obtained it as a

favour from his judge. The dead body was by law in the power of Pilate,

who adjudged it to death, as the bodies of those that are hanged, are

in the power of the judge to dispose of them as he pleases. And when

they had gotten it from Pilate, they wind it in fine linen clothes with

spices. But what need of spices to perfume that blessed body? His own

love was perfume enough to keep it sweet in the remembrance of his

people to all generations: however, by this they will manifest, as far

as they are able, the dear affection they have for him

2. The Bearers that carried his body to its grave, Joseph of Arimathea,

and Nicodemus, two secret disciples; they were both men of estate and

honour: none could imagine that these would have appeared at a time of

so much danger, with such boldness for Christ; that ever they would

have gone openly, and boldly to manifest their love to Christ, when

dead, who were afraid to come to him (except by night) when he was

living. But now a spirit zeal and courage is come upon them, when those

that made greater and more open confessions of him are gone.

3. The Attendants who followed the hearse, were the women that followed

him out of Galilee: among whom the two Maries, and the mother of

Zebedee's children (whom Marls calls Salome) are only named.

4. The grave, or sepulchre, where they laid him. It was in Joseph's new

tomb, which he had prepared in a garden near unto Golgotha, where our

Lord died. Two things are remarkable about this tomb; it was another's

tomb, and it was a new tomb. It was another's; for he had not a house

of his own to lay his body in when dead. As he lived in other men's

houses, so he lay in another man's tomb; and it was a new tomb, wherein

never man was yet laid. Doubtless there was much of providence in this;

for had any other been laid there before him, it might have proved an

occasion both to shake the credit and slur the glory at his

resurrection, by pretending it was some former body, and not the

Lord's, that rose out of it. In this also divine Providence had a

respect to that prophecy, Isa. 53: 9 which was to be fulfilled at his

funeral "He made his grave with the rich, because he had done no

violence," &c.

5. The disposition of the body in that tomb. It is true, there is no

mention made of the groans and tears with which they laid him in his

sepulchre; yet we may well presume, they were not wanting in plentiful

expressions of their sorrow that way; for as they wept, and smote their

breasts when he died, Luke 23: 48 so no doubt, they laid him with

melting hearts, and flowing eyes in his tomb, when dead.

6. And lastly, The last remarkable particular in the text, is the

solemnity with which his funeral rites were performed, and they were

all suitable to his humbled state: it was, indeed, a funeral as

decently ordered, as the straits of time, and state of things would

then permit; but there was nothing of pomp or outward state at all

observed: few marks of honour set by men upon it; only the heavens

adorned it with divers miraculous works, which in their proper place

will be spoken to. Thus was he laid in his grave, where he continued

for three incomplete days and nights in the territories of death, in

the land of darkness and forgetfulness: partly to correspond with Jonah

his type, and partly to ascertain the world of the reality of his

death. Whence our observation is,

Doct. That the dead body of our Lord Jesus Christ was decently

interred by a small number of his own disciples, and continued

in the state of the dead for a time.

This observation containing matter of fact, and that so plainly and

faithfully delivered to us by the pens of the several evangelists, we

need do no more, to prepare it for our use, than to satisfy these two

enquiries: why had Christ any funeral at all, since his resurrection

was so soon to follow his death? And what manner of funeral Christ had?

First, Why had Christ any funeral at all, since he was to rise again

from the dead, within that space of time that other men commonly have

to lie by the wall before their interment; and had it continued longer

unburied, it could see no corruption, having never been tainted by sin?

Why, though there was no need of it at all upon that account that a

funeral is needful for other bodies, yet there were these four weighty

ends and reasons for it.

Reason 1. First, it was necessary Christ should be buried, to ascertain

his death; else it might have been looked upon as a cheat: for, as they

were ready enough to impose so gross a cheat upon the world at his

resurrection, "That the disciples came by night, and stole him away,"

much more would they have denied at once the reality, both of his death

and resurrection, had he not been so perfumed and interred. But this

cut off all pretensions; for in their kind of embalming, his mouth,

ears and nostrils were all filled with their spices and odours; bound

up in linen, and laid long enough in the tomb to give full assurance to

the world of the certainty of his death; so that there could be no

latent principle of life in him. Now, since our eternal life is wrapt

up in Christ's death, it can never be too firmly established. To this,

therefore, we may well suppose Providence had special respect in his

burial, and the manner of it.

Reason 2. Secondly, He must be buried, to fit the types and prophecies

that went before. His abode in the grave was prefigured by Jonah's

abode three days and nights in the belly of the whale, Matt. 12: 40. So

must the Son of man be three days and three nights in the heart of the

earth. Yea, the prophet had described the very manner of his funeral,

and, long before he was born, foretold in what kind of tomb his body

should be laid, Isa. 53: 9 "He made his grave with the wicked, and with

the rich in his death:" pointing, by that expressions at this tomb of

Joseph, who was a rich man; and the scriptures cannot be broken.

Reason 3. Thirdly, He must be buried, to complete his humiliation; this

being the lowest step he could possibly descend to in his abased state.

They have brought me to the dust of death: lower he could not be laid;

and so low he must lay his blessed head, else he had not been humbled

to the lowest.

Reason 4. Fourthly, But the great end and reason of his interment was

the conquering of death in its own dominion and territories; which

victory over the grave furnished the saints with that triumphant

"epinikion" song of deliverance, 1 Cor. 15: 55. "O death! where is thy

sting? O grave! where is thy destruction?" Our graves would not be so

sweet and comfortable to us, when we come to lie down in them, if Jesus

had not lain there before us and for us. Death is a dragon, the grave

its den; a place of dread and terror; but Christ goes into its den,

there grapples with it, and for ever overcomes it; disarms it of all

its terror; and not only makes it to cease to be inimical, but to

become exceeding beneficial to the saints; a bed of rest, and a

perfumed bed; they do but go into Christ's bed, where he lay before

them. For these ends he must be buried.

Secondly, Next let us enquire what manner of funeral Christ had?

And if we intently observe it, we shall find many remarkable properties

in it.

First, We shall find it to be a very obscure and private funeral. Here

was no external pomp or gallantry: Christ affected it not in his life,

and it was no way suitable to the ends and manner of his death.

Humiliation was designed in his death; and state is inconsistent with

such an end; besides, he died upon the tree; and persons so dying, do

not use to have much ceremony and state at their funerals. Three things

show it to be a very humble and obscure funeral, as to what concerned

outward glory, with which the great ones of the earth are usually

interred. For,

1. The dead body of the Lord was not brought from his own house, as

other men's commonly are, but from the tree. They begged it of his

judge. Had they not obtained this favour from Pilate, it must have been

buried in Golgotha; it had been tumbled into a pit digged under the

cross.

2. As it was first begged, then buried, so it was attended with a very

poor train: a few sorrowful women followed the bier. Other men are

accompanied to their graves by their relations and friends: the

disciples were all scattered from him; afraid to own him dying, and

dead.

3. And these few that were resolved to give him a funeral, are forced,

by reason of the straits of time, to do it in great haste. Time was

short; they take the next sepulchre they can get, and hurry him away

that evening into it; for the preparation for the passover was at hand.

This was the obscure funeral which the body of the Lord had. Thus was

the Prince of the kings of the earth, who has the keys of death and

hell, laid into his grave.

Secondly, Yet though men could bestow little honour upon it, the

heavens bestowed several marks of honour upon it: adorned it with

divers miracles, which wiped off the reproach of his death from him.

These miracles were antecedent to his interment, or concomitants of it.

1. There was that extraordinary and preternatural eclipse of the sun;

such an eclipse as was never seen since it first shone in heaven; the

sun fainted at the sight of such a rueful spectacle, and clothed the

whole heaven in black. The sight of this caused a great philosopher,

who was then far from the place where this unparalleled tragedy was

acting, to cry out upon the sight of it, "Either the God of nature now

suffers, or the frame of the world is now dissolved." The same

Dionysius, writing to Apollophanes, a philosopher, who would not

embrace the Christian faith, thus goes about to convince him. "What

thinkest thou, (saith he) of the eclipse when Christ was crucified?

were we not both of us at Heliopolis, and standing in the same place?

Did we not see the moon in a new manner following the sun: and not in

the conjunction, but from the ninth hour until the evening, by a reason

unknown in nature, directly opposite to the sun? Didst thou not then,

being greatly terrified, say unto me, O my Dionysius, what strange

communications of the heavenly bodies are these?"

Such a preternatural eclipse is remembered in no other history; for it

was not in time of conjunction, but opposition, the moon being then at

full. From the sixth to the ninth hour, the sun and moon were together

in the midst of heaven; but in the evening she appeared in the east,

her own place, opposite to the sun. And then miraculously returning

from east to west, did not pass by the sun, and set in the west before

it, but kept it company for the space of three hours, and then returned

to the east again. And whereas in all other natural eclipses, the

shadow always begins on the western parts of the body of the sun, and

that part is also first cleared; it was quite contrary in this; for

though the moon was opposite to the sun, and distant from it the whole

breadth of heaven, yet with a miraculous swiftness it overtook the sun,

darkened first the eastern part of it, and soon prevailed over its

whole body; which caused darkness over all the land; i.e. say some,

over the whole earth; or, as others, over the whole land of Jewry; or,

as others, over the whole horizon, and all places of the same altitude

and latitude, which is most probable.

Secondly, And as Christ's funeral was adorned with such a miraculous

eclipse, which put the heavens and earth into mourning; so thee rocks

did rend: the vail of the temple rent in twain from top to bottom; the

graves opened, and the dead bodies of many saints arose and went into

the holy city, and were seen of many. The rending of the rocks was a

sign of God's fierce indignation, Nahum 1: 6, and a discovery of the

greatness of his power; shewing them what they deserved, and what he

could do to them that had committed this horrid fact; though he rather

chose at this time to show the dreadful effects of it upon inanimate

rocks, than rocky hearted sinners; but especially it served to convince

the world, that it was none other but the Son of God that died; which

was farther manifested by these concomitant miracles.

As for the rending in twain of the vail, it was a notable miracle,

plainly shewing that all ceremonies were now accomplished and

abolished; no more veils now: as also that believers have now most free

access into heaven. At that very instant when the vail rent, the high

priest was officiating in the most holy place, and the vail which hid

him from the rest of the people, being rent, they might freely see him

about his work in the holy of holies; a lively emblem of our

High-priest, whom now we see by faith in the heavens there performing

his intercession work for us.

The opening of the graves, plainly shewed the design and end of

Christ's going into it; that it might not have dominion over the bodies

of the saints, but being vanquished and destroyed by Christ, lets go

all that are his whom he ransomed from the grave as a prey out of its

paws: a specimen whereof was given in those holy ones that rose at that

time and appeared to many in the holy city. Thus was the funeral of our

Lord performed by men: Thus was it adorned by miracles from heaven.

Use. And now we have seen Jesus interred; he that wears at his girdle

the keys of hell and death, himself locked up in the grave. What shall

I say of him whom they now laid in the grave? shall I undertake to tell

you what he was, what he did, suffered, and deserved? Alas! the tongues

of angels must pause and stammer in such a work. I may truly say, as

Nazianzen said of Basil, "No tongue but his own can sufficiently

commend and praise him." He is a sun of righteousness; a fountain of

life; a bundle of love. Of him it might be said in that day, Here lies

lovely Jesus, in whom is treasured up whatsoever an angry God can

require for his satisfaction, or an empty creature for his perfection;

before him was none like him, and after shall none arise comparable to

him. "If every leaf and spire of grass," (saith one,) "nay, all the

stars, sands and atoms, were so many souls and scraphims, whose love

should double in them every moment to all eternity, yet would it fall

infinitely short of what is due to his worth and excellency. Suppose a

creature composed of all the choice endowments that ever dwelt in the

best of men since the creation of the world, in whom you find a meek

Moses, a strong Samson, a faithful Jonathan, a beautiful Absalom, a

rich and wise Solomon; nay, and add to this, the understanding,

strength, agility, splendour, and holiness of all the angels, it would

all amount but to a dark shadow of this incomparable Jesus."

"Who ever weighed Christ in a pair of balances?" saith another. "Who

has seen the foldings and plaits, the heights and depths of that glory

that is in him! O for such a heaven, as but to stand afar off and see,

and love, and long for him, while time's thread be cut, and this great

work of creation dissolved!--O, if I could yoke in among the throng of

angels and seraphim, and now glorified saints, and could raise a new

love song of Christ before all the world! I am pained with wondering at

new opened treasures in Christ. If every finger, member, bone and

joint, were a torch burning in the hottest fire in hell, I would they

could all send out love praises, high songs of praise for evermore, to

that plant of renown, to that royal and high Prince, Jesus my Lord.

But, alas! his love swelleth in me, and finds no vent.--I mar his

praises, nay, I know no comparison of what Christ is, and what he is

worth. All the angels, and all the glorified, praise him not so much as

in halves. Who can advance him, or utter all his praise?--O, if I could

praise him, I would rest content to die of love for him. O, would to

God I could send in my praises to my incomparable Well-beloved, or cast

my love-songs of that matchless Lord Jesus over the walls, that they

might light in his lap before men and angels!--But when I have spoken

of him till my head rive, I have said just nothing; I may begin again.

A Godhead, a Godhead, is a world's wonder! Set ten thousand thousand

new made worlds of angels and elect men, and double them in number ten

thousand thousand thousand times: let their hearts and tongues be ten

thousand times more agile and large than the hearts and tongues of the

seraphim, that stand with six wings before him; when they have said all

for the glorifying and praising of the Lord Jesus, they have spoken

little or nothing. O that I could even wear out this tongue in

extolling his highness! But it is my daily admiration, and I am

confounded with his incomparable love,"

Thus have his enamoured friends faintly expressed his excellencies; and

if they have therein done any thing, they have shown the impossibility

of his due praises.

Come and see, believing souls, look upon dead Jesus in his

winding-sheet by faith, and say, Lo, this is he, of whom the church

said, "My beloved is white and ruddy:" his ruddiness is now gone, and a

death paleness has prevailed over all his body, but still as lovely as

ever, yea, altogether lovely.

If David, lamenting the death of Saul and Jonathan, said, "Daughters of

Jerusalem, weep over Saul, who clothed you in scarlet, with other

delights; who put ornaments of gold upon your apparel;" Much rather may

I say, Children of Zion, weep over Jesus, who clothed you with

righteousness, and the garments of salvation.

This is he who quitted the throne of glory; left the bosom of

unspeakable delights; came in a body of flesh, produced in perfect

holiness; brake through many and great impediments, (thy great

unworthiness, the wrath of God and man,) by the strength of love to

bring salvation home to thy soul. Can he that believingly considers

this, do less than faint at the sense of that love that brought him to

the dust of death, and cry out with that father, "My Lord was

crucified!" But I will insist no longer upon generals; but draw down

the particulars of Christ's funeral to your use, in the following

corollaries,

Corollary 1. Was Christ buried in this manner? Then a decent and

mournful funeral, where it can be had, is very laudable among

Christians.

I know the souls of the saints have no concernment for their bodies,

nor are they solicitous how the body is treated here; yet there is a

respect due to them, as they are the temples wherein God has been

served, and honoured by those holy souls that once dwelt in them, as

also upon the account of their relation to Christ, even when they lie

by the walls; and the glory that will be one day put upon them, when

they shall be changed, and made like unto Christ's glorious body. Upon

such special accounts as these, their bodies deserve an honourable

treatment, as well as upon the account of humanity, which owes this

honour to the bodies of all men.

To have no funeral, is accounted a judgement, Eccles. 7: 4. or to be

tumbled into a pit without any to lament us, is as lamentable. We read

of many solemn and mournful funerals in scriptures, wherein the people

of God have affectionately paid their respects and honours to the dust

of the saints, as men that were deeply sensible of their worth, and how

great a loss the world sustains by their remove. Christ's funeral had

as much of decency and solemnity in it, as the time would permit;

though he was a stranger to all pomp, both in life and death.

Corol. 2. Did Joseph and Nicodemus so boldly appear at a time of so

much danger, to beg the body, and give it a funeral? Let it be for ever

a caution to strong Christians, not to despise or glory over the weak.

You see here a couple of poor, low spirited, and timorous persons, that

were afraid to be seen in Christ's company, when the other disciples

professed their readiness to die with him: yet those flee, and these

appear for him, when the trial comes indeed. If God desert the strong,

and assist the weak, the feeble shall be as David, and the strong as

tow. I speak not this to discourage any man from striving to improve

inherent graces to the utmost; for it is ordinarily found in

experience, that the degrees of assisting grace, are given out

according to the measures of inherent grace: but I speak it to prevent

a sin incident to strong Christians, which is to despise the weak,

which God corrects by such instances and examples as this before us.

Corol. 3. Hence we may be assisted in discerning the depths of Christ's

humiliation for us: And see from what, to what his love brought him. It

was not enough, that he who was in the form of God, became a creature,

which was an infinite stoop, nay, to be made a Man, an inferior order

of creatures; nay, to be a poor man, to spend his days in poverty and

contempt, but also to be a dead corpse for our sakes. O what manner of

love is this!

Now, the deeper the humiliation of the Son of God was, the more

satisfactory to us it must needs be, for as it shows us the heinousness

of sin, that deserves all this, so the fulness of Christ's

satisfaction, whereby he makes up that breach. O, it was deep

humiliation indeed! how unlike himself is he now become! does he look

like the Son of God? What! the Son of God, whom all the angels adore,

to be hurried by three or four persons into his grave in an evening! to

be carried from Golgotha to the grave in this manner, and there lie as

a captive to death for a time! Never was the like change of conditions;

never such an abasement heard of in the world.

Corol. 4. From this funeral of Christ results the purest, and strongest

consolation and encouragement to believers, against the fears of death

and the grave. If this be so, that Jesus has lain in the grave before

you; let me say then to you, as the Lord spake to Jacob, Gen. 46: 2, 3.

"Fear not to go down into Egypt, for I will go down with thee, and I

will also surely bring thee up again." So here, fear not believer, to

go down to the grave, for God will be with thee there, and will surely

bring thee up thence. This consideration that Jesus Christ has lain in

the grave himself, gives manifold encouragements to the people of God,

against the terrors of the grave.

First, The grave received, but could not destroy Jesus Christ: death

swallowed him, as the whale did Jonah his type, but could not digest

him when it had swallowed him, but quickly delivered him up again. Now

Christ's lying in the grave, as the common head and representative of

believers, what comfort should this inspire into their hearts: for, as

it fared with Christ's body personal, so it shall with Christ's body

mystical: it could not retain him; it shall not for ever retain them.

This resurrection of Christ out of his grave, is the very ground of our

hope for a resurrection out of our graves. "Christ is risen from the

dead, and become the first fruits of them that slept," 1 Cor. 15: 20.

Secondly, As the union betwixt the body of Christ, and the Divine

nature was not dissolved, when that body was laid in the grave, so the

union betwixt Christ and believers is not, cannot be dissolved, when

their bodies shall be laid in their graves. It is true, the natural

union betwixt his soul and body was dissolved for a time; but the

hypostatical union was not dissolved, no, not for a moment: that body

was the body of the Son of God, when it was in the sepulchre. In like

manner, the natural union betwixt our souls and bodies is dissolved by

death; but the mystical union betwixt us and Christ, yea, betwixt our

very dust and Christ, can never be dissolved.

Thirdly, As Christ's body, when it was in the grave, did there rest in

hope, and was assuredly a partaker of that hope; so it shall fare with

the dead bodies of the saints, when they lay them down also in the

dust: "My flesh also shall rest in hope," saith Christ, Psal. 16: 9,

10, 11. In like manner the saints commit their bodies to the dust in

hope: "The righteous has hope in his death," Prov. 14: 32. And as

Christ's hope was not a vain hope, so neither shall their hope be vain.

Fourthly, and lastly, Christ's lying in the grave before us, has quite

changed, and altered the nature of the grave; so that it is not what it

was: it was once a part of the curse. "Dust thou art, and unto dust

thou shalt return," was a part of the threatening, and curse for sin.

The grave had the nature and use of a prison, to keep the bodies of

sinners against the great assizes, and then deliver them up into the

hands of a great and terrible God; but now it is no prison, but a bed

of rest: yea, and a perfumed bed, where Christ lay before us. Which is

a sweet consideration of the grave indeed; "They shall enter into

peace, they shall rest in their beds," Isa. 57:2. O then let not

believers stand in fear of the grave. He that has one foot in heaven

need not fear to put the other into the grave. "Though I walk through

the valley of the shadow of death, I will fear no evil, for thou ant

with me," Psal. 23: 4.

Indeed, the grave is a terrible place to them that are out of Christ;

death is the Lord's sergeant to arrest them; the grave is the Lord's

prison to secure them. When death draws them into the grave, it draws

them thither as a lion does his prey into the den to devour it. So you

read, Psal. 49: 14. "Death shall feed (or prey) upon them." Death there

reigns over them in its full power, Rom. 5: 14. And though at last it

shall render them again to God, yet it were better for them to lie

everlastingly where they were, than to rise to such an end; for they

are brought out of their graves, as a condemned prisoner out of the

prison, to go to execution. But the case of the saints is not so; the

grave (thanks be to our Lord Jesus Christ!) is a privileged place to

them, whilst they sleep there; and when they awake, it will be with

singing. When they awake, they shall be satisfied with his likeness.

Corollary 5. Lastly, Since Christ was laid in his grave, and his people

reap such privileges by it; as ever you expect rest or comfort in your

graves, see that you get union with Christ now.

It was an ancient custom of the Jews, to put rich treasures into the

graves with their friends, as well as to bestow much upon their

sepulchres. It is said, Hircanus opened David's sepulchre, and took out

of it three thousand talents of gold and silver. And to this sense many

interpret that act of the Chaldeans, Jer. 8: 1. "At that time, saith

the Lord, they shall bring out the bones of the kings of Judas, and the

bones of his princes, &c. And they shall spread them before the sun and

moon," &c. This is rather conceived to be an act of covetousness than

cruelty: they shall ransack their graves for the treasure that is hid

there among their bones. It is possible the case so stands with many of

you, that you have no great matter to bestow upon your funerals, nor

are they like to be splendid; no stately monuments; no hidden treasure;

but if Christ be yours, you carry that with you to your graves, which

is better than all the gold and silver in the world. What would you be

the better if your coffin were made of beaten gold, or your grave-stone

set thick with glittering diamonds? But if you lie in the Lord, i.e.

interested in and united to the Lord, you shall carry six grounds of

comfort with you to your graves, the least of which is not to be

purchased with the wealth of both the Indies.

First, The first ground of comfort which a believer carries with him to

the grave, is, that the covenant of God holds firmly with his very

dust, all the days of its appointed time in the grave. So much Christ

tells us, Matt. 22: 31, 32. "I am the God of Abraham, and the God of

Isaac, and the God of Jacob: God is not the God of the dead, but of the

living;" q. d. Abraham, Isaac, and Jacob, are naturally dead; but

inasmuch as God, long after their deaths, proclaimed himself their God

still, therefore they are all alive, foederally alive to God: they

live, i.e. their covenant-relation lives still. "Whether we live, or

whether we die, (saith the apostle) we are the Lord's," Rom. 14: 7, 8,

9. Now, what an encouragement is here! I am as much the Lord's in the

state of the dead, as I was in the state of the living: death puts an

end to all other relations and bonds, but the bond of the covenant rots

not in the grave: that dust is still the Lord's.

Secondly, As God's covenant with our very bodies is indissolvable, so

God's love to our very dust is inseparable. "I am the God of Abraham."

God looks down from heaven into the graves of his saints with delight,

and looks on that pile of dust with complacency, which those that once

loved it cannot behold without loathing. The apostle is express, Rom.

8: 33, that death separates not the believer from the love of God. As

at first it was not our natural comeliness or beauty that drew, or

engaged his love to us; so neither will he cease to love us when that

beauty is gone, and we become objects of loathing to all flesh. When a

husband cannot endure to see a wire, or a wife her husband; but saith

of them that were once dear and pleasant, as Abraham of his beloved

Sarah, "Bury my dead out of my sight;" yet then the Lord delights in it

as much as ever. The goldsmith does not value the dust of his gold, as

God values the dust of his saints, for all these precious particles are

united to Christ.

Thirdly, As God's love will be with you in the grave, so God's

providence shall take order about your graves, when they shall be

digged for you. And be sure he will not dig your graves till you are

fit to be put into them: he will bring you thither in the best time;

Job 5: 26. "Thou shalt come to thy grave as a shock of corn in its

season:" you shall be ripe and ready before God house you there. It is

said of David, that "after he had served his generation by the will of

God, he fell asleep," Acts 13: 36. O what a holy and wise will is that

will of God, that so orders our death! And how equal is it, that our

will should be concluded by it?

Fourthly, If you be in Christ, as God's covenant holds with you in the

grave, his love is inseparable from your dust, his providence shall

give order when it shall be digged for you, so, in the next place, his

pardons have loosed all the bonds of guilt from you, before you lie

down in the grave: so that you shall not die in your sins. Ah, friends,

what a comfort is this! that you are the Lord's free men in the grave!

sin is a bad bed-fellow, and a worse grave fellow. It is a grievous

threatening, John 8: 24. "Ye shall die in your sins." Better be cast

alive into a pit among dragons and serpents, than dead in your graves

among your sins. O what a terrible word is that, Job 20: 11. "His bones

are full of the sins of his youth, which shall lie down with him in the

dust!" But from the company of sin, in the grave, all the saints are

delivered. God's full, free, and final pardons have shut guilt out of

your graves.

Fifthly, Whenever you come to your graves, you shall find the enmity of

the grave slain by Christ: it is no enemy; nay, you will find it

friendly, a privileged place to you: it will be as sweet to you that

are in Christ, as a soft bed in a still quiet chamber to one that is

weary and sleepy. Therefore, it is said, 1 Cor. 3: 21, 22. "Death is

yours;" yours is a privilege; your friend: there you shall find sweet

rest in Jesus; be hurried, pained, troubled no more.

Sixthly, To conclude: if in Christ, know this for your comfort, that

your own Lord Jesus Christ keeps the keys of all the chambers of death:

and as he unlocks the door of death, when he lets you in, so he will

open it again for you when you awake, to let you out; and from the time

he opens to let you in, till the time he opens to let you out, he

himself wakes and watches by you while you sleep there. "I (saith he)

have the keys of death," Rev. 1: 18. O then, as you expect peace or

rest in the chambers of death, get union with Christ. A grave with

Christ is a comfortable place.

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Sermon 38. Wherein four weighty Ends of Christ's Humiliation are opened, and

particularly applied.

Isa. 53:11

He shall see the travail of his soul, and be satisfied.

We are now arrived at the last particular place which we designed to

speak to in Christ's state of humiliation, namely, the designs and

blessed ends for which he was so deeply abased. It is inconsistent with

the prudence of a common agent, to be at vast expenses of time, pains,

and cost, and not to propound to himself a design worthy of all those

expenses. And it is much less imaginable, that Christ should so

stupendously abase himself, by stooping from the bosom of his Father to

the state of the dead, where our last discourse left him, it there had

not been some excellent and glorious thing in his eye, the attainment

whereof might give him a content and satisfaction, equivalent to all

the sorrows and abasements he endured for it.

And so much is plainly held forth in this scripture, "He shall see the

travail of his soul, and be satisfied." In which words three things

fall under our consideration.

First, The travailing pangs of Christ. So the agonies of his soul and

torments of his body are fitly called, not only because of the

sharpness and acuteness of them, being in that respect like the

sharpness and acuteness of them, being in that respect like birth-

pangs of a travailing women, for so this word signifies, but also

because they fore-run, and make way for the birth, which abundantly

recompenses all those labours. I shall not here insist upon the pangs

and agonies endured by Christ in the garden, or upon the cross, which

the prophet stiles "the travail of his soul," having, in the former

sermons, opened it largely in its particulars, but pass to the

Second Thing considerable in these words, and that is the assured

fruits and effects of this his travail; he shall see the travail of his

soul. By seeing, understand the fruition, obtainment, or enjoyment of

the end of his sufferings. He shall not shed his blood upon an hazard;

his design shall not miscarry; but he shall certainly see the ends he

aimed at, accomplished.

And Thirdly, This shall yield him great satisfaction: as a "woman

forgets her sorrow, for joy that a man is born into the world," John

16: 21. he shall see it and be satisfied. As God, when he had finished

the work of creation, viewed that his work with pleasure and

satisfaction; so does our exalted Redeemer, with great contentment,

behold the happy issues of his hard sufferings. It affords pleasure to

a man to see great affairs, by orderly conduct, brought to happy

issues. Much more does it yield de light to Jesus Christ to see the

results of the most profound wisdom and love wherein he carried on

redemption work. All runs into this doctrine,

Doct. That all the blessed designs and ends for which the Lord

Jesus Christ humbles himself to the death of the cross, shall

certainly be attained, to his full content and satisfaction.

My present business is not to prove, that Christ shall certainly obtain

what he died for; nor to open the great satisfaction and pleasure which

will arise to him out of those issues of his death, but to point at the

principal ends of his death: making some brief improvement as we pass

along.

First, Then let us enquire into the designs and ends of Christ's

humiliation, at least the main and principal ones; and we shall find,

that as the sprinkling of the typical blood in the Old Testament was

done for four weighty ends or uses, answerable, the precious and

invaluable blood of the Testator and surety of the New Testament is

shed for four weighty ends also.

First, That blood was shed and applied to deliver from danger; Exod.

12: 13. "And the blood shall be to you for a token upon the houses

where you are; and when I see the blood, I will pass over you: and the

plague shall not be upon you, to destroy you, when I smite the land of

Egypt."

Secondly, The blood that was shed to make an atonement betwixt God and

the people; Lev. 4: 20. "And he shall do with the bullock as he did

with the bullock for a sin-offering; so shall he do with this, and the

priest shall make an atonement for them, and it shall be forgiven

them."

Thirdly, That blood was shed to purify persons from their ceremonial

pollutions, Lev. 14: 6, 7. "He shall dip the cedar wood, and scarlet,

and hyssop, with the living bird, in the blood of the bird that was

killed over the running water, and he shall sprinkle upon him that is

to be cleansed from the leprosy seven times; and shall pronounce him

clean, and shall let the living bird loose in the open field."

Fourthly, That blood was shed to ratify and confirm the testament or

covenant of God with the people, Exod. 24: 8. "And Moses took the

blood, and sprinkled it on the people, and said, "Behold the blood of

the covenant, which the God has made with you concerning all these

words." These were the four main ends for shedding and sprinkling, that

typical blood. Suitably, there are four principal ends for shedding and

applying Christ's blood. As that typical blood was shed to deliver from

danger, so this was shed to deliver from wrath, even the wrath to come.

That was shed to make an atonement, so was this. That was shed to

purify persons from uncleanness, so was this. That was shed to confirm

the Testament, so was this. As will appear in the following particulars

more at large.

First, One principal design and end of shedding the blood of Christ was

to deliver his people from danger, the danger of that wrath which burns

down to the lowest hell. So you find, 1 Thess. 1:10, "Even Jesus who

delivered us from wrath to come." Here our misery is both specified and

aggravated. Specified, in calling it wrath, a word of deep and dreadful

signification. The damned best understand the importance of that word.

And aggravated, in calling it wrath to come, or coming wrath. Wrath to

come implies both the futurity and perpetuity of this wrath. It is

wrath that shall certainly and inevitably come upon sinners. As sure as

the night follows the day, as sure as the winter follows the summer, so

shall wrath follow sin, and the pleasures thereof. Yea, it is not only

certainly future, but when it comes it will be abiding wrath, or wrath

still coming. When millions of years and ages are past and gone, this

will still be wrath to come. Ever coming as a river ever flowing.

Now from this wrath to come, has Jesus delivered his people by his

death. For that was the price laid down for their redemption from the

wrath of the great and terrible God, Rom. 5: 9. "Much more then, being

justified by his blood, we shall be saved from wrath through him." The

blood of Jesus was the price that ransomed man from this wrath. And it

was shed not only to deliver them from wrath to come, but to deliver

them freely, fully, distinguishingly, and wonderfully from it.

First, Freely, by his own voluntary interposition and susception oft

the mediatorial office, moved thereunto by his own bowels of

compassion, which yearned over his elect in their misery. The saints

were once a lost generation, that had sold themselves, and their

inheritance also; and had not wherewithal to redeem either: but they

had a near kinsman (even their elder brother by the mother's side) to

whom the right of redemption did belong who being a mighty man of

wealth, the heir of all things, undertook to be their God; and out of

his own proper substance to redeem both them and their inheritance.

Them, to be his own inheritance, Eph. 1: 10. and heaven, to be theirs,

1 Pet. 1: 4. All this he did most freely, when none made supplication

to him. No sighing of the prisoners came before him. He designed it for

us before we had a being. And when the purposes of his grace were come

to their parturient fulness, then did he freely lay out the infinite

treasures of his blood to purchase our deliverance from wrath.

Secondly, Christ by death has delivered his people fully. A full

deliverance it is, both in respect of time and degrees. A full

deliverance in respect of time. It was not a reprieve, but a

deliverance. He thought it not worth the shedding of his blood to

respite the execution for a while. Nay, in the procurement of their

eternal deliverance from wrath, and in the purchase of their eternal

inheritance, he has but an even bargain, not a jot more than his blood

was worth. Therefore is he become "the author of eternal salvation to

them that obey him," Heb. 5: 9. And as it is full in respect of time,

so likewise in respect of degrees. He died not to procure a mitigation

or abatement of the rigour or severity of the sentence, but to rescue

his people fully from all degrees of wrath. So that there is no

condemnation to them that are in Christ, Rom. 8: 1. All the wrath of

God to the last drop, was squeezed out into that bitter cup which

Christ drank off, and wrung out the very dregs thereof.

Thirdly, This deliverance obtained for us by the death of Christ is a

special and distinguishing deliverance. Not common to all, but peculiar

to some; and they by nature no better than those that are left under

wrath. Yea, as to natural disposition, moral qualifications, and

external endowments, oftentimes far inferior to them that perish. How

often do we find a moral righteousness, an harmless innocence, a pretty

ingenuity, a readiness to all offices of love, in them that sue

notwithstanding left under the dominion of other lusts, and under the

damning sentence of the law; whilst on the other side, proud, peevish,

sensual, morose, and unpolished natures, are chosen to be the subjects

of this salvation? "You see your calling, brethren," 1 Cor. 1: 26.

Fourthly and lastly, It is a wonderful salvation. It would weary the

arm of an angel to write down all the wonders that are in this

salvation. That ever such a design should be laid, such a project of

grace contrived in the heart of God, who might have suffered the whole

species to perish. That it should only concern man, and not the angels,

by nature more excellent than us; that Christ should be pitched upon to

go forth upon this glorious design. That he should effect it in such a

way, by taking our nature and suffering the penalty of the law therein.

That our deliverance should be wrought out and finished when the

Redeemer and his design seemed both to be lost and perished. These with

many more are such wonders as will take up eternity itself to search,

admire, and adore them.

Before I part from this first end of the death of Christ, give me leave

to deduce two useful corollaries from it, and then proceed to a second.

Coroll. 1. Hath Christ by death delivered his people from the wrath to

come? How ungrateful and disingenuous a thing must it be then for those

that have obtained such a deliverance as this, to repine and grudge at

those light afflictions they suffer for a moment upon Christ's account

in this world!

Alas! what are these sufferings, that we should grudge at them? Are

they like those which the Redeemer suffered for our deliverance? Did

ever any of us endure for him what he endured for us? Or is there any

thing you can suffer for Christ in this world, comparable to this wrath

to come, which you must have endured, had he not, by the price of his

own blood, rescued you from it.

Readers wilt thou but make the comparison in thine own thoughts, in the

following particulars, and then pronounce when thou best duly compared.

First, What is the wrath of man to the wrath of God? What is the arm of

a creature to the anger of a Deity? Can man thunder with an arm like

God?

Secondly, What are the sufferings of the vile body here, to the

tortures of a soul and body in hell? The torments of the soul, are the

very soul of torments

Thirdly, What are the troubles of a moment to that wrath, which, after

millions of years are gone, will still be called wrath to come? O what

comparison betwixt a point of hasty time, and the interminable duration

of vast eternity!

Fourthly, What comparison is there betwixt the intermitting sorrows and

sufferings of this life, and the continued uninterrupted wrath to come?

Our troubles here are not constant, there are gracious relaxations,

lucid intervals here; but the wrath to come allows not a moment's case

or mitigation.

Fifthly, What light and easy troubles are those, which, being put into

the rank and order of adjuvant causes, work under the influence and

blessing of the first cause, to the everlasting good of them that love

God, compared with that wrath to come, out of which no good effects or

issues are possible to proceed to the souls on which it lies?

Sixthly, and lastly, How much more comfortable is it, to suffer in

fellowship with Christ and his saints for righteousness sake, than to

suffer with devils and reprobates for wickedness sake? Grudge not then,

O ye that are delivered by Jesus from wrath to come, at any thing ye do

suffer, or shall suffer from Christ, or for Christ in this world.

Corol. 2. If Jesus Christ has delivered his people from the wrath to

come, how little comfort can any man take in this present enjoyments

and accommodations in the world, whilst it remains a question with him,

whether he be delivered from the wrath to come? It is well for the

present, but will it be so still? Man is a prospecting creature, and it

will not satisfy him that his present condition is comfortable, except

he have some hopes it shall be so hereafter. It can afford a man little

content that all is easy and pleasant about him now, whilst such

passages and terrible hints of wrath to cone are given him by his own

conscience daily. O, methinks such a thought as this, what if I am

reserved for the wrath to come? should be to him, as the fingers

appearing upon the plaster of the wall were to Belteshazzar in the

height of a frolic. It is a custom with some of the Indians, when they

have taken a prisoner (whom they intend not presently to eat) to bring

him with great triumph into the village, where he dwelleth that has

taken him; and placing him in the house of one that was slain in the

wars, as it were to re- celebrate his funeral, they give him his wives

or sisters to attend on him, and use at his pleasure: they apparel him

gorgeously, and feed him with all the dainty meats that may be had;

affording him all the pleasure that can be devised; when he has passed

certain months in all these pleasures, and (like a capon) is made fat

with delicate fare, they assemble themselves upon some festival day,

and in great pomp bring him to the place of execution, where they kill

and eat him.

Such are all the pleasures and enjoyments of the wicked, which feed

them for the day of slaughter. How little stomach can a man have to

those dainties that understands the end and meaning of them! Give not

sleep therefore to thine eyes, reader, till thou hast got good

evidence, that thou art of that number whom Jesus has delivered from

the wrath to come. Till thou canst say, he is a Jesus to thee. This may

be made out to thy satisfaction three ways.

First, If Jesus have delivered thee from sin, the cause of wrath, thou

mayest conclude he has delivered thee from wrath, the effect and fruit

of sin. Upon this account the sweet name of Jesus, was imposed upon

him, Mat. 1: 21. "Thou shalt call his name Jesus, for he shall save his

people from their sins." Whilst a man lies under the dominion and guilt

of sin, he lies exposed to wrath to come; and when he is delivered from

the guilt and power of sin, he is certainly delivered from the danger

of this coming wrath. Where sin is not imputed, wrath is not

threatened.

Secondly, If thy soul do set an inestimable value on Jesus Christ, and

be endeared to him upon the account of that inexpressible grace

manifested in this deliverance, it is a good sign thy soul has a share

in it. Mark what an epithet the saints give Christ upon this account,

Col. 1: 12, 13. "Giving thanks to the Father, who has delivered us from

the power of darkness, and translated us into the kingdom of his dear

Son." Christ is therefore dear and dear beyond all compare to his saved

ones. I remember it is storied of the poor enthralled Grecians, that

when Titus Flaminius had restored their ancient liberties, and

proclamation was to be made in the marketplace by an herald; they so

pressed to hear it, that the herald was in great danger of being

stifled and pressed to death among the people; but when the

proclamation was ended, there were heard such shouts and joyful

acclamations, that the very birds of the air fell down astonished with

the noise, while they continued to cry, "Soter, Sorter", a Saviour, a

Saviour; and all the following night they continued dancing and singing

about his pavilion.

If such a deliverance so endeared them to Titus, how should the great

deliverance from wrath to come, endear all the redeemed to love their

dear Jesus? This is the native effect of mercy upon the soul that has

felt it.

Thirdly. To conclude, A disposition and readiness of mind to do, or

endure any thing for Christ's sake, upon the account of his deliverance

from the wrath to come; is a good evidence you are so delivered, Col.

1: 10, 11. "That we may walk worthy of the Lord to all pleasing, being

fruitful in every good work." There is readiness to do for Christ.

"Strengthened with all might, according to his glorious power, unto all

patience and long-suffering with joyfulness." There is a cheerful

readiness to endure any thing for Christ. And how both these flow from

the sense of this great deliverance from wrath, the 12th verse will

inform you, which was but now cited. O then, be serious and assiduous

in the resolution of this grand case. Till this be resolved, nothing

can be pleasant to thy soul.

End 2. As the typical blood was shed and sprinkled to deliver from

danger, so it was shed to make atonement, Lev. 4: 20. "He shall expiate

(we translate atone) the sin." The word imports both. And the true

meaning is, that by the blood of the bullock, all whose efficacy stood

in its relation to the blood of Christ, signified and shadowed by it,

the people, for whom it was shed, should be reconciled to God, by the

expiation and remission of their sins. And what was shadowed in this

typical blood, was really designed and accomplished by Jesus Christ, in

the shedding of his blood.

Reconciliation of the elect to God, is therefore another of those

beautiful births which Christ travailed for. So you find it expressly,

Rom. 5: 10. "If when we were enemies, we were reconciled to God by the

death of his Son." This [if] is not a word of doubting, but

argumentation. The apostle supposes it is a known truth, or principle

yielded by all Christians, that the death of Christ was to reconcile

the elect to God. And again he affirms it with like clearness, Col. 1:

20. "And having made peace by the blood of his cross, by him to

reconcile all things." And that this was a main and principal end

designed both by the Father and Son in the humiliation of Christ, is

plain from 2 Cor. 5: 18, 19. "God was in Christ reconciling the world

to himself." God filled the humanity with grace and authority. The

Spirit of God was in him to qualify him. The authority of God was in

him by commission, to make all he did valid. The grace and love of God

to mankind was in him, and one of the principal effects in which it was

manifested, was this design upon which he came, viz. to reconcile the

world to God. Upon which ground Christ is called the "propitiation for

our sins," 1 John 2: 2. "Now reconciliation or atonement is nothing

else but the making up of the ancient friendship betwixt God and men

which sin had dissolved, and so to reduce these enemies into a state of

concord, and sweet agreement." And the means by which this blessed

design was effectually compassed, was by the death of Christ, which

made complete satisfaction to God, for the wrong he had done him. There

was a breach made by sin betwixt God and angels, but that breach is

never to be repaired or made up; since, as Christ took not on him their

nature, so he never intended to he a mediator of reconciliation betwixt

God and them. That will be an eternal breach. But that which Christ

designed, as the end of his death, was to reconcile God and man. Not

the whole species, but a certain number, whose names were given to

Christ. Here I must briefly open, 1. How Christ's death reconciles. 2.

Why this reconciliation is brought about by his death, rather than any

other way. 3. What are the articles according to which it is made. And

4. What manner of reconciliation this is.

First, How Christ reconciles God and man by his death. And it must

needs be by the satisfaction his death made to the justice of God for

our sins. And so, reparation being made, the enmity ceases. Hence it is

said, Isa. 53: 5. "the chastisement of our peace was upon him, and by

his stripes we are healed." That is (as our English Annotators well

explain it) he was chastised to procure our peace, by removal of our

sins, that set God and us asunder, the guilt thereof being discharged

with the price of his blood.

Now this reconciliation is made and continued betwixt God and us, three

ways; namely, by the oblation of Christ, which was the price that

procured it, and so we were virtually meritoriously reconciled. By the

application of Christ and his benefits to us through faith, and so we

are actually reconciled. And by the virtual continuation of the

sacrifice of Christ in heaven, by his potent and eternal intercession,

and so our state of reconciliation is confirmed, and all future

breaches prevented. But all depends, as you see, upon the death of

Christ. For had not Christ died, his death could never be applied to

us, nor pleaded in heaven for us. How the death of Christ meritoriously

procures our reconciliation, is evident from that fore-cited scripture,

Rom. 5: 10. "When we were enemies we were reconciled to God by the

death of his Son," i.e. Christ's death did meritoriously or virtually

reconcile us to God, who, as to our state, were enemies long after that

reconciliation was made. That the application of Christ to us by faith,

makes that virtual reconciliation to become actual, is plain enough

from Eph. 2: 16, 17. "And that he might reconcile both unto God in one

body by the cross, having slain the enmity thereby. And came and

preached peace to you that were afar off, and to them that were nigh."

Now therefore (as it is added, verse 19.) "Ye are no more strangers and

foreigners, but fellow-citizens with the saints," &c. And that this

state of friendship is still continued by Christ's intercession within

the vail, so that there can be no breaches made upon the state of our

peace, notwithstanding all the daily provocations we give God by our

sins, is the comfortable truth which the apostle plainly asserts, after

he had given a necessary caution to prevent the abuse of it, in 1 John

2: 1, 2. "My little children, these things I write unto you that ye sin

not; and if any man sin, we have an Advocate with the Father, Jesus

Christ the righteous; and he is the propitiation," &c. Thus Christ

reconciles us to God by his death.

Secondly, And if you enquire why this reconciliation was made by the

death of Christ, rather than any other way, satisfaction is at hand, in

these two answers.

First, That we can imagine no other way by which it could be compassed.

And,

Secondly, If God could have reconciled us as much by another way, yet

he could not have obliged us so much by doing it in another way, as he

has by doing it this way. Surely, none but he that was God manifested

in our flesh could offer a sacrifice of sufficient value to make God

amends for the wrong done him by one sin, much less for all the sins of

the elect. And how God should (especially after a peremptory

threatening of death for sin) readmit us into favour without full

satisfaction, cannot be imagined. He is indeed inclined to acts of

mercy, but none must suppose him to exercise one attribute in prejudice

to another. That his justice must be eclipsed, whilst his mercy shines.

But allow that Infinite Wisdom could have found out another means of

reconciling us as much, can you imagine, that in any other way he could

have obliged us as much, as he has done by reconciling us to himself by

the death of his own Son? It cannot be thought possible. This therefore

was the most effectual, just, honourable, and obliging way to make up

the peace betwixt him and us.

Thirdly, This reconciliation, purchased by the blood of Christ, is

offered unto men by the gospel, upon certain articles and conditions;

upon the performance whereof it actually becomes theirs; and without

which, notwithstanding all that Christ has done and suffered, the

breach still continues betwixt them and God. And let no man think this

a derogation from the freeness and riches of grace, for these things

serve singularly to illustrate and commend the grace of God to sinners.

As he consulted his own glory, in the terms on which he offers us our

peace with him: so it is his grace which brings up souls to those terms

of reconciliation. And surely he has not suspended the mercy of our

reconciliation upon unreasonable or impossible conditions. He has not

said, if you will do as much for me, as you have done against me, I

will be at peace with you; but the two grand articles of peace with

God, are repentance and faith. In the first, we lay down arms against

God, and it is meet it should be so, before he readmits us into a state

of peace and favour; in the other, we accept Christ and pardon through

him with a thankful heart, Yielding up ourselves to his government,

which is equally reasonable.

These are the terms on which we are actually reconciled to God. "Let

the wicked forsake his way, and the unrighteous man his thoughts; and

let him turn to the Lord, and he will have mercy on him; and to our

God, for he will abundantly pardon." So Rom. 5: 1. "Being justified by

faith, we have peace with God." And surely it would not become the holy

God to own, as his friend and favourite, a man that goes on perversely

and impenitently in the way of sin; not so much as acknowledging, or

once bewailing the wrong he has done him, purposing to do so no more;

or to receive into amity one that slights and rejects the Lord Jesus,

whose precious blood was shed to procure and purchase peace and pardon

for sinners.

But if there be any poor soul, that saith in his heart, it repents me

for sinning against God, and is sincerely willing to come to Christ,

upon gospel-terms, he shall have peace. And that peace,

Fourthly, Is no common peace. The reconciliation which the Lord Jesus

died to procure for broken-hearted believers, it is,

First, A firm well-bottomed reconciliation, putting the reconciled soul

beyond all possibility of coming under God's wrath any more, Isa. 54:

10. "Mountains may depart, and hills be removed, but the covenant of

this peace cannot be removed." Christ is a surety, by way of caution,

to prevent the new breaches, 2 John 1: 2.

Secondly, This reconciliation with God is the fountain out of which all

our other comforts flow to us; this is plainly included in those words

of Eliphaz to Job, chap. 22: 21. "Acquiant now thyself with him, and be

at peace, thereby good shall come upon thee." As trade flourishes, and

riches come in when peace is made betwixt states and kingdoms; so all

spiritual and temporal mercies flow into our bosoms, when once we are

reconciled to God. What the comfort of such a peace will be in a day of

straits and dangers, and what it will be valued at in a dying day, who

but he that feels it can declare? And yet such an one cannot fully

declare it, for it passes all understanding, Phil. 4: 7. We shall now

make some improvements of this, and pass on to the third end of the

death of Christ.

Inference 1. If Christ died to reconcile God and man, how horrid an

evil then is sin! And how terrible was that breach made betwixt God and

the creature by it, which could no other way be made up by the death of

the Son of God! I remember I have read, that when a great chasm or

breach was made in the earth by an earthquake, and the oracle was

consulted how it might be closed; this answer was returned, That breach

can never be closed, except something of great worth be thrown into it.

Such a breach was that which sin made, it could never be reconciled but

by the death of Jesus Christ, the most excellent thing in all the

creation.

Inf. 2. How sad is the state of all such as are not comprised in the

articles of peace with God! The impenitent unbeliever is excepted. God

is not reconciled to him; and if God be his enemy, how little avails

it, who is his friend? For, if God be a man's enemy, he has an Almighty

enemy in him, whose very frown is destruction, Deut. 32: 40, 41, 42, "I

lift up my hand to heaven and say, I live for ever. If I whet my

glittering sword, and my hand take hold on judgement, I will render

vengeance to my enemies, and I will reward them that hate me. I will

make mine arrows drunk with blood, (and my sword shall devour flesh)

and that with the blood of the slain and the captives, from the

beginning of revenges upon the enemy."

Yea, he is an unavoidable enemy. Fly to the utmost parts of the earth,

there shall his hand reach thee, as it is Psal. 139: 10. The wings of

the morning cannot carry thee out of his reach. If God be your enemy,

you have an immortal enemy, who lives for ever to avenge himself upon

his adversaries. And what wilt thou do when thou art in Saul's case? 1

Sam. 28: 15, 16. Alas, whither wilt thou turn? To whom wilt thou

complain? But what wilt thou do, when thou shalt stand at the bar, and

see that God, who is thine enemy, upon the throne? Sad is their case

indeed, who are not comprehended in the articles of peace with God.

Inf. 3. If Christ died to reconcile us to God, give diligence to clear

up to your own souls, your interest in this reconciliation. It Christ

thought it worth his blood to purchase it, it is worth your care and

pains to clear it. And what can better evidence it, than your

conscientious tenderness of sin, lest you make new breaches. Ah, if

reconciled, you will say, as Ezra 9: 14. "And now our God, seeing thou

hast given us such a deliverance as this; should we again break thy

commandments?" If reconciled to God, his friends will be your friends,

and his enemies your enemies. If God be your friend, you will be

diligent to please him, John 15: 10, 14. He that makes not peace with

God is an enemy to his own soul. And he that is at peace, but takes no

pains to clear it, is an enemy to his own comfort. But I must pass from

this to the third end of Christ's death.

End 3. You have seen two of those beautiful births of Christ's travail,

and lo, a third comes, namely, The sanctification of his people.

Typical blood was shed, as you heard, to purify them that were unclean;

and so was the blood of Christ shed to purge away the sins of his

people: so speaks the apostle expressly, Eph. 5: 25, 26. "Christ gave

himself for the church, that he might sanctify and cleanse it." And so

he tells us himself, John 17: 29. "And for their sakes I sanctify

myself," i.e. consecrate or devote myself to death, "That they also

might be sanctified through the truth." Upon the account of this

benefit received by the blood of Christ, is that Doxology, which, in a

lower strain, is now sounded in the churches, but will be matter of the

Lamb's song in heaven, Rev. 1: 5, 6. "To him that loved us, and washed

us from our sins, in his own blood, - be glory and honour for ever."

Now, there is a twofold evil in sin, the guilt of it, and the pollution

of it. Justification properly cures the former, sanctification the

latter; but both justification and sanctification flow unto sinners out

of the death of Christ. And though it is proper to say the Spirit

sanctifies, yet, it is certain, it was the blood of Christ that

procured for us the Spirit of sanctification. Had not Christ died, the

Spirit had never come down from heaven upon any such design.

The pouring forth of Christ's blood for us, obtained the pouring forth

of the spirit of holiness upon us. Therefore the Spirit is said to come

in his name, and to take of his, and shew it unto us. Hence it is said,

1 John 5: 6. "He came both by blood and by water;" by blood, washing

away the guilt; by water, purifying from the filth of sin. Now this

fruit of Christ's death, even our sanctification, is a most

incomparable mercy. For, do but consider a few particular excellencies

of holiness.

First, Holiness is the image and glory of God. His image, Col. 3: 10.

and his glory, Exod. 15: 11. "Who is like unto thee, O Lord, glorious

in holiness." Now, when the guilt and filth of sin are washed off, and

the beauty of God put upon the soul in sanctification, O what a

beautiful creature is the soul now! So lovely in the eyes of Christ,

even in its imperfect holiness, that he saith, Cant. 6: 5. "Turn away

thine eyes from me, for they have overcome me." So we render it, but

the Hebrew word signifies, "they have made me proud, or puffed me up.

It is beam of divine glory upon the creature, enamouring the very heart

of Christ.

Secondly, As it is the soul's highest beauty, so it is the soul's best

evidence for heaven. "Blessed are the pure in heart, for they shall see

God," Matt. 5: 8. "And without holiness no man shall see God," Heb. 12:

14. No gifts, no duties, no natural endowments will evidence a right in

heaven, but the least measure of true holiness will secure heaven to

the soul.

Thirdly, As holiness is the soul's best evidence for heaven, so it is a

continual spring of comfort to it in the way thither. The poorest and

sweetest pleasures in this world are the results of holiness, "till we

come to live holy, we never live comfortably. Heaven is epitomised in

holiness.

Fourthly, And to say no more; it is the peculiar mark by which God has

visibly distinguished his own from other men, Psal. 4: 3 "The Lord has

set apart him that is godly for himself," q. d. this is the man, and

that the woman, to sham I intend to do good for ever. This is a man for

me. O holiness, how surpassingly glorious art thou!

Inference 1. Did Christ die to sanctify his people, how deep then is

the pollution of sin, that nothing but the blood of Christ can cleanse

it! All the tears of a penitent simmer, should he shed as many as there

have fallen drops of rain since the creation to this day, cannot wash

away one sin. The everlasting burnings in hell cannot purify the

flaming conscience from the least sin. O guess at the wound by the

largeness and length of this tent that follows the mortal weapons, Sin.

Inf. 2. Did Christ die to sanctity his people? Behold then the love of

a Saviour. "He loved us, and washed us from our sins in his own blood."

He did not shed the blood of beasts, as the priests of old did, but his

own blood, Heb. 9: 12. And that not common, but precious blood, 1 Pet.

1: 1, 19. The blood at God; one drop of which out-values the blood that

runs in the veins of all Adam's posterity. And not some of that blood,

but all, to the last drop. He bled every vein dry for us: and what

remained lodged about the heart of a dead Jesus, was let out by that

bloody spear which pierced the Pericardium: so that he bestowed the

whole treasure of his blood upon us. And thus liberal was he of his

blood to us when we were enemies. This then is that heavenly Pelican

that feeds his young with his own blood. O what manner of love is this!

But I must hasten.

End 4. As Christ died to sanctify his people; so he died also to

confirm the New Testament to all those sanctified ones. So it was in

the type, Exod. 24: 8. and so it is in the text. "This is the New

Testament in my blood," Mat. 26: 28. i.e. ratified and confirmed by my

blood. For, where a testament is, there must also of necessity be the

death of the testator, Heb. 9: 16. So that now all the blessings and

benefits bequeathed to believers in the last will and testament of

Christ, are abundantly confirmed and secured to them by his death. Yea,

he died on purpose to make that testament of force to them. Men make

their wills and testaments, and Christ makes his. What they bequeath,

and give in their wills, is a free and voluntary act, they cannot be

compelled to do it. And what is bequeathed to us in this testament of

Christ, is altogether a free and voluntary donation. Other testators

use to bequeath their estates to their wives and children, and near

relations; so does this testator; all is settled upon his spouse, the

church, upon believers, his children. A stranger intermeddles not with

these mercies. They give all their goods and estates, that can that way

be conveyed, to their friends that survive them. Christ giveth to his

church, in the New Testament, three sorts of goods.

First, All temporal good things, 1 Tim. 6: 1. Matt. 6: 33. i.e. the

comfort and blessing of all, though not the possession of much. "As

having nothing, and yet possessing all things," 2 Cor. 6: 10.

Secondly, All spiritual good things are bequeathed to them in this

testament, as remission of sin, and acceptation with God, which are

contained in their justification, Rom. 3: 24, 25, 26. Sanctification of

their natures, both initial and progressive, 1 Cor. 1: 30. Adoption

into the family of God, Gal. 3: 26. The ministry of angels, Heb. 1: 14.

Interest in all the promises, 2 Pet. 1: 4. Thus all spiritual good

things are in Christ's testament conveyed to them. And as all temporal

and spiritual, so,

Thirdly, All eternal good things. Heaven, glory, and eternal life, Rom.

8: 10, 11. No such bequests as these were ever found in the testaments

of princes. That which kings and nobles settle by will upon their

heirs, are but trifles to what Christ has conferred in the New

Testament upon his people. And all this is confirmed and ratified by

the death of Christ, so that the promise is sure, and the estate

indefeasible to all the heirs of promise.

How the death of Christ confirmed the New Testament is worth our

enquiry. The Socinians, as they allow no other end of Christ's death,

but the confirmation of the New Testament, so they affirm he did it

only by way of testimony, or witness-bearing in his death. But this is

a vile derogation from the efficacy of Christ's blood, to bring it down

into an equality with the blood of martyrs. As if there were no more in

it than was in their blood.

But know, reader, Christ died not only, or principally, to confirm the

Testament by his blood, as witness to the truth of those things, but

his death rectified it as the death of a testator, which makes the New

Testament irrevocable. And so Christ is called in this text. Look as

when a man has made his will, and is dead, that will is presently in

force, and can never be recalled. Besides, the will of the dead, is

sacred with men. They dare not cross it. It is certain the last will

and testament of Christ is most sacred, and God will never annul or

make it void. Moreover, it is not with Christ as with other testators,

who die, and must trust the performance of their wills with their

executors, but as he died to put it in force, so he lives again to be

the executor of his own testament. And all power to fulfil his will is

now in his own hands, Rev. 1: 18.

Inference 1. Did Christ die to confirm the New Testament, in which such

legacies are bequeathed to believers. How are all believers concerned

then to prove the will of a dead Jesus! My meaning is, to clear their

title to the mercies contained in this blessed testament. And this may

be done two ways. By clearing to ourselves our covenant-relations to

Christ. And by discovering those special covenant-impressions upon our

hearts, to which the promises therein contained, do belong.

First, Examine your relations to Christ. Are you his spouse? Have you

forsaken all for him? Psal. 45: 10. Are you ready to take your lot with

him, as it falls in prosperity or adversity? Jer. 2: 2. And are you

loyal to Christ! "Thou shalt be for me, and not for another," Hos. 3:

3. Do you yield obedience to him as your Head and Husband? Eph. 6: 24.

then you may be confident you are interested in the benefits and

blessings of Christ's last will and testament; for can you imagine

Christ will make a testament and forget his spouse? It cannot be. If he

so loved the church as to give himself for her, much more what he has

is settled on her. Again, are you his spiritual seed, his children by

regeneration? Are you born of the Spirit? John 3. Do you resemble

Christ in holiness? 1 Pet. 1: 14, 15. Do you find a reverential fear of

Christ carrying you to obey him in all things? Mal. 1: 6. Are you led

by the Spirit of Christ? "As many as are so led, they are the sons of

God," Rom. 8: 14. To conclude, Have you the spirit of adoption,

enabling you to cry, Abba, Father? Gal. 4: 6. that is, helping you in a

gracious manner, with reverence mixed with filial confidence, to open

your hearts spiritually to your Father on all occasions? If so, you are

children; and if children, doubt not but you have a rich legacy in

Christ's last will and testament. He would not seal up his testament,

and forget his dear children.

Secondly, You may discern your interest in the new testament or

covenant (for they are substantially the same thing) by the new

covenant impressions that are made on your hearts, which are so many

clear evidences of your right to the benefits it contains. Such are

spiritual illuminations, Jer. 31: 34. gracious softness and tenderness

of heart, Ezek. 11: 19. the awful dread and fear of God, Jer. 32: 43.

the copy or transcript of his laws on your hearts in gracious

correspondent principles, Jer. 31: 33. These things speak you the

children of the covenant, the persons on whom all these great things

are settled.

Inf. 2. To conclude, it is the indispensable duty of all on whom Christ

has settled such mercies, to admire his love, and walk answerably to

it.

First, Admire the love of Christ. O how intense and ardent was the love

of Jesus! who designed for you such an inheritance, with such a

settlement of it upon you! These are the mercies with which his love

had travailed big from eternity, and now he sees the travail of his

soul, and you also have seen somewhat of it this day. Before this love

let all the saints fall down astonished, humbly professing that they

owe themselves, and all they are, or shall be worth, to eternity, to

this love.

Secondly, And be sure you walk becoming persons for whom Christ has

done such great things. Comfort yourselves under present abasures with

your spiritual privileges, James 2: 5. and let all your rejoicing be in

Christ, and what you have in him, whilst others are blessing themselves

in vanity. Thus we have finished the state of Christ's humiliation, and

thence proceed to the second state of his exaltation.

An Introduction to the State of Exaltation.

Having finished what I designed to speak to, about the work of

redemption, so far as it was carried on by Christ in his humble state,

we shall now view that blessed work as it is further advanced and

perfected in his state of exaltation.

The whole of that world was not to be finished on earth in a state of

suffering, and abasure, therefore the apostle makes his exaltation, in

order to the finishing of the remainder of his work so necessary a part

of his priesthood, that without it he could not have been a priest,

Heb. 8: 4. "If he were on earth he should not be a priest," i.e. if he

should have continued always here, and had not been raised again from

the dead, and taken up into glory, he could not have been a complete

and perfect priest.

For look, as it was not enough for the sacrifice to be slain without,

and his blood left there; but after it was shed without, it must be

carried within the vail, into the most holy place before the Lord, Heb.

9: 7, so it was not sufficient that Christ shed his own blood on earth,

except he carry it before the Lord into heaven, and there perform his

intercession-work for us.

Moreover, God the Father stood engaged in a solemn covenant to reward

him for his deep humiliation, with a most glorious and illustrious

advancement, Isa. 49: 5, 6, 7. And how God (as it became him) made this

good to Christ, the apostle very clearly expresses, Phil. 2: 9.

Yea, justice required it should be so. For how could our surety be

detained in the prison of the grave, when the debt for which he was

imprisoned was by him fully discharged, so that the law of God must

acknowledge itself to be fully satisfied in all its claims and demands?

His resurrection from the dead was, therefore, but his discharge or

acquittance upon full payment. Which could not in justice be denied

him.

And, indeed, God the Father lost nothing by it, for there never was a

more glorious manifestation made of the name of God to the world, than

was made in that work. Therefore it is said, Phil. 2: 11. speaking of

one of the designs of Christ's exaltation, it was, (saith the apostle),

"That every tongue should confess that Jesus Christ is Lord, to the

glory of God the Father." O how is the love of God to poor sinners

illustriously, yea, astonishingly, displayed in Christ's exaltation.

When, to show the complacency and delight, which he took in our

recovery, he has openly declared to the world, that his exalting Christ

to all that glory, such as no mere creature ever was, or can be exalted

to, was bestowed upon him as a reward for that work, that most grateful

work at our redemption, Phil. 2: 9. Wherefore God also has highly

exalted him; there is an "emphatical pleonasm in that word," our

English is too flat to deliver out the elegance of the original, it is

super-exaltation. The Syriac renders it, "he has multiplied his

sublimity." The Arabic, "he has heightened him with an height." Justin,

"he has famously exalted him." Higher he cannot raise him, a greater

argument of his high satisfaction and content in the recovery of poor

sinners cannot be given. For this, therefore, God the Father shall have

glory and honour ascribed to him in heaven to all eternity.

Now this singular exaltation of Jesus Christ, as it properly respects

his human nature, which alone is capable of advancement; for, in

respect of his divine nature, he never ceased to be the Most High. So

it was done to him as a common person, and as the Head of all

believers, their Representative in this as well as in his other works.

God therein shewing what, in due time, he intends to do the persons of

his elect, after they, in conformity to Christ, have suffered a while.

Whatever God the Father intendeth to do in us, or for us, he has first

done it to the person of our Representative, Jesus Christ. And this, if

you observe, the scriptures carry in very clear and plain expressions,

through all the degrees and steps of Christ's exaltation, viz. his

resurrection, ascension, session at the right-hand of God, and

returning to judge the world; of which I purpose to speak distinctly in

the following sermons.

He arose from the dead as a public person, Col. 3: 1. "If ye then be

risen with Christ," saith the apostle, so that the saints have

communion and fellowship with him in his resurrection.

He ascended into heaven, as a public person, for so it is said in Eph.

2: 6. "He has raised us up," or exalted us together with Christ. He

sits at God's right-hand, as a common person, for so it follows in the

next clause, "and has made us sit together in heavenly places in Christ

Jesus." We sit there in our Representative. And when he shall come

again to judge the world, the saints shall come with him. So it is

prophesied, Zech. 14: 5. "The Lord my God shall come, and all the

saints with thee." And as they come with Christ from heaven, so they

shall sit on thrones with him, judging by way of suffrage. They shall

be assessors with the Judge, 1 Cor. 6: 2. This deserves a special

remark, that all this honour is given to Christ, as our Head and

representative, for thence results abundance of comfort to the people

of God. Carry it therefore along with you in your thoughts, throughout

the whole of Christ's advancement. Think when you shall hear that

Christ is risen from the dead, and is in all that glory and authority

in heaven, how sure the salvation of his redeemed is. "For if when we

were enemies, we were reconciled to God, by the death of his Son; much

more, being reconciled, we shall be saved by his life." Surely, it

cannot be supposed, but "he is able to save to the uttermost, all them

that come to God by him; seeing he ever lives to make intercession,"

Heb. 7: 25. Think how safe the people of God in this world are, whose

Head is in heaven. It was a comfortable expression of one of the

fathers, encouraging himself and others with this truth in a dark day,

"Come, (said he) why do we tremble thus, Do we not see our head above

water?" If he live, believers cannot die, John 14: 19. "Because I live,

ye shall live also."

And let no man's heart suggest a suspicious thought to him, that this

wonderful advancement of Christ may cause him to forget his poor

people, groaning here below under sin and misery. For the temper and

disposition of his faithful and tender heart, is not changed with his

condition. He bears the same respect to us as when he dwelt among us.

For indeed he there lives and acts upon our account, Heb. 7: 25. 1 John

2: 1, 2.

And how seasonable and comfortable will the meditations of Christ's

exaltation be to thee, O believer, when sickness has wasted thy body,

withered its beauty, and God is bringing thee to the dust of death! Ah!

think then, that that "vile body shall be conformed to the glorious

body of Christ," Phil. 3: 21. As God has glorified, and highly exalted

his Son, "whose form was marred more than any man's;" so will he exalt

thee also. I do not say, to a parity, or equality, in glory with

Christ, for, in heaven he will be discerned and distinguished, by his

peculiar glory, from all the angels and saints; as the sun is known by

its excellent glory from the lesser stars. But we shall be conformed to

this glorious Head, according to the proportion of members. O whither

will love mount the believer in that day!

Having spoken thus much of Christ's exalted state, to cast some general

light upon it, and engage your attentions to it, I shall now according

to the degrees of this his wonderful exaltation, briefly open it, under

the fore-mentioned heads, viz. his resurrection, ascension, session at

the Father's right hand, and his return to judge the world.

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Sermon 39. Wherein the Resurrection of CHRIST, with its influences upon the

Saints Resurrection, is clearly opened, and comfortably applied, being the first

Step of his Exaltation.

Matth. 28: 6.

He is not here; for he is risen, as he said: come, see the place where

the Lord lay.

We have finished the doctrine of Christ's humiliation, wherein the Sun

of righteousness appeared to you, as a setting sun, gone out of sight;

but as the sun when it is gone down to us, begins a new day in another

part of the world, so Christ, having finished his course, and sock in

this world, rises again, and that, in order to the acting, another

glorious part of his work in the world above. In his death, he was upon

the matter totally eclipsed, but in his resurrection, he began to

recover his light and glory again. God never intended that the darling

of his soul should be lost in obscure sepulchre. An angel descends from

heaven, to roll away the stone, and, with it, the reproach of his

death; and to be the heavenly herald, to proclaim his resurrection to

the two Mary's, whose love to Christ had, at this time, drawn them to

visit the sepulchre, where they lately left him.

At this time (the Lord being newly risen) the keepers were trembling,

and become as dead men. So great was the terrible majesty and awful

solemnity attending Christ's resurrection; but, to encourage these good

souls, the angel prevents them with these good tidings; "He is not

here; for he is risen, as he said: come, see the place where the Lord

lay:" q. d. Be not troubled, though you have not the end you came for,

one sight more of your dear, though dead Jesus; yet you have not lost

your labour; for, to your eternal comfort, I tell you, "he is risen, as

he said." And to put it out of doubt, come hither and satisfy

yourselves, "See the place where the Lord lay."

In which words arts we have both a declaration and confirmation of the

resurrection of Christ from the dead.

First. A declaration of it by the angels, both negatively and

affirmatively. Negatively, He is not here. Here. indeed you laid him,

here you left him, and here you thought to find him as you left him;

but you are happily mistaken, He is not here. However, this giving them

no satisfaction, so he might continue dead still, thought removed to

another place, as indeed they suspected he was, John 20: 13. therefore

his resurrection is declared positively and affirmatively; He is risen;

"egerte", the word imports, the active power or self-quickening

principle, by which Christ raised himself from the state of the dead.

Which Luke takes notice of also, Acts 1: 3 where he saith, He shewed,

or presented, himself alive after his passion. It was the divine

nature, or Godhead of Christ, which revived and raised the manhood.

Secondly, Here is also a plain confirmation of Christ's resurrection,

and that, first, From Christ's own prediction, He is risen, as he said.

He foretold that which I declare to be now fulfilled. Let it not

therefore seem incredible to you. Secondly, by their own sight, "Come,

see the place where the Lord lay." The grave has lost its guest; it is

now empty; death has lost its prey. It received, but could not retain

him, "Come, see the place where the Lord lay." Thus the resurrection of

Christ is declared, and confirmed. Hence our observation is,

Doct. That our Lord Jesus Christ, by the almighty power of his

own Godhead, revived, and rose from the dead; to the terror and

consternation of his enemies, and the unspeakable consolation

of believers.

That our Lord Jesus Christ, though laid, was not lost in the grave; but

the third day revived and rose again, is a truth confirmed to us by

many infallible proofs, as Luke witnesseth, Acts 1: 3. We have

testimonies of it, both from heaven and earth, and both infallible.

From heaven, we have the testimony of angels, and to the testimony of

an angel all credit is due; for angels are holy creatures, and cannot

deceive us. The angel tells the two Mary's, in the text, "He is risen."

We have testimonies of it from men, holy men, who were eye-witnesses of

this truth, to whom he showed himself alive by the space of forty days

after his resurrection, by no less than nine solemn apparitions to

them. Sometimes five hundred brethren saw him at once, 1 Cor. 15: 6.

These were holy persons, who durst not deceive, and who confirmed their

testimony with their blood. So that no point of religion is of more

confessed truth, and infallible certainty than this before us.

And blessed be God it is so. For if it were not, then were the "gospel

in vain," 1 Cor. 15: 14. seeing it hangs the whole weight of our faith,

hope, and salvation, upon Christ as risen from the dead. If this were

not so, then could the holy, and divinely inspired apostles be found

false witnesses, 1 Cor. 15: 15. For they all, with one mouth,

constantly, and to the death affirmed it. If Christ be not risen, then

are believers yet in their sins," 1 Cor. 15: 17. For our justification

is truly ascribed to the resurrection of Christ, Rom. 4: 25. Whilst

Christ was dying, and continued in the state of the dead, the price of

our redemption was all that while but in paying, the payment was

completed, when he revived and rose again. Therefore for Christ to have

continued always in the state of the dead, had been never to have

completely satisfied; hence the whole force and weight of our

justifications depends upon his resurrection. Nay, had not Christ

risen, "the dead had perished," 1 Cor. 15: 17. Even the dead who died

in the faith of Christ, and of whose salvation there now remains no

ground to doubt. Moreover,

Had he not revived and risen from the dead, how could all the types

that prefigured it have been satisfied? Surely they must have stood as

insignificant things in the scriptures; and so must all the predictions

of his resurrection, by which it was so plainly foretold. See Matth.

12: 40. Luke 24: 46. Psal. 16: 10. 1 Cor. 15: 4.

To conclude. Had he not risen from the dead, how could he have been

installed in that glory whereof he is now possessed in heaven, and

which was promised him before the world was, upon the account of his

death and sufferings? "For to this end Christ both died, and rose and

revived, that he might be Lord both of the dead and living," Rom. 14:

9. And that, in this state of dominion and glorious advancement, he

might powerfully apply the virtues and benefits of his blood to us,

which else had been as a precious cordial spilt upon the ground.

So then, there remains no doubt at all of the certainty of Christ's

resurrection; it was so, and upon all accounts it must needs be so; for

you see how great a weight the scriptures hang upon this nail. And

blessed be God it is a nail fastened in a sure place. I need spend no

more words to confirm it; but rather choose to explain and open the

nature and manner of his resurrection, which I shall do by shewing you

four or five properties of it. And the first is this,

First, Christ rose from the dead with awful majesty. So you find it in

Mat. 28: 2, 3, 4. "And behold there was a great earthquake; for the

angel of the Lord descended from heaven, and came and rolled back the

stone from the door, and sat upon it. His countenance was like

lightning, and his raiment white as snow. And for fear of him the

keepers did shake, and became as dead men." Human infirmity was not

able to bear such heavenly majesty as attended the business of that

morning. Nature sank under it. This earthquake was, as one calls it,

triumpale signum: a sign of triumph, or token of victory, given by

Christ, not only to the keepers, and the neighbouring city, but to the

whole world, that he had overcome death in its own dominions, and, like

a conqueror, lifted up his head above all his enemies. So when the Lord

fought from heaven for his people, and gave them a glorious, though but

temporal deliverance, see how the prophetess drives on the triumph in

that rhetorical song, Judg. 5: 4, 5. Alluding to the most awful

appearance of God, at the giving of the law. "Lord, when thou went out

of Seir, when thou marchedst out of the field of Edom, the earth

trembled, and the heavens dropped, the clouds also dropped water. The

mountains melted from before the Lord, even that Sinai from before the

Lord God of Israel." Our Lord Jesus went out of the grave, in like

manner, and marched out of that bloody field with a pomp and majesty

becoming so great a conqueror.

Secondly, And to increase the splendour of that day, and drive on the

triumph, his resurrection was attended with the resurrection of many of

the saints; who had slept in their graves till then, anrd then were

awakened and raised to attend the Lord at his rising. So you read, Mat.

27: 52, 53. "And the graves were opened, and many bodies of the saints,

which slept, arose, and came out of the graves, after his resurrection;

and went into the holy city and appeared unto many." This wonder was

designed, both to adorn the resurrection of Christ, and to give a

specimen or pledge of our resurrection; which also is to be in the

virtue of his. This indeed was the resurrection of saints and none but

saints, the resurrection of many saints, yet it was but a special

resurrection, intended only to show what God will one day do for all

his saints. And for the present, to give testimony of Christ's

resurrection from the dead. They were seen, and known of many in the

city, who doubtless never thought to have seen them any more in this

world. To enquire curiously, as some do, who they were, what discourse

they had with those to whom they appeared, and what became of them

afterwards, is a vain thing. God has cast a vail of silence and secrecy

upon these things, that we might content ourselves with the written

word, and he that "will not believe Moses and the prophets, neither

will he believe though one rise from the dead", as these saints did.

Thirdly, As Christ rose from the dead with those satellites or at

pendants, who accompanied him at his resurrection; so it was by the

power of his own Godhead that he quickened and raised him self; and by

the virtue of his resurrection were they raised also, who accompanied

him. It was not the angel who rolled back the stone that revived him in

the sepulchre, but he resumed his own life; so he tells us, John 10:

18. "I lay down my life that I may take it again." Hence 1 Pet. 3: 18.

He is said to be put to death in the flesh, but quickened by the

Spirit, i.e. by the power of his Godhead, or divine nature, which is

opposed there to flesh, or his human nature. By the eternal Spirit he

offered himself up to God, when he died, Heb. 9: 14. i.e. by his own

Godhead, not the third person in the Trinity, for then it could not

have been ascribed to him as his own act, that he offered up himself.

And by the same Spirit he was quickened again.

And, therefore, the apostle well observes, Rom. 1: 4. "That he was

declared to be the Son of God with power, by his resurrection from the

dead." Now if he had been raised by the power of the Father, or Spirit

only, and not by his own, how could he be declared by his resurrection

to be the Son of God? What more had appeared in him than in others? For

others are raised by the power of God, if that were all. So that in

this respect also it was a marvellous resurrection. Never any did, or

shall rise as Christ rose by a self-quickening principle. For though

many dead saints rose at that time also, yet it was by the virtue of

Christ's resurrection that their graves were opened, and their bodies

quickened. In which respect he saith, John 11: 25. when he raised dead

Lazarus, "I am the resurrection and the life," i.e. the principle of

life and quickening, by which the dead saints are raised.

Fourthly, And therefore it may be truly affirmed, that though some dead

saints are raised to life before the resurrection of Christ, yet that

Christ is "the first-born from the dead," as he is called, Col. 1: 18.

For though Lazarus and others were raised, yet not by themselves, but

by Christ. It was by his virtue and power, not their own. And though

they were raised to life, yet they died again. Death recovered them

again, but Christ dies no more. "Death has no dominion over him." He

was the first that opened the womb of the earth, the first-born from

the dead, that in all things he might have the pre-eminence.

Fifthly, But lastly, Christ rose as a public or common person. "As the

first fruits of them that slept," 1 Cor. 15: 20. I desire this may be

well understood; for upon this account it is that our resurrection is

secured to us by the resurrection of Christ; and not a resurrection

only, but a blessed and happy one, for the first-fruits both assured

and sanctified the whole crop or harvest.

Now that Christ did rise, as a public person, representing and

comprehending all the elect, who were called the children of the

resurrection, is plain from Eph. 2: 6. where we are said to be risen

with, or in him. So that, as we are said to die in Adam, (who also was

a common person) as the branches die in the death of the root; so we

are said to be raised from death in Christ, who is the head, root, and

representative, of all his elect seed. And why is he called the

firstborn, and first begotten frown the dead, but with respect to the

whole number of the elect, that are to be born from the dead in their

time and order also and as sure as the whole harvest follows the first

fruits, so shall the general resurrection of the saints to life eternal

follow this birth of the first-born from the dead.

It shall surely follow it I say, and that not only as a consequent

follows an antecedent, but as an effect follows its proper cause. Now

there is a three-fold casualty, or influence that Christ's resurrection

has upon the saints resurrection, of which it is at once the

meritorious, efficient, and exemplary cause.

First, The resurrection of Christ is a meritorious cause of the saints

resurrection, as it completed his satisfaction, and finished his

payment, and so our justification is properly assigned to it, as before

was noted from Rom. 4: 25. This his resurrection was the receiving of

the acquittance, the cancelling of the bond. And had not this been

done, we had still been in our sins, as he speaks, 1 Cor. 15: 7. and so

our guilt had been still a bar to our happy resurrection. But now, the

price being paid in his death, which payment was finished when he

revived; and the discharge then received for us, now there is nothing

lies in bar against our resurrect lion to eternal life.

Secondly, As it is the meritorious cause of our resurrection, so it s

the efficient cause of it also. For when the time shall come that the

saints shall rise out of the dust, they shall be raised by Christ, as

their head, in whom the effective principle of their life is. "Your

life is hid with Christ in God," as it is Col. 3:3. As when a man

awakes out of his sleep, "the animal spirits seated in the brain, being

set at liberty by the digestion of those vapours that bound them up, do

play freely through every part and member of the body;" so Christ, the

believers mystical head, being quickened, the spirit of life, which is

in him, shall be diffused through all his members to quicken them also

in the morning of the resurrection. Hence the warm animating dew of

Christ's resurrection is said to be to our bodies, as the dew of the

morning is to the withered, languishing plants, which revive by it,

Isa. 26: 19. "Thy dew is as the dew of herbs;" and then it follows,

"the earth shall cast forth her dead." So that by the same faith we put

Christ's resurrection into the promises, we may put the believer's

resurrection into the conclusion. And therefore, the apostle makes them

convertibles, reasoning forward, from Christ's to ours; and back again

from ours to his, 1 Cor. 15: 12, 13. Which is also the sense of that

scripture, Rom. 8: 10, 11. "And if Christ be in you, the body indeed is

dead because of sin; but the spirit is life because of righteousness."

i.e. Though you are really united to Christ by the Spirit, yet your

bodies must die as well as other men's; but your souls shall be

presently, upon your dissolution, swallowed up in life. And then it

follows, verse 11. "But if the Spirit of him that raised up Jesus from

the dead, dwell in you; he that raised up Christ from the dead, shall

also quicken your mortal bodies, by his Spirit that dwelleth in you,"

i.e. though your bodies must die, yet they shall live again in the

resurrection; and that by virtue of the Spirit of Christ which dwelleth

in you, and is the bond of your mystical union with him your head. You

shall not be raised as others are, by a mere word of power, but by the

Spirit of life dwelling in Christ your head, which is a choice

prerogative indeed.

Thirdly, Christ's resurrection is not only the meritorious and

efficient cause, but it is also the exemplary cause or pattern of our

resurrection. "He being the first and best, is therefore the pattern

and measure of all the rest." So you read, Phil. 3: 21. "Who shall

change our vile body that it may be fashioned like unto his glorious

body." Now the conformity of our resurrection to Christ's stands in the

following particulars. Christ's body was raised substantially the same;

so will ours. His body was raised first; so will ours be raised before

the rest of the dead. His body was wonderfully improved by the

resurrection; so will ours. His body was raised to be glorified; and so

will ours.

First, Christ's body was raised substantially the same that it was

before; and so will ours. Not another, but the same body. Upon this

very reason the apostle uses that identical expression, 1 Cor. 15: 53.

"This corruptible must put on incorruption, and this mortal,

immortality." Pointing, as it were, to his own body when he spake it;

the same body, I say, and that not only specifically the same, (for

indeed no other species of flesh is so privileged) but the same

numerically, that very body, not a new or another body in its stead. So

that it shall be both the what it was, and the who it was. And indeed

to deny this is to deny the resurrection itself. For should God prepare

another body to be raised in stead of this, it would not be a

resurrection, but a creation; for non resurrectio dici poterit, ubi non

resurgit quod cecidit. That cannot be called a resurrection, where one

thing falls and another risers, as Gregory long since pertinently

observed.

Secondly, His body was raised, not by a word of power from the Father,

but by his own Spirit. So will ours. Indeed the power of God shall go

forth to unburrough sinners, and fetch them forcibly out of their

graves; but the resurrection of the saints is to be effected another

way; as I opened but now to you. Even by his Spirit which now dwelleth

in them. That very Spirit of Christ which effected their spiritual

resurrection from sin, shall effect their corporal resurrection also

from the grave.

Thirdly, His body was raised first, he had in this, as well as in other

things, the pre-eminence; so shall the saints, in respect of the

wicked, have the pre-eminence in the resurrection, 1 Thess. 4: 16 "The

dead in Christ shall rise first." They are to attend the Lord at his

coming, and will be brought forth sooner than the rest of the world, to

attend on that service. As the sheriff; with his men, goes forth to

meet the judge, before the gaoler brings forth his prisoners.

Fourthly, Christ's body was marvellously improved by the resurrection,

and so will ours. It fell in weakness, but was raised in power; no more

capable of sorrows, pains and dishonours. In like manner our bodies are

"sown in weakness, but raised in strength, sown in dishonour, raised in

glory. Sown natural bodies, raised spiritual bodies," as the apostle

speaks, 1 Cor. 15: 43, 44. Spiritual bodies, not properly, but

analogically. No distemper hang about glorified bodies, nor are they

henceforth subject to any of those natural necessities, to which they

are now tied. There are no flaw, defects, or deformities, in the

children of the resurrection. What members are now defective or

deformed, will then be restored to their perfect being and beauty;

"for, if the universal death of all parts be rescinded by the

resurrection, how much more the partial death of any single member?" or

as Tertullian speaks, and from thenceforth they are free from the law

of mortality, "They can die no more," Luke 20: 35, 36. Thus shall they

be improved by their resurrection.

Fifthly, To conclude, Christ's body was raised from the dead to be

glorified and crowned with honour. Oh it was a joyful day to him; and

so will the resurrection of the saints be to them, the day of the

gladness of their hearts. It will be said to them in that morning,

"Awake, and sing, ye that dwell in the dust," as Isa. 26: 19. O how

comfortable will be the meeting betwixt the glorified soul, and its new

raised body. Much more comfortable than that of Jacob's and Joseph's,

after twenty years absence, Gen. 46: 29. Or that of David's with

Jonathan, when he came out of the cave to him, 1 Sam. 20: 41. Or that

of the father of the prodigal with his son, who "was dead, and is

alive, was lost, and is found." As he speaks, Luke 15: And there are

three things will make it so.

First, The gratifications of the soul, by the satisfaction of its

natural appetite of union with its own body. For even glorified souls

in heaven have such an appetition and desire of reunion. In deed, the

angels, who are pure spirits, as they never had union with, so they

have no inclination to matter; but souls are otherwise tempered and

disposed. We are all sensible of its affection to the body now, in its

compounded state, we feel the tender care it has for the body, the

sympathy with it, and lothness to be separated from it. It is said, 2

Cor. 5: 6. "to be at home in the body." And had not God implanted such

an inclination to this its tabernacle in it, it would not have paid

that due respect it owes the body while it inhabited in it, nor have

regarded what became of it when it left it. This inclination remains

still with it in heaven, it reckons not itself completely happy till

its old dear companion and partner be with it, and in that sense some

understand those words, Job 14: 14. "All the days of my appointed

time," i.e. of the time appointed for my body to remain in the grave,

will I wait till my change (viz. that which will be made by the

resurrection) come; for it is manifest enough he speaks there of the

resurrection. Now, when this its inclination to its own body, its

longings and hankerings after it, are gratified with a sight and

enjoyment of it again, oh what a comfortable meeting will this make it!

especially if we consider,

Secondly, The excellent temper and state in which they shall meet each

other. For, as the body shall be raised with all the improvements and

endowments imaginable, which may render it amiable, and every way

desirable, so the soul comes down immediately from God out of heaven,

shining in its holiness and glory. It comes perfumed out of those ivory

palaces, with a strong scent of heaven upon it. And thus it re-enters

its body, and animates it again. But,

Thirdly, And principally, that wherein the chief joy of this meeting

consists, is the end for which the glorified soul comes down to quicken

and repossess it, namely, to meet the Lord, and ever to be with the

Lord. To receive a full reward for all the labours and services it

performed to God in this world. This must needs make that day, a day of

triumph and exaltation. It comes out of the grave, as Joseph out of his

prison, to be advanced to the highest honour. O do but imagine what an

ecstasy of joy, and ravishing pleasure it will be, for a soul thus to

resume its own body, and say as it were, unto it, come away, my dear,

my ancient friend, who servedst and sufferedst with me in the world;

come along with me to meet the Lord, in whose presence I have been ever

since I parted with thee. Now thy bountiful Lord has remembered thee

also, and the day of thy glorification is come. Surely it will be a

joyful awaking. For, do but imagine, what a joy it is for dear friends

to meet after long separation, how do they use to give demonstrations

of their love and delight in each other, by embraces, kisses, tears,

&c. Or frame but to yourselves a notion of perfect health, when a

sprightly vivacity runs through every part, and the spirits do, as it

were, dance before us, when we go about any business as especially to

such a business as the business of that day will be, to receive a

crown, and a kingdom. Do but imagine then what a sun shine morning this

will be, and how the gains and agonies, cold sweats, and bitter groans

at parting will be recompensed by the joy of such a meeting?

And thus I have shewed you the certainty of Christ's resurrection, the

nature and properties of it, the threefold influence it has on the

saints resurrection, and the conformity of ours unto his in these five

respects. His body rose substantially the same, so shall ours; his body

was raised by the Spirit, so shall ours. Not by the Godhead of Christ

as his was, but by the Spirit, who is the bond of our union with

Christ. He was raised as the first begotten from the dead, so the dead

in Christ shall rise first. His body was improved by the resurrection,

so shall ours. From the consideration of all which,

Inference 1. We infer, that if Christ was thus raised from the dead,

then death is fairly overcome, and swallowed up in victory: were it not

so, it had never let Christ escape out of the grave. The prey of the

terrible had never been thus rescued out of its paws. Death is a

dreadful enemy, it defies all the sons and daughters of Adam. None

durst cope with this king of terrors but Christ, and he, by dying, went

into the very den of this dragon, fought with it, and foiled it in the

grave, its own territories and dominions, and came off a conqueror.

For, as the apostle speaks, Acts 2: 24. "It was impossible it should

hold or detain him." Never did death meet with its over match before it

met with Christ, and he conquering it for us, and in our names, rising

as our representative, now every single saint triumphs over it as a

vanquished enemy, 1 Cor. 15: 55. "O death, where is thy sting? O grave,

where is thy victory? Thanks be to God, who has given us the victory

through our Lord Jesus Christ." Thus, like Joshua, they set the foot of

faith upon the neck of that king, and, with an holy scorn, deride its

power. "O death, where is thy sting?" If it be objected that it is

said, 1 Cor. 15: 26. "The last enemy that is to be destroyed is death."

And if so, then it should seem the victory is not yet achieved, and so

we do but boast before the victory; it is at hand to reply that the

victory over death, obtained by Christ's resurrection, is twofold,

either personal and incomplete, or general and complete. He actually

overcame it at his resurrection, in his own person, perfectly and

virtually for us, as our head; but at the general resurrection of the

saints (which his resurrection, as the first-fruits, assures them of)

then it will be utterly vanquished and destroyed. Till then, it will

exercise some little power over the bodies of the saints, in which

respect it is called the last enemy. For sin, the chief enemy that let

it in, that was conquered utterly and eradicated when they died; but

death holds their bodies in the grave till the coming of Christ, and

then it is utterly to be vanquished. For after that they can die no

more, 1 Cor. 15: 54. "And then shall be brought to pass that saying

that is written, Death is swallowed up in victory." Then, and not till

shell, will that conquest be fully completed in our persons, though it

be already so in Christ's; now incompletely in ours, and then

completely and fully for ever. For the same word which signifies

victory does also signify perpetuity, and in this place a final or

perpetual conquest. And, indeed, now it smites only with its dart, not

with its sting, and that but the believer's body only, and the body but

for a time remains under it neither. So that there is no reason why a

believer should stand in a slavish fear of it.

Inf. 2. Has Christ, and has his resurrection such a potent and

comfortable influence into the resurrection of the saints? Then it is

the duty, and will be the wisdom of the people of God, so to govern,

dispose, and employ their bodies, as become men and women, that

understand what glory is prepared form them at the resurrection of the

just. Particularly,

First, Be not fondly tender of them, but employ and use them for God

here. How many good duties are lost and spoiled by sinful indulgence to

our bodies? Alas! we are generally more solicitous to live long, than

to live usefully. How many saints have active, vigorous bodies, yet God

has little service from them. If your bodies were animated by some

other souls that love God more than van do, and burn with holy zeal to

his service, more work would be done for God by your bodies in a day,

than is now done in a month. To have an able, healthy body, and not use

it for God, for fear of hurting it, is as if one should give you a

strong and stately horse, upon condition you must not work or ride him.

Wherein is the mercy of having a body, except it be employed for God?

Will not its reward at the resurrection be sufficient for all the pains

you nor put it to in his service?

Secondly, See that you preserve the due honour of your bodies. "Possess

them in sanctification and honour," 1 Thess. 4: 4. O, let not these

eyes be now defiled with sin, by which you shall see God. Those ears be

inlets to vanity, which shall hear the Hallelujahs of the blessed. God

hath designed honour for your bodies, O, make them not either the

instruments or objects of sin. There are sins against the body, 1 Cor.

6: 18. Preserve your bodies from those defilements, for they are the

temple of God; "If any man defile the temple of God, him shall God

destroy," 1 Cor. 3: 17.

Thirdly, Let not the contentment and accommodation of your bodies draw

your soul into snares, and bring them under the power of temptations to

sin. This is a very common case. O how many thousands of precious souls

perish eternally for the satisfaction of a vile body for a moment?

Their souls must, because their bodies cannot suffer. It is recorded to

the immortal honour of these worthies, in Heb. 11: 35. "That they

accepted not deliverance, that they might obtain a better

resurrection." They might have had a temporal resurrection from death

to life, from reproach to honour, from poverty to riches, from pains to

pleasure; but upon such terms they judged it not worth acceptance. They

would not expose their souls to secure their bodies. They had the same

natural affections that other men have. They were made of as tender

flesh as we are, but such was the care they had of their souls, and the

hope of a better resurrection, that they listened not to the complaints

and whinings of their bodies. O, that we were all in the same

resolutions with them.

Fourthly, With-hold not, upon the pretence of the wants your own bodies

may be in, that which God and conscience bid you to communicate for the

refreshment of the saints, whose present necessities require your

assistance. O, be not too indulgent to your own flesh, and cruel to

others. Certainly, the consideration of that reward which shall be

given you at the resurrection, for every act of Christian charity, is

the greatest spur and incentive in the world to it. And to that end it

is urged as a motive to charity, Luke 14: 13, 14. "When thou makes a

feast, call the poor, the maimed, the lame, the blind, and thou shalt

be blessed; for they cannot recompense thee: for thou shalt be

recompensed at the resurrection of the justly". It was the opinion of

an eminent moderns divines, that no man living, fully understands and

believes that scripture, Mat. 25: 40. "In as much as you have done it

to one of the least of these my brethren, you have done it unto me."

How few saints would be exposed to daily wants and necessities, if that

scripture were but fully understood and believed!

Inf. 3. Is Christ risen from the dead, and that as a public person and

representative of believers? How are we all concerned then to secure to

ourselves an interest in Christ, and consequently in this blessed

resurrection? What consolation would be left in this world, if the hope

of the resurrection were taken away? It is this blessed hope that must

support you under all the troubles of life, and in the agonies of

death. The securing of a blessed resurrection to yourselves, is

therefore the most deep concernment you have in this world. And it may

be secured to yourselves, if, upon serious heart-examination, you can

discover the following evidences.

Evidence 1. First, If you are regenerated creatures, brought forth in a

new nature to God, for we are "begotten again to a lively hope, by the

resurrection of Jesus Christ from the dead." Christ's resurrection is

the ground work of our hope. And the new birth is our title or evidence

of our interest in it. So that until our souls are partakers of the

spiritual resurrection from the death of sin, we can have no assurance

our bodies shall be partakers of that blessed resurrection to life.

"Blessed and holy (saith the Spirit), is he that has part in the first

resurrection, on such the second death has no power," Rev. 20: 6. Never

let unregenerate souls expect a comfortable meeting with their bodies

again. Rise they shall by God's terrible citation, at the sound of the

last trump, but not to the same end that the saints arise, nor by the

same principle. They to whom the spirit is now a principle of

sanctification, to them he will be the principle of a joyful

resurrection. See then that you get gracious souls now, or never expect

glorious bodies then.

Evidence. "If you be dead with Christ, you shall live again by the life

of Christ. If we have been planted together in the likeness of his

death, we shall be also in the likeness of his resurrection," Rom. 6:

5. "sumfutoi", planted together. Some refer it to believers themselves;

Jews and Gentiles are planted together in Christ. So Erasmus,

"Believers grow together like branches upon the same root," which

should powerfully enforce the great gospel duty of unity among

themselves. But I would rather understand it, with reference to Christ

and believers, with whom believers are in other scriptures said to

suffer together, and be glorified together; to die together, and live

together; to be crucified together, and buried together; all noting the

communion they have with Christ, both in his death, and in his life.

Now, if the power of Christ's death, i.e. the mortifying influence of

it, have been upon our hearts, killing their lusts, deadening their

affections, and flattening their appetites to the creature, then the

power of his life, or resurrection, shall come (like the animating dew)

upon our dead withered bodies, to revive and raise them up to live with

him in glory.

Evidence 3. If your hearts and affections be now with Christ in heaven,

your bodies in due time shall be there also, and conformed to his

glorious body. So you find it, Phil. 3: 20, 21. "For our conversation

is in heaven, from whence we look for the Saviour, the Lord Jesus

Christ, who shall change our vile body, that it may be fashioned like

unto his own glorious body." "The body is here called vile, or the body

of our vileness." Not as God made it, but as sin has marred it. Not

absolutely, and in itself, but relatively, and in comparison of what it

will be in its second edition, at the resurrection. Then those

scattered bones and dispersed dust, like pieces of old broken battered

silver, will be new cast, and wrought in the best and newest fashion,

even like to Christ's glorious body. Whereof we have this evidence,

that our conversation is already heavenly. The temper, frame, and

disposition of our souls is already so; therefore the frame and temper

of our bodies in due time shall be so.

Evidence 4. If you strive now by any means to attain the resurrection

of the dead, no doubt but you shall then attain what you now strive

for. This was Paul's great ambition, "that by any means he might attain

the resurrection of the dead," Phil. 3: 11. He means not simply a

resurrection from the dead, for that all men shall attain, whether they

strive for it or no. But by a metonymy of the subject for the adjunct,

he intends that complete holiness and perfection, which shall attend

the state of the resurrection, so it is expounded, ver. 12. So then, if

God have raised in your hearts a vehement desire, and assiduous

endeavour after a perfect freedom from sin, and full conformity to God,

in the beauties of holiness; that very love of holiness, your present

partings, and tendencies after perfection, speak you to be the persons

designed for it.

Evidence 5. If you are such as do good in your generation. If you be

fruitful and useful men and women in the world, you shall have part in

this blessed resurrection, John 5: 28, 29. "All that are in the graves

shall hear his voice and shall come forth; they that have done good

unto the resurrection of life." Now it is not every act materially

good, that entitles a man to this privilege; but the same requisites

that the schoolmen assign to make a good prayer, are also necessary to

every good work. The person, matter, manner, and end, must be good. Nor

is it any single good act, but a series and course of holy actions,

that is here meant. What a spur should this be to us ail, as (indeed

the apostle makes it, closing up the doctrine of the resurrection, with

this solemn exhortation, 1 Cor. 15: 58. with which I also close mine)

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always

abounding in the work of the Lord, for as much as ye know that your

labour is not in vain in the Lord."

Thanks be to God for his unspeakable gift.

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Sermon 40. The Ascension of Christ illustrated, and variously improved, being

the Second Step of his Exaltation.

John 20:17.

Jesus saith unto her, Touch me not; for I am not yet ascended to my

Father: but go to my brethren, and say unto them, I ascend unto my

Father, and your Father; and to my God, and your God.

In all the former sermons, we have been following Christ through his

humiliation, from the time that he left the blessed bosom of the

Father: and now having finished the whole course of his obedience on

earth, and risen again from the dead; we must, in this discourse,

follow him back again into heaven, and lodge him in that bosom of

ineffable delight and love, which for our sakes, he so freely left. For

it was not his end in rising from the dead, to live such a low animal

life as this is, but to live a most glorious life, as an enthroned King

in heaven: upon which state he was now ready to enter, as he tells Mary

in the text, and bids her tell it to the disciples, "Go, tell my

brethren, that I ascend to my Father," &c.

In the former verses you find Mary waiting at Christ's sepulchre, in a

very pensive frame: exceedingly troubled, because she knew not what was

become of Christ, ver. 15. In the next verse, Christ calls her by her

name, Mary; she knowing the voice, turned herself, and answered,

Rabboni. And as a soul transported with joy, rushes into his arms, as

desirous to clasp and embrace him. But Jesus said, "Touch me not," &c.

In which words we have Christ's inhibition, "Touch me not:" Strange

that Christ, who rendered himself so kind and tender to all, that not

only admitted, but commanded Thomas to put his finger into his wounds,

should forbid Mary to touch him, but this was not for want of love to

Mary; for he gives another reason for it presently, "I am not yet

ascended;" i.e. say some, the time for embracing will be when we are in

heaven. Then and there shall be the place and time, we shall embrace

one another for evermore. So Augustin. Or, thou dotest too much upon my

present state, as if I had now attained the very "akme", culminating

point of my exaltation. When as yet I am not ascended, so Cameron and

Calvin expound it. Or lastly, Christ would signify hereby that it was

not his will and pleasure in so great a juncture of things as this, to

spend time now in expressing (this way) her affections to him; but

rather to show it by hastening about his service. Which is

The second thing observable, viz. his injunction upon Mary, to carry

the tidings of his resurrection to the disciples. In which injunction

we have,

First, The persons to whom this message was sent, my brethren, so he

calls the disciples. A sweet compellation, and full of love. Much like

that of Joseph to his brethren, Gen. 45: 4. save only that there is

much more tenderness in this than that; for he twits them in the same

breath with what they had done against him: "I am Joseph your brother,

whom ye sold;" but in this it is, "Go, tell my brethren," without the

least mention of their cowardice or unkindness. And,

Secondly, The message itself; "Tell my brethren, I ascend to my Father,

and your Father; to my God, and your God," "anabaino", I ascend. It is

put in the present tense, as if he had been ascending; though he did

not ascend in some weeks after this; but he so expresses it, to show

what was the next part of his work, which he was to act in heaven for

them; and how much his heart was set upon it, and longed to be about

it, "I ascend to my Father, and your Father; to my God, and your God."

Not our Father, or God in common; but mine and yours in a different

manner. Yours by right of donation, mine in a different manner. Yours

by right of dominion, mine (in reference to my human nature) not only

by right of creation, though so too; but also by special covenant and

confederation. By predestination of my manhood, to the grace of

personal union, by designation of me, to the glorious office of

Mediator. My Father, as I am God, by eternal generation. As man, by

collation of the grace of union. And your Father by spiritual adoption

and regeneration. Thus he is my God, and your God; my Father, and your

Father. This is the substance of that comfortable message, sent by Mary

to the pensive disciples. Hence the observation is,

Doct. That our Lord Jesus Christ, did not only rise from the

dead, but also ascended into heaven; there to dispatch all that

remained to be done for the completing the salvation of his

people.

So much the apostle plainly witnesseth, Eph. 4: 10. "He that descended,

is the same also that ascended up far above all heavens," i.e. all the

aspectable heavens. A full and faithful account whereof the several

evangelists have given us, Mark 16: 19. Luke 24: 51. This is sometimes

called his going away, as John 16: 7. Sometimes his being exalted, Acts

2: 33. Sometimes his being made higher than the heavens, Heb. 7: 26.

And sometimes his entering within the vail, Heb. 6: 19, 20. All which

are but so many synonymous phrases, expressing his ascension, in a very

pleasant variety.

Now for the opening this act of Christ, we will bind up the whole in

the satisfaction of these six questions. 1. Who ascended? 2. Whence did

he ascend? 3. Whither? 4. When? 5. How? 6. and lastly, Why did he

ascend? And these will take in what is needful for you to be acquainted

with in this point.

First, Who ascended? This the apostle answers, Eph. 4: 10. "the same

that descended," viz. Christ. And himself tells us in the text, "I

ascend." "And though the ascension were of Christ's whole person, yet

it was but a figurative and improper expression, with respect to his

divine nature, but it agrees most properly to the humanity of Christ,

which really changed places and conditions by it." And hence it is that

it is said, John 16: 28. "I came forth from the Father, and am come

into the world;" again, I leave the world, and go to my Father." He

goes away, and we see him no more. As God, he is spiritually with us

still, even to the end of the world. But as man, "the heavens must

contain him till the restitution of all things," Acts 3: 21.

Secondly, Whence Christ ascended?

I answer, more generally, he is said to ascend from this world, to

leave the world. That is the terminus a quo, John 16: 28. but more

particularly, it was from Mount Olivet, near unto Jerusalem. The very

place where he began his last sorrowful tragedy. There, where his heart

began to be sadded, there is it now made glad. O, what a difference was

there betwixt the frame Christ was in, in that mount before his

passion, and this he is now in, at his ascension! But,

Thirdly, Whither did he ascend?

It is manifest it was into the third heavens: the throne of God, and

place of the blessed; where all the saints shall be with him for ever.

It is said to be far above a11 heavens; i.e. the heavens which we see,

for they are but the pavement of that stately palace of the great King.

He is gone (saith the apostle) within the vail, i.e. into the most holy

place. And into his Father's house, John 14: 2. And he is also said to

go to the "place where he was before," John 6: 62. back again to that

sweet and glorious bosom of delight and love, from whence at his

incarnation he came.

Fourthly, When did Christ ascend? Was it presently as soon as he arose

from the dead?

No, not so, for "after his resurrection (saith Luke) he was seen of

them forty days, speaking of the things pertaining to the kingdom of

God." And truly the care and love of Christ to his people was very

manifest in this his stay with them. He had ineffable glory prepared

for him in heaven, and awaiting his coming, but he will not go to

possess it, till he had settled all things for the good of his church

here. For in this time he confirmed the truth of his resurrection, gave

charge to the apostles concerning the discipline and order of his house

or kingdom: which was but needful, since he intended that their Acts

should be rules to future churches. So long it was necessary he should

stay. And when he had set all things in order, he would stay no longer,

"lest he should seem to affect a terrene life." And besides, he had

work of great concernment to do for us in the other world. He desired

to be no longer here, than he had work to do for God and souls. A good

pattern for the saints.

Fifthly, How did Christ ascend into heaven?

Here it is worthy our observation, that Christ ascended as a public

person or forerunner, in our names, and upon our accounts. So it is

said expressly, Heb 6: 20 speaking of the most holy place within the

vail; whither (saith he) the forerunner is for us entered. His entering

into heaven as our forerunner implies both his public capacity and

precedence.

First, His public capacity, as one that went upon our business to God.

So he himself speaks, John 14: 2. "I go before to prepare a place for

you". To take possession of heaven in your names. The forerunner has

respect to others that were to come to heaven after him, in their

several generations; for whom he has taken up mansions, which are kept

for them against their coming.

Secondly, It notes precedence, he is our forerunner, but he himself had

no forerunner. Never any entered into heaven before him, but such as

entered in his name, and through the virtue of his name. He was the

first that ever entered into heaven directly, immediately, in his own

name, and upon his own account. But all the fathers who died before him

entered in his name. To the holiest of them all, God would have said as

Elisha to Jehoram, 2 Kings 3: 14 Were it not that I had respect to the

person of my Son, in whose name and right you come, I would not look

upon you . You must go back again, heaven were no place for you. No,

not for you, Abraham, nor for you, Moses

Secondly, He ascended triumphantly into heaven. To this good expositors

refer that which in the type is spoken of David, when he lodged the ark

in its own place, with musical instruments and shootings; but to

Christ, in the antitype, when he was received up triumphantly into

glory, Psal. 47: 5 "God is gone up with a shout, the Lord with the

sound of a trumpet; sing praises to God, sing praises; sing praises

unto our King, sing praises."

A cloud is prepared, as a royal chariot, to carry up the King of glory

to his princely pavilion. "A cloud received him out of their sight,"

Luke 24: 51. And then a royal guard of mighty angels surrounded the

chariot, if not for support, yet for greater state and solemnity of

their Lord's ascension. And oh what jubilations of the blessed angels

were heard in heaven! How was the whole city of God moved at his

coming! For look as when "he brought his first begotten into the world,

he said, let all the angels of God worship him," Heb. 1: 6. So at his

return thither again, when he had finished redemption-work, there were

no less demonstrations given by those blessed creatures of their

delight and joy in it. The very heavens echoed and resounded on that

account. Yea, the triumph is not ended at this day, nor ever shall.

It is said, Dan. 7: 13, 14. "I saw, (saith the prophet) in the night

visions, and behold one like the Son of man came with the clouds of

heaven, and came to the Ancient of days, and they brought him near to

him. And there was given him dominion, and glory, and a kingdom; that

all people, nations and languages should serve him." This vision of

Daniel's was accomplished in Christ's ascension, when they, i.e. the

angels, brought him to the Ancient of days, i.e. to God the Father,

who, to express his welcome to Christ, gave him glory and a kingdom.

And so it is, and ought to be expounded. The Father received him with

open arms, rejoicing exceedingly to see him again in heaven; therefore

God is said to "receive him up into glory," 1 Tim. 3: 16. For that

which, with respect to Christ, is called ascension, is, with respect to

the Father, called assumption. He went up, and the Father received him.

Yea, received so as none ever was received before him, or shall be

received after him.

Thirdly, Christ ascended munificently, shedding forth, abundantly,

inestimable gifts upon his church at his ascension. As in the Roman

triumphs they did spargere missilia, bestow their largesses upon the

people: so did our Lord when he ascended; "wherefore he saith, when he

ascended up on high, he led captivity captive; and gave gifts unto

men." The place to which the apostle refers, is Psal. 68: 17, 18. where

you have both the triumph and munificence with which Christ went up

excellently set forth together.

"The chariots of God, (saith the Psalmist) are twenty thousand, even

thousands of angels; the Lord is among them, as in Sinai, in the holy

place. Thou hast ascended on high, thou hast led captivity captive,

thou hast received gifts for men; yea, for the rebellious also, that

God might dwell among them." Which words, in their literal sense, are a

celebration of that famous victory and triumph of David over the

enemies of God, recorded 2 Sam. 8. These conquered enemies bring him

several sorts of presents, all which he dedicated to the Lord. The

spiritual sense is, that just so our Lord Jesus Christ, when he had

overcome by his death on the cross, and now triumphed in his ascension,

he takes the parts and gifts of his enemies, and gives them, by their

conversion to the church, for its use and service: thus he received

gifts, even for the rebellious, i.e. sanctifies the natural gifts and

faculties of such as hated his people before, dedicating them to the

Lord, in his people's service. Thus, (as one observes) Tertullian,

Origin, Austin, and Jerome, came into Canaan, laden with Egyptian gold.

Meaning they came into the church richly laden with natural learning

and abilities. Austin was a Manichee, Cyprian a magician, learned

Bradwardine a scornful, proud naturalist, who once said, when he read

Paul's epistles, Dedignar esse parvulus; he scorned such childish

things, but afterwards became a very useful man in the church of God.

And even Paul himself was as fierce an enemy to the church as breathed

on earth, till Christ gave him into his bosom by conversion, and then

no mere man ever did the Lord and his people greater service than he.

Men of all sorts, greater and smaller lights, have been given to the

church. Officers of all sorts were given it by Christ. Extraordinary

and temporary, as prophets, apostles, evangelists; ordinary and

standing, as pastors, and teachers, which remain to this day, Eph. 4:

8, 9. And those stars are fixed in the church heaven by a most firm

establishment, 1 Cor. 12: 28. Thousands now in heaven, and thousands on

earth also, are blessing Christ at this day for these his

ascension-gifts.

Fourthly, Our Lord Jesus Christ ascended most comfortably, for whilst

he was blessing his people, he was parted from them, Luke 24: 50, 51.

Therein making good to them what is said by him, John 13: 1. "Having

loved his own, he loved them to the end." There was a great deal of

love manifested by Christ in this very last act of his in this world.

The last sight they had of him in this world was a most sweet and

encouraging one. They heard nothing from his lips but love, they saw

nothing in his face but love, till he mounted his triumphant chariot,

and was taken out of their sight

Surely these blessings at parting were sweet and rich ones. For the

matter of them, they were the mercies which his blood had so lately

purchased for them. And for their extent, they were not only intended

for them who had the happiness to be upon the place with him from

whence he ascended; but they reach us as well as them; and will reach

the last saint that shall be upon the earth till he come again. For

they were but representatives of the future churches, Matt. 28: 20. And

in blessing them, he blessed us also. And by this we may be satisfied

that Christ carried an heart full of love to his people away with him

to heaven; since his love so abounded in the last act that ever he did

in this world: and left such a demonstration of his tenderness with

them at parting.

Fifthly, He ascended, as well as rose again by his own power. He was

not merely passive in his ascension, but it was his own act. He went to

heaven. Therefore it is said, Acts 1: 10. He went up, viz. by his own

divine power. And this plainly evinceth him to be God, for no mere

creature ever mounted itself from earth, far above all heavens, as

Christ did.

Sixthly, and lastly, why did Christ ascend?

I answer: His ascension was necessary upon many and great accounts.

For,

First, If Christ had not ascended, he could not have interceded, as now

he does in heaven for us. And do but take away Christ's intercession,

and you starve the hope of the saints. For what have we to succour

ourselves with, under the daily surprises of sin, but this, "That if

any man sin, we have an advocate [with the Father]" mark that, with the

Father; a friend upon the place: one that abides there, on purpose to

transact all our affairs, and as a surety for the peace betwixt God and

us.

Secondly, If Christ had not ascended, you could not have entered into

heaven when you die. For he went to "prepare a place for you," John 14:

2. He was, as I said before, the first that entered into heaven

directly, and in his own name; and had he not done so, we would not

have entered when we die, in his name. The Fore-runner made way for all

that are coming on, in their several generations, after him. Nor could

your bodies have ascended after their resurrection, but in the virtue

of Christ's ascension. For he ascended, as was said before, in the

capacity of our head and representative; to his Father and our Father:

For us, and himself too.

Thirdly, If Christ had not ascended, he could not have been

inaugurated, and installed in the glory he now enjoys in heaven. This

world is not the place where perfect felicity and glory dwell. And

then, how had the promise of the Father been made good to him? Or our

glory, (which consists in being with, and conformed to him), where had

it been? "Ought not Christ to suffer, and to enter into his glory?"

Luke 24: 25.

Fourthly, If Christ had not ascended, how could we have been satisfied,

that his payment on the cross made full satisfaction to God, and that

now God has no more bills to bring in against us? How is it that the

Spirit convinceth the world of righteousness, John 16: 9, 10. but from

Christ's going to the Father, and returning hither no more? which gives

evidence of God's full content and satisfaction, both with his person

and work.

Fifthly, How should we have enjoyed the great blessings of the Spirit

and ordinances, if Christ had not ascended? And surely, we could not

have been without either. If Christ had not gone away, "the Comforter

had not come," John 16: 7. he begins where Christ had finished. For he

takes of his, and shows it to us, John 16: 14. And therefore it is

said, John 17: 39. "The Holy Ghost was not given, because Jesus was not

yet glorified." He was then given as a sanctifying spirit, but not

given in that measure, as afterwards he was, to furnish and qualify men

with gifts for service. And indeed, by Christ's ascension, both his

sanctifying, and his ministering gifts were shed forth, more commonly

and more abundantly upon men. These fell from him when he ascended, as

Elijah's mantle did from him, so that whatsoever good of conversion,

edification, support, or comfort you receive from spiritual ordinances,

he has shed forth that, which you now see and feel. It is the fruit of

Christ's ascension.

Sixthly, and lastly, If Christ had not ascended, how had all the types

and prophecies, that prefigured and foretold it, been fulfilled? "And

the scriptures cannot be broken," John 10: 35. So that, upon all these

accounts, it was expedient that he should go away. It was for his

glory, and for our advantage. Though we lost the comfort of his bodily

presence by it, yet if "we loved him, we would rejoice he went to the

Father," John 14: 28. We ought to have rejoiced in his advancement,

though it had been to our loss; but when it is so much for our benefit,

as well as his glory, it is a matter of joy on both sides, that he is

ascended to his Father, and our Father: to his God, and to our God.

From the several blessings flowing to us out of Christ's ascension, it

was that he charged his people not to be troubled at his leaving of

them, John 14. And hence learn,

Inference 1. Did Christ ascend into heaven? Is our Jesus, our treasure

indeed there? Where then should the hearts of believers be, but in

heaven, where their ord, their life is? Surely saints, it is not good

that your love, and your Lord should be in two several countries, said

one that is now with him. Up, and hasten after your lover, that he and

you may be together. Christians, you ascended with him, virtually, when

he ascended; you shall ascend to him, personally, hereafter; Oh that

you would ascend to him, spiritually, in acts of faith, love, and

desires daily. Sursum corda, up with your hearts, was the form used by

the ancient church at the sacrament. How good were it, if we could say

with the apostle, Phil. 3: 20. "Our conversation is in heaven, from

whence we look for the Saviour." An heart ascendant, is the beet

evidence of your interest in Christ's ascension.

Inf. 2. Did Christ go to heaven as a forerunner? What haste should we

make to follow him? He ran to heaven: he ran thither before us. Did he

run to glory, and shall we linger? did he flee as an eagle towards

heaven, and we creep like snails? Come Christians, "Lay aside every

weight, and the sin that so easily besets you, and run with patience

the race set before you, looking unto Jesus, Heb. 12: 1, 2. The Captain

of our salvation is entered within the gates of the new Jerusalem, and

calls to us out of heaven to hasten to him; proposing the greatest

encouragements to them that are following after him, saying, "He that

overcomes shall sit with me in my throne, as I also overcame, and am

set down with my Father in his throne," Rev. 3: 22. How tedious should

it seem to us, to live so long at a distance from our Lord Jesus!

Inf. 3. Did Christ ascend so triumphantly, leading captivity captive?

How little reason then have believers to fear their conquered enemies?

Sin, Satan, and every enemy, were in that day led away in triumph,

dragged at Christ's chariot wheels, brought after him as it were in

chains. It is a lovely sight to see the necks of those tyrants under

the foot of our Joshua. He made at that day, "an open show of them,"

Col. 2: 15. Their strength is broken for ever. In this he shewed

himself more than a conqueror; for he conquered and triumphed too.

Satan was then trod under his feet, and he has promised to tread him

under our feet also, and that shortly, Rom. 16: 20. some power our

enemies yet retain, the serpent may bruise our heel, but Christ has

crushed his head.

Inf. 4. Did Christ ascend so munificently, shedding forth so many

mercies upon his people? mercies of inestimable value reserved on

purpose to adorn that day? O then see that you abuse not those precious

ascension-gifts of Christ, but value and improve them as the choicest

mercies. Now, the ascension gifts, as I told you, are either the

ordinances and officers of the church, (for he then gave them pastors

and teachers,) or the Spirit that furnished the church with all its

gifts. Beware you abuse not either of these.

First, Abuse not the ordinances and officers of Christ. This is a sin

that no nation is plunged deeper into the guilt of, than this nation,

and no age more than this. Surely God has written to us the great

things of his law, and we have accounted them small things. We have

been loose, wanton, sceptical professors for the most part, that have

had nice and coy stomachs, that could not relish plain, wholesome

truths, except so and so modified to our humours. For this the Lord has

a controversy with the nation, and by a sore judgement, he has begun to

rebuke this sin already. And I doubt not, before he make an end, plain

truths will down with us, and we shall bless God for them.

Secondly, But in the next place, see that you abuse not the Spirit,

whom God sent from heaven at his ascension, to supply his bodily

absence among us, and is the great pledge of his care for, and tender

love to his people. Now take heed that you do not vex him by your

disobedience; nor grieve him by your unkindnesses; nor quench him by

your sinful neglects of duty, or abuse of light. O deal kindly with the

Spirit, and obey his voice: comply with his designs, and yield up

yourselves to his guidance and conduct. Methinks, to be intreated by

the love of the Spirit, Rom. 15: 30. should be as great an argument as

to be intreated for Christ's sake. Now, to persuade all the saints to

be tender of grieving the Spirit by sin, let me urge a few

considerations proper to the point under hand.

Consid. 1. First, He was the first and principal mercy that Christ

received for you at his first entrance into heaven. It was the first

thing he asked of God when he came to heaven. So he speaks, John 14:

16, 17. "I will pray the Father, and he shall give you another

Comforter, that he may abide with you." No sooner had he set foot upon

the place, but the first thing, the great thing that was upon his heart

to ask the Father for us was, that the Spirit might forthwith be

dispatched, and rent down to his people. So that the Spirit is the

first-born of mercies; and deserves the first place in our hearts and

esteem.

Consid. Secondly, The spirit comes not in his own name to us, (though,

if so, he deserves a dear welcome for his own sake, and for the

benefits we receive by him, which are inestimable,) but he comes to us

in the name, and in the love, both of the Father, and the Son. As one

authorised and delegated by them; bringing his credentials under both

their hands and seals, John 15: 26. "But when the Comforter is come,

whom I will send to you from the Father:" Mark, I will send him from

the Father; and in John 14: 26. the Father is said to "send him in

Christ's name." So that he is the messenger that comes from both these

great and holy persons. And if you have any love for the God that made

you, any kindness for the Christ that died for you, show it by your

obedience to the Spirit that comes from them both and in both their

names to us, and who will be both offended and grieved, if you grieve

him. O therefore give him an entertainment worthy of one that comes to

you in the name of the Lord. In the Father's name, and in the Son's

name.

Consider. 3 Thirdly, But that is not the only consideration that should

cause you to beware of grieving the Spirit, because he is sent in the

name of such great and dear persons to you, but he deserves better

entertainment than any of the saints give him, for his own sake, and

upon his own account, and that upon a double score, viz. of his nature

and office.

First, On the account of his nature; for he is God co-equal with the

Father and Son in nature and dignity, 2 Sam. 23: 23. "The Spirit of the

Lord spake by me, and his word was in my tongue; the God of Israel

said; the Rock of Israel spake to me." So that you see he is God. The

Rock of Israel. God omnipotent, for he created all things, (Gen. 1: 2;

God omnipresent, filling all things, Psal. 139: 7. God omniscient, who

knows your hearts, Rom. 9: 1. Beware of him therefore, and grieve him

not, for in so doing you grieve God.

Secondly, Upon the account of his office, and the benefits we receive

by him. We are obliged, even on the score of gratitude and ingenuity,

to obey him; for he is sent in the quality of an advocate to help us to

pray; to indite our requests for us; to teach us what and how to ask of

God, Rom. 8: 26. He comes to us as a Comforter, John 14: 16. And none

like him. His work is to take of Christ's and shew it to us, i.e. to

take of his death, resurrection, ascension, yea, of his very present

intercession in heaven, and show it to us. He can be with us in a

moment, he can, (as one well observes,) tell you what were the very

last thoughts Christ was thinking in heaven about you. It was he that

formed the body of Christ in the womb, and so prepared him to be a

sacrifice for us. He filled that humanity with his unexampled fulness.

So fitting and anointing him for the discharge of his office.

It is he that puts efficacy into the ordinances, and without him they

would be a dead letter. It was he that blessed them to your conviction

and conversion. For if angels had been the preachers, no conversion had

followed without the Spirit. It is he that is the vinculum unionis,

bond of union betwixt Christ and your souls, without which you could

never have had interest in Christ, or communion with Christ. It was he

that so often has helped your infirmities, when you knew not what to

say; comforted your hearts when they were overwhelmed within you, and

you know not what to do; preserved you many thousand times from sin and

ruin, when you have been upon the slippery brink of it in temptations.

It is he (in his sanctifying-word) that is the best evidence your souls

have for heaven. It where endless to enumerate the mercies you have by

him. And now, reader, dost thou not blush to think how unworthy thou

hast treated such a friend? For which of all these his offices or

benefits dost thou grieve and quench him? O grieve not the Holy Spirit

whom Christ sent as soon as ever he went to heaven, in his Father's

name, and in his own name, to perform all these offices for you.

Inf. 5. Is Christ ascended to the Father as our fore-runner? Then the

door of salvation stands open to all believers, and by virtue of

Christ's ascension, they also will ascend after him, far above all

visible heavens. O my friends, what place has Christ prepared and taken

up for you! what a splendid habitation has he provided for you! "God is

not ashamed to be called your God; for he has prepared for you a city,"

Heb. 11: 16. In that city Christ has provided mansions, and

resting-places for your everlasting abode, John 14: 2. and keeps them

for you till your coming. O how august and glorious a dwelling is that,

where sun, and moon, and stars, shall shine as much below your feet, as

they are now above your heads? Yea, such is the love Christ has to the

believer, that, as one saith, if thou only hadst been the chosen of

God, Christ would have built that house for himself and thee. Now it is

for himself, for thee, and for many more, who shall inherit with thee.

God send us a joyful meeting within the vail with our Fore-runner, and

sweeten our passage into it, with many a foresight and foretaste

thereof. And, in the meantime, let the love of a Saviour inflame our

hearts, so that whenever we cast a look towards that place, where our

Fore-runner is for us entered, our souls may say, with melting

affections, Thanks be to God for Jesus Christ; and again, Blessed be

God for his unspeakable gift.

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Sermon 41. The Session of Christ at God's right-hand explained and applied,

being the third Step of his glorious Exaltation.

Heb 1:3.

When he had by himself purged our sins, sat down on the right hand of

the Majesty on high;

Christ being returned again to his Father, having finished his whole

work on earth, is there bid by the Father to sit down in the seat of

honour and rest. A seat prepared for him at Gods right hand, that makes

it honourable; and all his enemies as a footstool under his feet that

makes it easy. How much is the state and condition of Jesus Christ

changed in a few days! Here he groaned, wept, laboured, suffered,

sweat, yea, sweat blood, and found no rest in this world, but when he

comes to heaven, there he enters into rest. Sits down for ever in the

highest and easiest throne, prepared by the Father for him when he had

done his work. "When he had by himself purged our sins, he sat down,"

&c.

The scope of this epistle is to demonstrate Christ to be the fulness of

all legal types and ceremonies, and that whatever light glimmered to

the world through them, yet it was but as the light of the day-star, to

the light of the sun.

In this chapter, Christ the subject of the epistle, is described; and

particularly in this third verse, he is described three ways.

First, By his essential and primeval glory and dignity, he is

"ap-augasma", the brightness at his Father's glory, the very splendor

of glory, the very refulgency of that son of glory. "The primary reason

of that appellation is with respect to his eternal and ineffable

generation, light of light, as the Nicene creed expresses it. As a beam

of light proceeding from the sun. And the secondary reason of it, is

with respect to men," for look as the sun communicates its light and

influence to us by its beams, which it projects; so does God

communicate his goodness, and manifest himself to us, by Christ. "Yea,

he is the express image, or character of his person. Not as the

impressed image of the seal upon the wax, but as the engraving in the

seal itself." Thus he is described by his essential glory.

Seconds, He is described by the work he wrought here on earth, in his

humbled state, and it was a glorious work, and that wrought out by his

own single hand, "When he had by himself purged our sins." A work that

all the angels in heaven could not do, but Christ did it.

Thirdly, and lastly, He is described by his glory, the which (as a

reward of that work) he now enjoys in heaven. "When he had by himself

purged our sins, he sat down on the right hand of the Majesty on high,"

i.e. the Lord clothed him with the greatest power, and highest honour,

that heaven itself could afford; for so much this phrase of "sitting

down on the right hand of the Majesty" imports, as will appear in the

explication of this point, which is the result of this clause, viz.

Doct. That when our Lord Jesus Christ has finished his work on

earth, he was placed in the seat of the highest honour, and

authority; at the right-hand of God in heaven.

This truth is transformingly glorious. Stephen had but a glimpse of

Christ at his Father's right hand, and it caused "his face to shine, as

it had been the face of an angel", Acts 7: 56. This, his high

advancement, was foretold and promised before the work of redemption

was taken in hand, Psal. 110: 1. "The Lord said unto my Lord, sit thou

at my right-hand, until I make thine enemies thy footstool." And this

promise was punctually performed to Christ, after his resurrection and

ascension, in his supreme exaltation, far above all created beings, in

heaven and earth, Eph. 1: 20, 21, 22. We shall here open two things in

the doctrinal part, viz. What is meant by God's right hand; and what is

implied in Christ's sitting there, with his enemies for a footstool.

First, What are we to understand here by God's right hand? It is

obvious enough, that the expression is not proper, but figurative and

borrowed. God has no hand, right or left; but it is a condescending

expression, wherein God stoops to the creature's understanding, and by

it he would have us understand honour, power, and nearness.

First, The right hand is the hand of honour, the upper hand, where we

place those whom we highly esteem and honour. So Solomon placed his

mother in a seat at his right hand, 1 Kings 2: 19. So, in token of

honour, God sets Christ at his right hand; which, on that account, in

the text, is called the right hand of Majesty. God has therein

expressed more favour, delight, and honour to Jesus Christ, than ever

he did to any creature. "To which of the angels said he at any time,

sit thou on my right hand?" Heb. 1: 13.

Secondly, The right-hand is the hand of power: we call it the weapon

hand, and the working hand. And the setting of Christ there, imports

his exaltation to the highest authority, and most supreme dominion. Not

that God the Father has put himself out of his authority, and advanced

Christ above himself; no, "for in that he saith he has put all things

under him, it is manifest that he is excepted which did put all things

under him," 1 Cor. 15: 27. But to sit as an enthroned king at God's

right hand, imports power, yea, the most sovereign and supreme power;

and so Christ himself calls the right-hand at which he sits, Matt. 26:

64. "Hereafter ye shall see the Son of man sitting on the right-hand of

power."

Thirdly, And as it signifies honour and power, so nearness in place, as

we use to say, at one's elbow, and so it is applied to Christ, in Psal.

110: 5. "The Lord at thy right hand, shall strike through kings in the

day of his wrath," i.e. the Lord, who is very near thee, present with

thee, he shall subdue thine enemies. This then is what we are to

understand by God's right-hand, honour, power, and nearness.

Secondly, In the next place let us see what is implied in Christ's

sitting at God's right-hand, with his enemies for his footstool. And,

if we attentively consider, we shall find that it implies and imports

divers great and weighty things in it. As,

First, It implies the perfecting and completing of Christ's work, that

he came into the world about. After his work was ended, then he sat

down and rested from those labours, Heb. 10: 11, 12. "Every priest

standeth daily ministering, and offering oftentimes the same

sacrifices: which can never take away sins: but this man when he had

once offered one sacrifice for sins, for ever sat down on the right

hand of God." Here he assigns a double difference betwixt Christ and

the Levitical priests; they stand, which is the posture of servants; he

sits, which is the posture of a Lord. They stand daily, because their

sacrifices cannot take away sin; he did his work fully, by one

offering; and after that, sits or rests for ever in heaven. And this

(as the accurate and judicious Dr. Reynolds observes) was excellently

figured to us in the ark, which was a lively type of Jesus Christ, and

particularly in this, it had rings by which it was carried up and down,

till at last it rested in Solomon's temple, with glorious and triumphal

solemnity, Psal. 132: 8, 9. 2 Chron. 5: 13. So Christ, while he was

here on earth, being anointed with the Holy Ghost and wisdom, went

about doing good, Acts 10: 38. and having ceased from his works, did at

last enter into his rest, Heb. 5: 10. which is the heavenly temple,

Rev. 11: 19.

Secondly, His sitting down at God's right hand, notes the high content

and satisfaction of God the Father in him, and in his work. "The Lord

said to my Lord, sit thou on my right hand;" the words are brought in

as the words of the Father, welcoming Christ to heaven; and (as it

were) congratulating the happy accomplishment of his most difficult

work. And it is as if he had said," O my Son, what shall be done for

thee this day? Thou hast finished a great work, and in all the parts of

it acquitted thyself as an able and faithful servant to me; what

honours shall I now bestow upon thee? The highest glory in heaven is

not too high for thee; come sit at my right hand." O how well is he

pleased with Christ, and what he has done! He delighted greatly to

behold him here in his work on earth, and by a voice from the excellent

glory he told him so, when he spake from heaven to him, saying, "Thou

art my beloved Son, in whom I am well pleased," 2 Pet. 1: 17. And

himself tells us, John 10: 17. "Therefore does my Father love me,

because I lay down my life," &c. for it was a work that the heart of

God had been set upon from eternity. He took infinite delight in it.

Thirdly, Christ's sitting down at God's right-hand in heaven, notes the

advancement of Christ's human nature to the highest honour; even to be

the object of adoration to angels and men. For it is properly his human

nature that is the subject of all this honour and advancement; and

being advanced to the right hand of Majesty, it is become an object of

worship and adoration. Not simply, as it is flesh and blood, but as it

is personally united to the second person, and enthroned in the supreme

glory of heaven.

O here is the mystery, that flesh and blood should ever be advanced to

the highest throne of majesty, and being there installed in that glory,

we may now direct our worship to him as God Man; and to this end was

his humanity so advanced, that it might be adored and worshipped by

all. "The Father has committed all judgement to the Son, that all men

should honour the Son, even as they honour the Father." And the Father

will accept of no honour divided from his honour. Therefore it is added

in the clause, "He that honoureth not the Son, honoureth not the Father

which has sent him," John 5: 22, 23. Hence the apostles, in the

salutations of their epistles, beg for grace, mercy, and peace, from

God the Father, and our Lord Jesus Christ; and in their valedictions,

they desire the grace of our Lord Jesus Christ to the churches.

Fourthly, It imports the sovereignty and supremacy of Christ over all.

The investiture of Christ, with authority over the empire of both

worlds: for this belongs to him that sits down upon his throne. When

the Father said to him, Sit at my right-hand, he did therein deliver to

him the dispensation and economy of the kingdom. Put the awful sceptre

of government into his hand, and so the apostle interprets and

understands it, 1 Cor. 15: 25. "He must reign till he have put all his

enemies under his feet." And to this purpose, the same apostle

accommodates, (if not expounds) the words of the Psalmist, "Thou madest

him a little lower than the angels," i.e. in respect of his humbled

state on earth, "thou crownedst him with glory and honour, and didst

set him over the works of thy hands, thou hast put all things in

subjection under his feet," Heb. 2: 7, 8. He is over the spiritual

kingdom, the Church, absolute Lord there, Mat. 28: 18, 19, 20. He is

also Lord over the providential kingdom, the whole world, Psal. 110: 2.

And this providential kingdom, being subordinate to his spiritual

kingdom; he orders and rules this, for the advantage and benefit

thereof, Eph. 1: 22.

Fifthly, To sit at God's right-hand with his enemies for a footstool,

implies Christ to be a conqueror over all his enemies. To have his

enemies under his feet, notes perfect conquest and complete victory. As

when Joshua set his foot upon the necks of the kings: So Tamerlane made

proud Bajazet his footstool. They trampled his name, and his saints

under their feet, and Christ will tread them under his feet. It is true

indeed this victory is incomplete and in consummate; for now "we see

not yet all things put under him, (saith the apostle) but we see Jesus

crowned with glory and honour," and that is enough. Enough to show the

power of his enemies is now broken; and though they make some

opposition still, yet it is to no purpose at all; for he is so

infinitely above them, that they must fall before him; it is not with

Christ as it was with Abijah, against whom Jeroboam prevailed, because

he was young and tender hearted, and could not withstand them. His

incapacity and weakness gave the watchful enemy an advantage over him.

I say, it is not so with Christ, he is at God's right hand. And all the

power of God stands ready bent to strike through his enemies, as it is,

Psal. 110: 5.

Sixthly, Christ's sitting in heaven notes to us the great and wonderful

change that is made upon the state and condition of Christ, since his

ascension into heaven. Ah, it is far otherwise with him now, than it

was in the days of his humiliation here on earth. Quantum mutates ab

illo! Oh, what a wonderful change has heaven made upon him! It were

good (as a worthy of ours speaks), to compare in our thoughts the

abasement of Christ, and his exaltation together; as it were in

columns, one over against the other. He was born in a stable, but now

he reigns in his royal palace. Then he had a manger for his cradle, but

now he sits on a chair of state. Then oxen and asses were his

companions, now thousands of saints, and ten thousands of angels

minister round about his throne. Then in contempt, they called him the

carpenter's son, now he obtains a more excellent name than angels. Then

he was led away into the wilderness to be tempted of the devil, now it

is proclaimed before him, "let all the angels of God worship him." Then

he had not a place to lay his head on, now he is exalted to be heir of

all things. In his state of humiliation, "he endured the contradiction

of sinners;" in his state of exaltation, "he is adored and admired by

saints and angels." Then "he had no form or comeliness; and when we saw

him, there was no beauty, why we should desire him:" Now the beauty of

his countenance shall send forth such glorious beams, as shall dazzle

the eyes of all the celestial inhabitants round about him, &c.

O what a change is this! Here he sweated, but there he sits. Here he

groaned, but there he triumphs. Here he lay upon the ground, there he

sits in the throne of glory. When he came to heaven, his Father did as

it were thus bespeak him.

My dear Son, what an hard travail hast thou had of it? What a world of

woe hast thou passed through, in the strength of they love to me and

mine elect? Thou hast been hungry, thirsty, weary, scourged, crucified,

and reproached: Ah, what bad usage hast thou had in the ungrateful

world! Not a day's rest for comfort since thou wentest out from me; by

now thy suffering days are accomplished; now thy rest is come, rest for

evermore. Henceforth sit at my right-hand. Henceforth thou shalt groan,

weep, or bleed no more. Sit thou at my right hand.

Seventhly, Christ's sitting at God's right hand, implies the

advancement of believers to the highest honour: For this session of

Christ's respects them, and there he sits as our representative, in

which regard we are made to sit with him in heavenly places, as the

apostle speaks, Eph. 2: 6. How secure may we be (saith Tertullian) who

do now already possess the kingdom? meaning in our Head, Christ. This

(saith another) is all my hope, and all my confidence, namely, that we

have a proportion in that flesh and blood at Christ, which is so

exalted, and therefore where he reigns, we shall reign; where our flesh

is glorified, we shall be glorified. Surely, it is matter of exceeding

joy to believe that Christ our Head, our flesh, and blood, is in all

this glory at his Father's right-hand. Thus we have opened the sense

and importance of Christ's sitting at his Fathers right hand. Hence we

infer,

Inference 1. Is this so great an honour to Christ, to sit enthroned at

God's right hand? What honour then is reserved in heaven for those that

are faithful to Christ, now on the earth? Christ prayed, and his prayer

was heard, John 17: 24. "That we may be with him to behold the glory

that God has given him;" and what heart can conceive the felicity of

such a sight? It made Stephen's face shine as the face of an angel,

when he had but a glimpse of Christ at his Father's right hand. "Thine

eyes shall see the king in his beauty," Isa. 33: 17. which respected

Hezekiah in the type, Christ in the truth. But this is not all, though

this be much, to be spectators of Christ in his throne of glory; we

shall not only see him in his throne, but also sit with him enthroned

in glory. To behold him is much, but to sit with him is more. I

remember it was the saying of a heavenly Christian, now with Christ, I

should far rather look but through the hole of Christ's door, to see

but one half of his fairest and most comely face, [for he looks like

heaven] suppose I should never win to see his excellency and glory to

the full than to enjoy the flower, the bloom, and chiefest excellency

of the glory and riches of ten worlds. And you know how the Queen of

the South fainted at the sight of Solomon in his glory. But this sight

you shall have of Christ, will change you into his likeness. "We shall

be like him (saith the apostle) for we shall see him as he is," 1 John

3: 2. He will place us as it were in his own throne with him. So runs

the promise, Rev. 3: 21. "To him that overcometh, I will grant to sit

with me in my throne; even as I also overcame, and am set down with my

Father in his throne:" and so 2 Tim. 2: 12. "If we suffer with him, we

shall also reign with him." The Father set Christ on his right hand,

and Christ will set the saints on his right hand. So you know the sheep

are placed by the angels at the great day, Mat. 25: and so the church,

under the figure of the daughter of Egypt, whom Solomon married, is

placed "on the king's right hand, in gold of Ophir," Psal. 45: This

honour have all the saints. O amazing love! What, we set on thrones,

while as good as us by nature howl in flames! O what manner of love is

this! These expressions indeed do not intend that the saints shall be

set in higher glory than Christ; or that they shall have a parity of

glory with Christ, for in all things he must have the pre-eminence: But

they note the great honour that Christ will put upon the saints; as

also, that his glory shall be their glory in heaven. "As the glory of

the husband redounds to the wife;" and again, their glory will be his

glory, 2 Thess. 1: 10. and so it will be a social glory. O, it is

admirable to think, whither free grace has already mounted up poor dust

and ashes!

To think how nearly related now to this royal, princely Jesus! But how

much higher are the designs of grace, that are not yet come to their

parturient fulness, they look beyond all this that we now know! "Now

are we the sons of God, but it does not yet appear what we shall be," 1

John 3: 2. Ah what reason have you to honour Christ on earth, who is

preparing such honours for you in heaven.

Inf. 2. Christ Jesus thus enthroned in heaven then how impossible is

it, that ever his interest should miscarry or sink on earth? The church

has many subtle and potent enemies. True, but as Haman could not

prevail against the Jews, whilst Esther their friend spake for them to

the king, no more can they whilst our Jesus sits at his, and our

Father's right hand. Will he suffer his enemies that are under his

feet, to rise up and pull out his eyes, think you? Surely they that

touch his people touch the very apple of his eye," Zech. 2: 8. "He must

reign till his enemies are put under his feet," 1 Cor. 15: 25. The

enemy under his feet, shall not destroy the children in his arms. He

sits in heaven on purpose to manage all to the advantage of his church,

Eph. 1: 22. Are our enemies powerful; lo our King sits on the right

hand of power: Are they subtle and deep in their contrivance; He that

sits on the throne, overlooks all they do. Heaven overlooks hell. "He

that sits in heaven beholds," and derides their attempts, Psal. 2: 4.

He may permit his enemies to straiten then in one place, but it shall

be for their enlargement in another: For it is with the church, as it

is with the sea: what it loses in one place, it gets it another; and so

really loses nothing. He may suffer them also to distress us in

outwards, but shall be recompensed with inward and better mercies; and

so we shall lose nothing by that. A footstool you know is useful to him

that treads on it, and serves to lift him up higher; so shall Christ's

enemies be to him and his, albeit they think not so. What singular

benefits the oppositions of his enemies, occasion to his people; I have

elsewhere discovered, to which I may refer my reader; and pass to

Inf. 3. Is Christ set down on the right hand of the Majesty in heaven?

O with what awful reverence should we approach him in the duties of his

worship! Away with light and low thoughts of Christ. Away with formal,

irreverent, and careless frames in praying, hearing, receiving, yea, in

conferring and speaking of Christ. Away with all deadness, and

drowsiness in duties; for he is a great King with whom you have to do.

A king, to whom the kings of the earth are but as little bits of clay.

Lo, the angels cover their faces in his presence. He is an adorable

Majesty.

When John had a vision of this enthroned King, about sixty veers after

his ascension; such was life over-powering glory of Christ, as the sun

when it shineth in its strength, that when he saw him, he fell at his

fleet as dead, and died it is like he had, if Christ had not laid his

hand on him, and said, "Fear not, I am the first and the last; I am he

that liveth, and was dead, and behold I am alive for evermore," Rev. 1:

17, 18. When he appeared to Saul in the way to Damascus, it was in

glory above the glory of the sun, which overpowered him also, and laid

him as one dead upon the ground.

O that you did but know what a glorious Lord you worship and serve. Who

makes the very place of his feet glorious, wherever he comes. Surely He

is greatly to be feared in the assembly of his saints, and to be had in

reverence of all that are round about him. There is indeed a "parresia"

boldness or free liberty of speech allowed to the saints, Eph. 3: 12.

But no rudeness or irreverence. We may indeed come, as the children of

a king come to the father, who is both their awful sovereign, and

tender father; which double relation causes a due mixture of love, and

reverence in their hearts, when they come before him. You may be free,

but not rude, in his presence. Though he be your Father, Brother,

Friend; yet the distance betwixt him and you is infinite.

Inference 4. If Christ be so gloriously advanced in the highest throne,

then none need to reckon themselves dishonoured, by suffering the

vilest things for his sake. The very chains and sufferings of Christ

have glory in them. Hence Moses "esteemed the very reproaches of Christ

greater riches than the treasures of Egypt," Heb. 11: 26. He saw an

excellency in the very worst things of Christ, his reproaches and

sufferings, as made him leap out of his honours and riches, into them.

He did not, (as one saith) only endure the reproaches of Christ, but

counted them treasures. To be reckoned among his honours and things of

value. So Thuanus reports of Ludovicus Marsacus, a noble knight of

France, when he was led with other martyrs, that were bound with cords,

to execution; and he for his dignity was not bound, he cried, give me

any chain too, let me be a knight of the same orders. Disgrace itself

is honourable, when it is endured for the Lord of Glory. And surely

there is (as one phraseth it) a little paradise, a young heaven, in

sufferings for Christ. If there were nothing else in it, but that they

are endured on his account, it would richly reward all we can endure

for him; but if we consider how exceeding kind Christ is to them, that

count it their glory to be abased for him; that though he be always

kind to his people, (yet if we may so speak) he overcomes himself in

kindness, when they suffer for him; it would make men in love with his

reproaches.

Inf. 5. If Christ sat not down to rest in heaven, till he had finished

his work on earth; then it is in vain for us to think of rest, till we

have finished our work, as Christ also did his.

How willing are we to find rest here! To dream of that, which Christ

never found in this world, nor any ever found before us. O think not of

resting, till you have done working and done sinning. Your life and

your labours must end together. "Write (saith the Spirit) blessed are

the dead that die in the Lord, for they rest from their labours," Rev.

14: 13. Here you must have the sweat, and there the sweet. It is too

much to have two heavens. Here you must be content to dwell in the

tents of Cedar, hereafter you shall be within the curtains of Solomon.

Heaven is the place of which it may be truly said, that there the weary

be at rest. O think not of sitting down on this side heaven. There are

four things will keep the saints from sitting down on earth to rest,

viz. grace, corruption, devils and wicked men.

First, Grace will not suffer you to rest here. Its tendencies are

beyond this world. It will be looking and longing for the blessed hope.

A gracious person takes himself for a pilgrim, seeking a better

country, and is always suspicious of danger in every place and state.

It is still beating up the sluggish heart with such language as that,

Mic. 2: 10. "Arise, depart, this is not thy rest, for it is polluted."

Its further tendencies and continual jealousies, will keep you from

sitting long still in this world.

Secondly, Your corruptions will keep you from rest here. They will

continually exercise your spirits, and keep you upon your watch. Saints

have their hands filled with work by their own hearts every day.

Sometimes to prevent sin; and sometimes to lament it. And always to

watch and fear, to mortify and kill it. Sin will not long suffer you to

be quiet, Rom. 7: 21, 22, 23, 24. And if a bad heart will not break

your rest here, then,

Thirdly, There is a busy devil will do it. He will find you work enough

with his temptations and suggestions, and except you can sleep quietly

in his arms as the wicked do, there is no rest to be expected. "Your

adversary, the devil, goes about as a roaring lion, seeking whom he may

devour; whom resist," 1 Pet. 5: 8.

Fourthly, Nor will his servants and instruments let you be quiet on

this side heaven. \*Their very name speaks their turbulent disposition.

"My soul, (saith the holy man) is among lions, and I lie even among

them that are set on fire, even the sons of men, whose teeth are spears

and arrows," Psal. 57: 4. Well then, be content to enter into your

rest, as Christ did into his. He sweat, then sat, and so must you.

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Sermon 42. Christ's Advent to Judgement, being the fourth and last Degree of his

Exaltation, illustrated and improved.

Acts 10: 42.

And he commanded us to preach unto the people, and to testify that it

is he which was ordained of God to be the Judge of quick and dead.

Christ enthroned in the highest glory in heaven is there to abide for

the effectual and successful government, both of the world, and of the

church, until the number given him by the Father, before the world was,

and purchased by the blood of the cross, be gathered in; and then comes

the judgement of the great day, which will perfectly separate the

precious from the vile; put the redeemed in full possession of the

purchase of his blood in heaven, and "then shall he deliver up the

kingdom to his Father, that God may be all in all."

This last act of Christ, namely, his judging the world, is a special

part of his exaltation and honour bestowed upon him, "because he is the

Son of man,", John 5:27. In that day shall his glory, as King, and

absolute Lord, shine forth as the sun when it shines in its strength. O

what an honour will it be to the man Christ Jesus, who stood arraigned

and condemned at Pilate's bar, to sit upon the great white throne,

surrounded with thousands, and ten thousands of angels! Men and devils

waiting upon him to receive the final sentence from his mouth. In this

will the glory of Christ's sovereignty and power be eminently and

illustriously displayed before angels and men. And this is that great

truth which he commanded to be preached and testified to the people,

namely, that is it "he which is ordained of God to be the Judge of

quick and dead".

Wherein we have four things to be distinctly considered, viz. The

subject, object, fountain and truth of the supreme judiciary authority.

First, The subject of it, Christ, it is he that is ordained to be

Judge. Judgement is the act of the whole undivided Trinity. The Father

and Spirit judge, as well as Christ, in respect of authority and

consent, but is its the act of Christ, in respect of visible management

and execution, and so it is his per proprietatem by propriety, the

Father having conferred it upon him, as the Son of man; but not his per

appropriationem, so as to exclude either the Father or Spirit from

their authority, for they judge by him.

Secondly, The object of Christ's judiciary authority. The quick and

dead, i.e. all that at his coming do live, or ever had lived. This is

the Object personal. All men and women that ever sprang from Adam: all

the apostate spirits that fell from heaven, and are reserved in chains

to the judgement of this great day. And in this personal object, is

included the real object, viz. All the actions, both secret and open,

that ever they did, 2 Cor. 5:5, Rom. 2:16.

Thirdly, The Fountain of this delegated authority, which is God the

Father; for he has ordained Christ to be the Judge. "He is appointed",

as the Son of man, to this honourable office and work. The word notes,

a firm establishment of Christ in that office by his Father. He is now,

by right of redemption, Lord and King. He enacts laws for government,

then he comes to judge of men's obedience and disobedience to his laws.

Fourthly, and lastly, Here is the infallible truth, or unquestionable

certainty of all this: "He gave us commandment to preach and testify it

to the people." We had it in charge from his own mouth; and dare not

hide it. Hence the point of doctrine is plainly this,

Doct. That our Lord Jesus Christ is ordained by God the Father

to be the Judge of quick and dead.

This truth stands upon the firm basis of scripture authority. You have

it from his own hand, John 5: 22. "The Father judges no man, but has

committed all judgement to the Son," viz. in the sense before given.

And so the apostle, Acts 17: 31. "He has appointed a day, in the which

he will judge the world in righteousness, by the man whom he has

ordained; whereof he has given assurance," &c. And again, Rom. 2: 16.

"In the day when God shall judge the secrets of men by Jesus Christ."

Three things will be opened here. First, The certainty of a judgement

to come. Secondly, The quality and nature of it. Thirdly, That it is a

special part of Christ's exaltation to be appointed Judge in this day.

First, The certainty of a judgement. This is a truth of firmer

establishment than heaven and earth. It is no devised fable, no cunning

artifice to keep the world in awe! but a thing as confessedly true as

it is awfully solemn. For,

First, As the scriptures aforementioned (with these, 2 Cor. 5: 10.

Eccles. 12: 14. Matt. 12: 36. and many other, the true and faithful

sayings of God) do very plainly reveal it; so the justice and

righteousness of God require it should be so. For the Judge of all the

earth will do right, Gen. 18: 25. Now righteousness itself requires

that a difference be made betwixt the righteous and the wicked: "Say ye

to the righteous it shall be well with him; woe to the wicked, it shall

be ill with him," Isa. 3: 10. But no such distinction is generally and

fully made betwixt one another in this world. Yea, rather the wicked

prosper, and the righteous perish, there is a just man that perisheth

in his righteousness, and there is a wicked man that prolongeth his

life in his wickedness, Eccles. 7: 15. Yea, not only in, but for his

righteousness, as it may be fairly rendered.

Here the "wicked devoureth the man that is more righteous than

himself," Hab. 1: 13. As the fishes of the sea, where the great and

strong swallow up the small and weak. And even in courts of judicature,

where the innocent might expect relief; there they often meet with the

worst oppressions. How fairly and justly therefore does the wise man

infer a judgement to come from this considerations, Eccles. 3: 16, 17,

"I saw under the sun the place of judgement that wickedness was there,

and the place of righteousness, that iniquity was there; I said in my

heart, God shall judge the righteous and the wicked; for there is a

time there for every purpose, and for every work," q. d. the judgement

to come, is the only relief and support left to poor innocents, to

quiet and comfort themselves withal. To the same purpose also is that,

Jam. 5: 6, 7. "Ye have condemned and killed the just; and he does not

resist you; be patient, therefore, brethren unto the coming of the

Lord." It is confessed, that sometimes, God vindicates his providence

against the Atheism of the world, by particular strokes upon the

wicked; but this is but rare. And as the Father well observes, "if no

sin were punished here, no providence would be believed; again, if

every sin were openly punished here, no judgement hereafter could be

expected." Besides,

Secondly, Man is a reasonable being, and every reasonable being, is an

accountable being. He is a subject capable of moral government. His

actions have a relation to a law. He is swayed by rewards and

punishments. He acts by counsel, and therefore of his actions, he must

expect to give an account, as it is Rom. 14: 12. "So then every one of

us, shall give an account of himself to God." Especially if we add,

that all the gifts of body, mind, estate, time, &c. are so many

talents, concredited and betrusted to him by God, and every one of us

has one talent at least; therefore a time to render an account for all

these talents will come, Matth. 25: 14, 15. We are but stewards, and

stewards must give an account, in order whereto, there must be a great

audit day.

Thirdly, And what need we seek evidence of this truth, further than our

own conscience? Lo, it is a truth engraven legibly upon every man's own

breast. Every one has a kind of little tribunal, or privy sessions in

his own conscience, which both accuses and excuses for good and evil,

which it could never do, were there not a future judgement, of which it

is now conscious to itself. In this court, records are now kept of all

we do, even of our secret actions and thoughts, which never yet took

air; but of no judgement, what need of records? Nor let any imagine,

that this may be but the fruit of education and discourse. We have

heard of such things, and so are scared by them. For if so, how comes

it to obtain so universally? Who could be the author of such a common

deception?

Reader, bethink thyself a little; if thou hast a mind (as one saith) to

impose a lie upon all the world, what course wouldst thou take? How

wouldst thou lay the design? Or why dost thou in this case imagine what

thou knowest not how to imagine? It is evident that the very

consciences of the Heathens, have these offices of accusing and

excusing, Rom. 2: 15. And it is hard to imagine, (as an ingenious

author speaks) that a general cheat should bow down the backs of all

mankind, and induce so many doubts and fears, and troubles, amongst

them; and give an interruption to the whole course of their corrupt

living, and that there should be no account of it? And therefore it is

undoubted that such a day will come. But I shall rather chose, in the

Second Place, to open the nature and manner of this judgement, than to

spend more time in proving a truth, that cannot be denied without

violence offered to a man's own light. If then the question be, What

manner of judgement will this be? I answer,

First, It will be a great and awful day. It is called the "judgement of

the great day," Jude 6. Three things will make it so, the manner of

Christ's coming; the work he comes about; and the issues, or events of

that work. The manner of Christ's coming, will be awfully solemn, "For

the Lord himself shall descend from heaven with a shout, with the voice

of the archangel, with the trump of God, and the dead in Christ shall

rise first. Then we which are alive and remain, shall be caught up

together with them in the clouds, to meet the Lord in the air," &c. 1

Thess. 4: 16, 17. Here Christ breaks out of heaven, with the shouts of

angels, "en keleusmai", it signifies such a shout, saith one, as is to

be heard among seamen, when after a long and dangerous voyage, they

first descry land, crying aloud, with united voices, a shore, a shore.

As the poet describes the Italians, when they saw their native country,

"lifting up their voices, and making the heavens ring again with Italy,

Italy: or as armies shout when the signal of battle is given." Above

all which (as some expound it) shall the voice of the Archangel be

distinctly heard. And after this shout, the trump of God shall sound.

By this tremendous blast, sinners will be affrighted out of their

graves; but to the saints, it will carry no more terror, then the

roaring of cannons, when armies of friends approach a besieged city,

for the relief of them that are within it. The dead being raised, they

shall be gathered before the great throne on which Christ shall sit in

his glory; and there be divided exactly to the right and left hand of

Christ, by the angels. Here will be the greatest assembly that ever

met. Where Adam may see his numerous offspring, even as the sand upon

the sea shore, which no man can number. And never was there such a

perfect division made, (how many divisions soever have been in the

world) none was ever like it. The saints in this great Oecumenical

assize (as the author stiles it) shall meet the Lord in the air, and

there the Judge shall sit upon the throne, and all the saints shall be

placed upon bright clouds, as on seats or scaffolds round about him;

the wicked remaining below upon the earth, there to receive their final

doom and sentence.

These preparatives will make it awful; and much more will the work

itself, that Christ comes about, make it so. For it is "to judge the

secrets of men," Rom. 2: 16. To sever the tares from the wheat; to make

every man's whites and blacks appear; and according as they are found

in that trial, to be sentenced to their everlasting and immutable

states. O what a solemn thing is this!

And no less will the execution of the sentence on both parts make it a

great and solemn day. The heart of man cannot conceive what impressions

the voice of Christ, from the throne, will make, both upon believers,

and unbelievers.

Imagine Christ upon his glorious throne, surrounded with myriads and

legions of angels, his royal guard; a poor unbeliever trembling at the

bar; an exact scrutiny made into his heart and life; the dreadful

sentence given; and then a cry; and then his delivering him over to the

executioners of eternal vengeance, never, never, to see a glimpse of

hope or mercy any more.

Imagine Christ, like the general of an army, mentioning with honour, on

the head of all the hosts of heaven and earth, all the services that

the saints have done for him in this world: then sententially

justifying them by open proclamation; then mounting with him to the

third heavens, and entering the gates of that city of God, in that

noble train of saints and angels intermixed; and so for ever to be with

the Lord. O what a great day must this be!

Secondly, As it will be awful and solemn judgement, so it will be a

critical and exact judgement, every man will be weighed to his ounces

and drachms. The name of the judge is "Kardiognoses", the Searcher of

hearts. The judge has eyes as flames of fire, which pierce to the

dividing of the heart and reins. It is said, Matth. 12:36. That men

shall then "give an account of every idle word that they shall speak."

It is a day that will perfectly fan the world. No hypocrite can escape;

Justice holds the balances in an even hand: Christ will go to work so

exactly, that some divines of good note think, the day of judgement

will last as long as this day of the gospel's administration has

lasted, or shall last.

Thirdly, it will be an universal judgement, 2 Cor. 5: 10. "We must all

appear before the judgement seat of Christ." And Rom. 14: 12. "Every

one of us shall give an account of himself to God." Those that were

under the law, "and those that having no law, were a law to

themselves," Rom. 2: 12. Those that had many talents, and he that had

but one talent, must appear at this bar; those that were carried from

the cradle to the grave, with him that stooped forage: the rich, and

poor; the father, and the child; the master, and servant; the believer,

and the unbeliever, must stand forth in that day. "I saw the dead, both

small and great, stand before God, and the books were opened," Rev. 20:

12.

Fourthly, It will be a judgement full of convictive clearness. All

things will be so sifted to bran, (as we say), that the sentence of

Christ, both on saints and sinners, shall be applauded. "Righteous art

thou, O Lord, because thou hast judged thus." His judgements will be as

the light that goes forth. So that those poor sinners whom he will

condemn, shall be first "autokatakritoi", self condemned. Their own

consciences shall be forced to confess, that there is not one drop of

injustice in all that sea of wrath, into which they are to be cast.

Fifthly, and lastly, It will be a supreme and final judgement, from

which lies no appeal. For it is the sentence of the highest, and only

Lord. "For as the ultimate resolution of faith is into the word and

truth of God, so the ultimate resolution of justice is into the

judgement of God." This judgement is supreme and imperial. For Christ

is the only Potentate, 1 Tim. 6: 5. and therefore the sentence once

passed, its execution is infallible. And so you find it in that

judicial process, Matth. 25: ult. just after the sentence is pronounced

by Christ, it is immediately added, "these shall go away into

everlasting punishment, but the righteous into life eternal." This is

the judgement of the great day.

Thirdly, In the last place, I must inform you, that God, in ordaining

Christ to be the Judge, has very highly exalted him. This will be very

much for his honour: for in this, Christ's royal dignity will be

illustrated, beyond whatever it was since he took our nature, till that

day; now he will appear in his glory. For,

First, This act of judging pertaining properly to the kingly office,

Christ will be glorified as much in his kingly office, as he has been

in either of the other. We find but some few glimpses of the kingly

office, breaking forth in this world: as, his riding with Hosannas into

Jerusalem; his whipping the buyers and sellers out of the temple, his

title upon the cross, &c. But these were but faint beams: Now that

office will shine in its glory, as the sun in the midst of the heavens.

For what were the Hosannas of little children, in the streets of

Jerusalem, to the shouts and acclamations of thousands of angels, and

ten thousands of saints? what was his whipping the profane out of the

temple, to his turning the wicked into hell, and sending his angels to

gather out of his kingdom every thing that offendeth? what was a title

written be his judge, and fixed on the ignominious tree, to the name

that shall now be seen on his vesture, and on his thigh, King of kings,

and Lord of lords.

Secondly, This will be a display of his glory in the highest, before

the whole world. For they will be present at once, and together, all

the inhabitants of heaven, and earth, and hell; angels must be there to

attend and minister; those glittering courtiers of heaven must attend

his person; so that heaven will, for a time, be left empty of all its

inhabitants: men and devils must be there to be judged: and before this

great assembly, will Christ appear in royal Majesty. He will, (to

allude to that text, Isa. 24:23.) reign before his ancients gloriously.

"For he will come to be glorified in his saints, and to be admired in

all them that believe," 2 Thess. 1: 10. The inhabitants of the three

regions, heaven, earth and hell, shall then rejoice, or tremble before

him, and acknowledge him to be supreme Lord and King.

Thirdly, This will roll away for ever the reproach of his death: for

Pilate and the High-priest, that judged him at their bars, shall now

stand quivering at his bar; with Herod that set him at nought, the

soldiers and officers that traduced and abused him: there they that

reviled him on the cross, wagging their heads, will stand, with

trembling knees, before his throne. For "every eye shall see him, and

they also that pierced him," Rev. 1: 7. O what a contemptible person

was Christ in their eyes once? As a worm, and no man. Every vile wretch

could freely tread and trample on him; but now such will be the

brightness of his glory, such the awful beams of majesty, that the

wicked shall not stand in his presence, or "be able to rise up," (as

that word imports, Psal. 1: 5.) "before him." So that this will be a

full and universal vindication of the death of Christ, from all that

contempt and ignominy that had attended it. We next improve it.

Inference 1. Is Jesus Christ ordained of God to be the Judge of quick

and dead? Great then is the security believers have, that they shall

not be condemned in that day. Who shall condemn, when Christ is Judge?

If believers be condemned in judgement, Christ must give sentence

against them; yea, and they must condemn themselves too. I say, Christ

must give sentence, for that is the proper and peculiar office of

Christ. And, to be sure, no sentence of condemnation shall in that day

be given by Christ against them. For,

First, He died to save them, and he will never cross and overthrow the

designs and ends of his own death. That cannot be imagined. Nay,

Secondly, They have been cleared and absolved already. And being once

absolved by divine sentence, they can never be condemned afterward. For

one divine sentence cannot cross and rescind another. He justified them

here in this world by faith: Declared in his word, (which shall then be

the rule of judgement, Rom. 2: 16.) that "there is no condemnation to

them that are in Christ," Rom. 8: 1. And surely he will not retract his

own word, and give a sentence quite cross to his own statute book, out

of which he has told us that they shall be judged. Moreover,

Thirdly, The far greatest part of them will have passed their

particular judgement, long, before that day, and being therein

acquitted by God the Judge of all; and admitted into heaven upon the

score and account of their justification; it cannot be imagined that

Christ should now condemn them with the world. Nay,

Fourthly, He that judged them is their head, husband, friend, and

brother: who loved them, and gave himself for them. O then, with what

confidence may they go, even unto his throne? and say, with Job,

"Though he try us as fire, we know we shall come forth as gold." We

know that we shall be justified. Especially, if we add, that they

themselves shall be the assessors with Christ in that day. And, (as a

judicious author pertinently observes,) not a sentence shall pass

without their votes. "So as that they may by faith not only look upon

themselves as already in heaven, sitting with Christ, as a common

person, in their right; but they may look upon themselves as judges

already. So that if any sin should arise to accuse or condemn, yet it

must be with their votes. And what greater security can they have than

this, that they must condemn themselves, if they be condemned." No, it

is not the business of that day to condemn, but to absolve and

pronounce them pardoned and justified, according to the sentence of

Acts 3: 19. and Mat. 12: 32. So that its must needs be a time of

refreshing, (as all scriptures call it,) to the people of God. You that

now believe, shall not come into condemnation, John 5: 24. You that now

judge yourselves, shall not be condemned with the world, 1 Cor. 11: 31,

32.

Inf. 2. If Christ be ordained of God to be the Judge of quick and dead,

how miserable a case will Christless souls be in at that day! They that

are Christless now, will be speechless, helpless, and hopeless then.

How will their hands hang down, and their knees knock together! O what

pale faces, quivering lips, fainting hearts, and roaring consciences

will be among them in that day! O dreadful day! O astonishing sight! to

see the world in a dreadful conflagration, the elements netting, the

stars falling, the earth trembling, the judgement set, the prisoners

brought forth; O who shall endure this day, but those that by union

with Christ are secured against the danger and dread of it! Let me

demand of poor Christ less souls, whom this day is like to take

unawares,

First, Do you think it possible to avoid appearing, after that terrible

citation is given to the world by the trump of God? Alas, how can you

imagine it? is not the same power that revived your dust, able to bring

you before the bar? There is a necessity that you must come forth, 2

Cor. 5: 10. "We [must] all appear." It is not in the sinner's choice,

to obey the summons or not.

Secondly, If you must appear, are there no accusers, nor witnesses,

that will appear against you, and confront you in the court? What think

you, was Satan so often a tempter to you here, and will he not be an

accuser there? Yes, nothing surer; for that was the main design of all

his temptations. What think you of your own consciences? are they not

privy to your secret wickedness; do not they now sometimes whisper in

your ears, what you care not to hear of? If they whisper now, they will

thunder then, Rom. 2: 15, 16. Will not the Spirit accuse you, for

resisting his motions, and stifling thousands of his convictions? Will

not your companions in sin accuse you, who drew or were drawn by you to

sin? Will not your teachers be your accusers? How many times have you

made them complain, Lord, they are iron and brass, they have made their

faces harder than a rock; they refuse to return. Will not your very

relations be your accusers, to whom you have failed in all your

relational duties? Yea, and every one whom you have tempted to sin,

abused, defrauded, overreached; all these will be your accusers. So

that it is without dispute, you will have accusers enough to appear

against you.

Thirdly, Being accused before Jesus Christ what will you plead for

yourselves: will you confess, or will you deny the charge. If you

confess, what need more? "Out of thine own mouth will I judge thee,"

saith Christ, Luke 19: 22. If you deny, and plead not guilty, thy Judge

is the searcher of hearts, and knows a11 things. So that it will not at

all help thee to make a lie thy last refuge. This will add to the

guilt, but not cover it.

Fourthly, If no defence or plea be left thee, then what canst thou

imagine should retard the sentence? Why should not Christ go on to that

dreadful work? "Must not the Judge of all the earth do right?" Gen. 18:

25. Must not you render to every man according to his deeds? 2 Cor. 5:

10. Yes, no question but he will proceed to that sentence, how terrible

soever it be to you to think on it now, or hear it then.

Fifthly, To conclude, if sentence be once given by Christ against thy

soul, what in all the world canst thou imagine should hinder the

execution? will he alter the thing that is gone out of his mouth? No,

Psal. 89: 34. Dost thou hope he is more merciful and pitiful than so?

Thou mistakes, if you expect mercy out of that way in which he

dispenses it. There will be thousands, and ten thousands that will

rejoice in, and magnify his mercy then; but they are such as obey his

call, repented, believed, and obtained union with his person here; but

for unbelievers, it is against the settled law of Christ, and

constitution of the gospel, to show mercy to the despisers of it. But

it may be, you think your tears, your cries, your pleadings with him,

may move him; these indeed might have done somewhat in time, but they

come out of season now. Alas, too late. What the success of such pleas

and cries will be, you may see if you will but consult two scriptures,

Job 27: 8, 9. "What is the hope of the hypocrite, though he has gained,

when God taketh away his soul? Will God hear his cry when trouble comes

upon him?" No: And Matt. 7: 22. "Many will say unto me in that day,

Lord, Lord, have we not prophesied in thy name, and in thy name have

cast out devils, and in thy name have done many wonderful works? And

then will I profess unto them, I never knew you; depart from me ye that

work iniquity."

And must it come to this dismal issue with you indeed? God forbid it

should. Oh then,

Inf. 3. If Christ be appointed of God to be the Judge of all, how are

all concerned to secure their interest in him, and therein an eternal

happiness to their own souls, by the work of regeneration? Of all the

business that men and women have in this world, there is none so

solemn, so necessary, and important as this. O my brethren, this is a

work, able to drink up your spirits, while you do but think of the

consequence of it.

Summon in then thy self-reflecting and considering powers: get alone,

reader, and, forgetting all other things, ponder with thyself this

deep, dear, eternal concernment of thine. Examine the state of thy own

soul. Look into the scriptures, then into thine own heart, and then to

heaven, saying, Lord, let me not be deceived in so great a concernment

to me as this. O let not the trifles of time wipe off the impressions

of death, judgement, and eternity from thy heart. O that long word

[Eternity,] that it might be night any day with thee; that the awe of

it may be still upon thy Spirit. A gentlewoman of this nation, having

spent the whole afternoon, and a great part of the evening at cards, in

mirth and jollity, came home late at night, and finding her waiting

gentlewoman reading, she looked over her shoulder upon the book, and

said, Poor melancholy soul, why dost thou sit here poring so long upon

thy book? That night she could not sleep, but lay sighing and weeping;

her servant asked her once and again what ailed her; at last she burst

out into tears, and said, Oh! it was one word that I cast my eye upon

in thy book, that troubles me; there I saw that word Eternity. How

happy were I, if I were provided for eternity! Sure it concerns us,

seeing we look for such things, to be diligent that we may be found of

him in peace. O let not that day come by surprisal upon you. Remember,

that as death leaves, so judgement will find you.

Inf. 4. Is Jesus Christ appointed Judge of quick and dead, then look to

it, all you that hope to be found of him in peace, that you avoid those

sins, and live in the daily practice of those duties, which the

consideration of that day powerfully persuades you to avoid or

practise. For it not only presses to holiness in actu primu, in the

being of it; but in actu secondo, in the daily exercise and practice of

it. Do you indeed expect such a day? Oh then,

First, See you be meek and patient under all injuries and abuses for

Christ's sake. Avenge not yourselves, but leave it to the Lord, who

will do it. Do not anticipate the work of God. "Be patient, my

brethren, to the coming of the Lord," James 5: 7,8, 9.

Secondly, Be communicative, public-hearted Christians, studying and

devising liberal things, for Christ's distressed members; and you shall

have both an honourable remembrance of it, and a full reward of it in

that day, Mat. 25: 34, 35.

Thirdly, Be watchful, and sober, keep the golden bridle of moderation

upon all your affections; and see that you be not overcharged with the

cares and love of this present life, Luke 21: 34, 35. Will you that

your Lord come and find you in such a posture? "O let your moderation

be known unto all, the Lord is at hand," Phil. 4: 5.

Fourthly, Improve all your Master's talents diligently and carefully.

Take heed of the napkin, Matt. 25: 14, 18. Then must you make up your

account for them all.

Fifthly, But, above all, be sincere in your profession. Let your hearts

be found in God's statutes, that you may never be ashamed; for this day

will be the day of manifestation of all hidden things. And nothing is

so secret, but that day will reveal it, Luke 12: 1, 2, 3. "Beware of

hypocrisy; for there is noting covered, which shall not be revealed;

neither hid, that shall not be made known." - Thus I have finished,

through divine aids, the whole doctrine of the impetration of

redemption by Jesus Christ; we shall wind up the whole in a general

exhortation, and I have done.

The General Use

And now, to close up all, let me persuade all those for whom the dear

Son of God came from he blessed bosom of the Father; assumed flesh;

brake, by the strength of his own love, through all discouragements and

impediments; laid down his own life a ransom for their souls; for whom

he lived, died, rose, ascended, and lives for ever in heaven to

intercede; to live wholly to Christ, as Christ lived and died wholly

for them.

O brethren, never was the heathen world acquainted with such arguments

to deter them from sin; never acquainted with such motives to urge them

to holiness, as I shall this day acquaint you with. My request is, to

give up both your hearts and lives to glorify the Father, Son, and

Spirit, whose you are, by the holiness and heavenliness of them. Other

things are expected tram you than from other men. See that you turn not

all this grace that has sounded in your ears into wantonness. Think not

because Christ has done so much for you, you may sit still; much less

indulge yourselves in sin, because Christ has offered up such an

excellent sacrifice for the expiation of it. No, though Christ came to

be a curse, he did not come to be a cloak for your sins. "If one died

for all then were all dead; that they that live, should not henceforth

live to themselves, but to him that died for them," 2 Cor. 5: 15. O

keep your lives pure and clean.

Do not make fresh work for the blood of Christ every day. "If you live

in the Spirit, see that you walk in the Spirit, Gal. 5: 25, i.e. (saith

Cornelius a Lapide very solidly) "Let us shape and order our lives and

actions according to the dicates, instinct, and impulses of the Spirit,

and of that grace of the Spirit put within us, and planted in our

hearts, which tendeth to practical holiness." O let the grace which is

in your hearts, issue out into all your religious, civil, and natural

actions. Let the faith that is in your hearts appear in your prayers;

the obedience of your hearts in hearing; the meekness of your hearts in

suffering; the mercifulness of you hearts in distributing; the truth

and righteousness of your hearts in trading; the sobriety and

temperance of your hearts in eating and drinking. These be the fruits

of Christ's sufferings indeed, they are sweet fruits. Let grace refine,

ennoble, and elevate all your actions; that you may say, "Truly our

conversation is in heaven." Let grace have the ordering of your

tongues, and of your hands; the mounding of your whole conversation.

Let not humility appear in some actions, and pride in others; holy

seriousness in some companies, and vain frothiness in others. Suffer

not the fountain of corruption to mingle with, or pollute the streams

of grace. Write as exactly as you can, after your copy, Christ. O let

there not be (as one well expresses it) here a line, and there a blank;

here a word, and there a blot. One word of God, and two of the world.

Now a spiritual rapture, and then a fleshly frolic. This day an advance

towards heaven, and to-morrow a slide back again towards hell. But be

you in the fear of the Lord all the day long. Let there be a due

proportion betwixt all the parts of your conversation. Approve

yourselves the servants of Christ in all things. "By pureness, by

knowledge, by long suffering, by the Holy Ghost, by love unfeigned, by

the word of truth, by the power of God, by the armour of righteousness,

on the right hand, and on the left," 2 Cor. 6: 6. See then how

accurately you walk. - Cut off occasion from them that desire occasion;

and in well doing commit yourselves to God, and commend religion to the

world. That this is your great concernment and duty, I shall evidence

to your consciences, by these following considerations. That of all

persons in the world, the redeemed of the Lord are most obliged to be

holy; most assisted for a life of holiness; and that God intends to

make great use of their lives, both for the conviction and conversion

of others.

Consider, First, God has more obliged them to live pure and strict

lives. I know the command obliges all men to it, even those that cast

away the cords of the commands, and break Christ's bonds asunder, are

yet bound by them; and cannot plead a dispensation to live as they do.

Yea, and it is not unusual for them to feel the obligations of the

command upon their consciences, even when their impetuous lusts hurry

them on to the violation of them; but there are special ties upon your

souls, that oblige you to holiness more than others. Many special and

peculiar engagements you are under. First, from God. Secondly, from

yourselves. Thirdly, from your brethren. Fourthly, from your enemies.

First, God has peculiarly obliged you to purity and strictness of life.

Yea, every Person in the blessed Trinity has cast his cord over your

souls, to bind up your hearts and lives to the most strict and precise

obedience of his commands. The Father has obliged you, and that not

only by the common tie of creation, which is yet of great efficacy in

itself; for, is it reasonable that God should create and form so

excellent a piece, and that it should be employed against him? That he

should plant the tree, and another eat the fruit of it? But, besides

this common engagement, he has obliged you to holiness of life.

First, By his wise and merciful designs and counsels for your recovery

and salvation by Jesus Christ. It was he that laid the corner-stone of

your salvation with his own hands. The first motion sprang out of his

breast. If God had not designed the Redeemer for you, the world had

never seen him; he had never left that sweet Bosom for you. It was the

act of the Father to give you to the Son to be redeemed, and then to

give the Son to be a Redeemer to you. Both of them stupendous and

astonishing acts of grace. And in both God acted as a most free Agent.

When he gave you to Christ before the beginning of time, there was

nothing out of himself that could in the least move him to it. When the

Father, Son, and Spirit sat (as I may say) at the council-table,

contriving and laying the design for the salvation of a few out of many

of Adam's degenerate offspring, there was none came before him to speak

one word for thee; but such was the divine Pleasure to insert thy name

in that catalogue of the saved. Oh how much owest thou to the Lord for

this. And what an engagement does it leave upon thy soul, to obey,

please, and glorify him?

Secondly, By his bountiful remunerations of your obedience, which have

been wonderful. What service didst thou ever perform for him, for which

he has not paid thee a thousand times more than it is worth. Didst thou

ever seek him diligently, and not find him a bountiful rewarder? none

seek him in vain, unless such only as seek him vainly, Heb. 11: 6.

Didst thou ever give a cup of cold water in the name of a disciple, and

not receive a disciple's reward? Matt. 10: 42. Hast thou not found

inward peace and comfort flowing into thy soul, upon every piece of

sincere obedience! Oh what a good Master do saints serve? You that are

remiss and inconstant in your obedience, you that are heartless and

cold in duties; hear how your God expostulates with you, Jer. 2: 31.

"Have I been a wilderness to Israel, or a land of darkness?" q. d. Have

I been a hard Master to you? Have you any reason to complain of me? To

whomsoever I have been strait handed, surely I have not been so to you.

Are fruits of sin like fruits of obedience? Do you know where to find a

better Master? Why then are you so shuffling and inconstant, so

sluggish and remiss in my work? Surely God is not behind-hand with any

of you. May you not say with David, Psal. 119: 56. "This I had, because

I kept thy precepts." There are fruits in holiness, even present fruit.

It is a high favour to be employed for God. Reward enough that he will

accept any thing thou dost. But to return every duty thou representest

to him with such comforts, such quickening, such inward and outward

blessings into thy bosom, so that thou mayest open the treasury of

thine own experiences, view the variety of encouragements and tokens of

his love, at several times received in duties; and say, this I had, and

that I had, by waiting on God, and serving him. Oh what an engagement

is this upon thee to be ever abounding in the work of the Lord! Though

thou must not work for wages; yet God will not let thy work go

unrewarded. For he is not unrighteous to forget your work and labour of

love.

Thirdly, Your Father has further obliged you to holiness and purity of

life, by signifying to you (as he has frequently done) thee great

delight and pleasure he hath therein. He hath told you, "that such as

are upright in the way are his delight," Prov. 11: 20. That he would

not have you forget to do good, and to communicate, for with such

sacrifices he is well pleased," Heb. 13: 16. You know you cannot "walk

worthy of the Lord to all pleasing, [excepts ye be fruitful in every

good word and work," Col. 1: 10. And oh what a bond is this upon you to

live holy lives! Can you please yourselves in displeasing your Father?

If you have the hearts of children in you, sure you cannot. O you

cannot grieve his Spirit by loose and careless walking, but you must

grieve your own spirits too. How many times has God pleased you,

gratified and contented you, and will you not please and content him?

This mercy you have asked of him, and he gave it, that mercy and you

were not denied; in many things the Lord has wonderfully condescended

to please you, and now there is but one thing that he desires of you,

and that most reasonable, yea, beneficial for you, as well as pleasing

to him, Phil. 1: 27. "Only let your conversation be as becometh the

gospel of Jesus Christ." This is the one thing, the great and main

thing he expects from you in this world, and will not you do it? Can

you expect he should gratify your desires, when you make no more of

grieving and displeasing him? Well, if you know what will please God,

and yet resolve not to do it, but will rather please your flesh, and

gratify the devil than him; pray pull off your wizards, fall into your

own rank among hypocrites, and appear as indeed you are.

Fourthly, The Father hath further obliged you to strictness and purity

of conversation, by his gracious promises made to such as so walk. He

has promised to do great things for you, if you will but do this one

thing for him. If you will "order your conversation aright," Psal. 50

ult. He will be your sun and shield, if you walk before him and be

upright, Gen. 15: 1. "He will give grace and glory, and no good thing

will he withhold from him that walketh uprightly," Psal. 84: 11. And he

promises no more to you, than he has made good to others, that have

thus walked, and stands ready to perform to you also. If you look to

enjoy the good of the promise, you are obliged by all your expectations

and hopes to order your lives purely and uprightly. This hope will set

you on work to purge your lives, as well as your hearts, from all

pollutions, 2 Cor. 7: 1. "Having these promises, let us cleanse

ourselves from all filthiness of flesh and spirit, perfecting holiness

in the fear of God."

Fifthly, Yea, He hath yet more obliged you to strict and holy lives, by

his confidence in you, that you will thus walk and please him. He

expresseth himself in scripture, as one that dares trust you with his

glory, knowing that you will be tender of it, and dare do no otherwise.

But if a man repose confidence in you, and trust you with his concerns,

it greatly obliges you to be faithful. What an engagement was that upon

Abraham to walk uprightly, when God said of him, Gen. 18: 19. "I know

him, that he will commend his children, and his household after him,

and they shall keep the way of the Lord," q. d. as for this wicked

generation, whom I will speedily consume in my wrath, I know they

regard not my laws, they will trample my commands under their feet,

they care not how they provoke me, but I expect other things from

Abraham, and I am confident he will not fail me. I know him, he is a

man of another spirit, and what I promise myself from him, he will make

good. And to the like purpose is that in Isa. 63: 7. "I will mention

the loving-kindness of the Lord, and the praises of the Lord; according

to all that the Lord has bestowed on us, and the great goodness towards

the house of Israel, which he has bestowed on them, according to his

mercies, and according to the multitude of his loving kindnesses. For

he said, Surely they are my people, children that will not lie, (or

fail me:) so he was their Saviour." Here you have an ample account of

the endearing mercies of God to that people, ver. 7. and the Lord's

confident expectations of suitable returns from them, ver. 8. I said,

i.e. (speaking after the manner of men in like cases) I made a full

account, that after all these endearments and favours bestowed upon

them, they would not offer to be disloyal and false to me. I have made

them sure enough to myself, by so many bonds of love. Like to which is

that expression, Zeph. 3: 7. "I said, surely thou wilt fear me, thou

wilt receive instruction." Oh! how great are the expectations of God

from such as you! I know Abraham, there is no doubt of him! And again,

they are children that will not lie, i.e. they will not fallere fidem

datam, break their covenant with me. Or they are my people that will

not shrink, as Mr. Coverdale well translates, filii non negantes, such

as will be true to me, and answer their covenant-engagements. And

again, surely thou wilt fear me, thou wilt receive instruction. And

shall not all this engage you to God? What! Neither the ancient and

bountiful love of God, in contriving your redemption from eternity, nor

the bounty of God, in rewarding all and every piece of service you have

done for him? Nor yet the pleasure he takes in your obedience and

upright walking? nor the encouraging promises he has made thereto, nor

yet his confident expectations of such a life from you, whom he has so

many ways obliged and endeared to himself? Will you forget your ancient

friend, condemn his rewards, take no delight or care to please him?

Slight his promises, and deceive and fail his expectations? "Be

astonished, O ye heavens, at this! and be horribly afraid." Consider

how God the Father has fastened this fivefold cord upon your souls, and

show yourselves Christians; yea, to use the prophet's words, Isa. 46:

8. "Remember this, and show yourselves men."

Secondly, You are further engaged to this precise and holy life, by

what the Son has done for you; is not this pure and holy life the very

aim, and next end of his death? Did he not shed his blood to "redeem

you from your vain conversations?" 1 Pet. 1: 18. Was not this the

design of all his sufferings? "That being delivered out of the hands of

your enemies, you might serve him in righteousness and holiness all the

days of your life," Luke 1: 74, 75. And is not the apostle's inference,

2 Cor. 5: 14, 15. highly reasonable? "If one died for all, then were

all dead, and that he died for all, that they which live, should not

henceforth live to themselves, but to him that died for them." Did

Christ only buy your persons, and not your services also? No, whoever

has thy time, thy strength, or any part of either, I can assure thee,

Christian, that Christ has paid for it, and thou givest away what is

none of thine own to give. Every moment of thy time is his, every

talent, whether of grace or nature, is his; and dost thou defraud him

of his own? O how liberal are you of your precious words and hours, as

if Christ had never made a purchase of them! O think of this, when thy

life runs muddy and foul. When the fountain of corruption flows out at

thy tongue, in idle frothy discourses; or at thy hand, in sinful

unwarrantable actions? Does this become the redeemed of the Lord? Did

Christ come from the bosom of his Father for this? Did he groan, sweat,

bleed, endure the cross, and lay down his life for this? Was he so well

pleased with all his sorrows and sufferings, his pangs and agonies,

upon the account of that satisfaction he should have in seeing the

travail of his soul? Isa. 53: 11. as if he had said, "Welcome death,

welcome agonies, welcome the bitter cup and heavy burden; I cheerfully

submit to all this. These are travailing pangs indeed, but I shall see

the beautiful birth at last. These throws and agonies shall bring forth

many lovely children to God; I shall have joy in them, and glory from

them, to all eternity. This blood of mine, these sufferings of mine,

shall purchase to me the persons, duties, services, and obedience of

many thousands that will love me, and honour me, serve me, and obey me,

with their souls and bodies which are mine." And does not this engage

you to look to your lives, and keep them pure? Is not every one of

Christ's wounds a mouth open to plead for more holiness, more service,

and more fruit from you? Oh! what will engage you if this will not?

But,

Thirdly, This is not all; as a man when he weigheth a thing, casteth in

weight after weight, till the scales are counterpoised; so does God

cast in engagement after engagement, and argument upon argument, till

thy heart, Christian, be weighed up and won to this heavenly light. And

therefore, as Elihu said to Job, chap. 36: 22. "Suffer me a little, and

I will show thee what I have yet to speak on God's behalf." Some

arguments have already been urged on the behalf of the Father and Son,

for purity and cleanness of life; and next I have something to plead on

the behalf of the Spirit. I plead now on his behalf, who has so many

times helped you to plead for yourselves with God. He that has so often

refreshed, quickened, and comforted you, he will be quenched, grieved,

and displeased by an impure, loose, and careless conversation; and what

will you do then? Who shall comfort you when the Comforter is departed

from you? When he that should relieve your souls is far off? O grieve

not the holy Spirit of God by which you are sealed, to the day of

redemption, Eph. 4: 30. There is nothing grieves him more than impure

practices, for he is a holy Spirit. And look, as water damps and

quenches the fire, so does sin quench the Spirit, 1 Thess. 5: 19. Will

you quench the warm affections and burning desires which he has kindled

in your bosoms? If you do, it is a question whether ever you may

recover them again to your dying day. The Spirit has a delicate sense.

It is the most tender thing in the whole world. He feels the least

touch of sin, and is grieved when thy corruptions within are stirred by

temptations, and break out to the defiling of thy life; then is the

holy Spirit of God, as it were, made sad and heavy within thee. As that

word "me lukeite", Eph. 4: 30. may be rendered. For thereby thou

resistest his motions, whereby in the way of a loving constraint he

would lead and guide thee in the way of thy duty; yea, thou not only

resistest his motions, but crossest his grand design, which is to purge

and sanctify thee wholly, and build thee up more and more to the

perfection of holiness. And when thou thus forsakes his conduct, and

crossest his design in thy soul, then does he usually withdraw as a man

that is grieved by the unkindness of his friend. He draws in the beams

of his evidencing and quickening grace, withholds all his divine

cordials, and saith, as it were, to the unkind and disingenuous soul,

"Hast thou thus requited me, for all the favours and kindnesses thou

hast received from me? Have Iquickened thee, when thou was dead in

transgressions? Did I descend upon thee in the preaching of the gospel,

and communicate careless life, even the life of God, to thee; leaving

others in the state of the dead? Have I shed forth such rich influences

of grace and comfort upon thee? Comforting thee in all thy troubles,

helping thee in all thy duties; satisfying thee in all thy doubts and

perplexities of soul; saving thee, and pulling thee back from so many

destructive temptations and dangers? What had been thy condition, if I

had not come unto thee? Could the world have converted thee without me?

Could ministers, could angels, have done that for thee which I did? And

when I had quickened thee, and made thee a living soul, what couldst

thou have done, without my exciting and assisting grace? Couldst thou

go on in the way of duty, if I had not led thee? How wouldst thou have

waded through the deeps of spiritual troubles, if I had not borne thee

up? Whither had the temptations of Satan and thine own corruptions

carried thee before this day, if I had not stood thy Friend, and come

in for thy rescue in the time of need? Did I ever fail thee in thy

extremities? Did I ever leave thee in thy dangers? Have I not been

tender over thee, and faithful to thee? And now, for which of all these

kindnesses, dost thou thus wrong and abuse me? Why hast thou wounded me

thus by thy unkindness? Ah! thou hast ill requited my love! And now

thou shalt eat the fruit of thy doings. Let thy light now be darkness;

thy songs turned into cowlings; the joy of thine heart, the light of

thine eyes, the health of thy countenance, even the face of thy God,

and the joy of salvation, be hid from thee."

This is the fruit of careless and loose walking. To this sad issue it

will bring thee at last, and when it is come to this, thou shalt go to

ordinances, and duties, and find no good in them; no life-quickening

comfort there. When thy heart which was wont to be enlarged, and

flowing, shall be clung up and dry; when thou shalt kneel down before

the Lord, and cry, as Elisha, when with the mantle of Elijah, he smote

the water, "Where is the Lord God of Elijah?" So thou, where is the God

of prayer? Where is the God of duties? But there is no answer: when

like Samson, thou shalt go forth and shake thyself, as at other times;

but thy strength is gone; then tell me, what thou hast done in

resisting, quenching, and grieving the Holy Spirit of God by impure and

offensive practices? And thus you see what engagements lie upon you

from the Spirit also to walk uprightly, and keep the issues of life

pure. I could willingly have enlarged myself upon this last branch, but

that a judicious hand has lately improved this argument, to which I

shall refer the reader. Thus God has obliged you to circumspect and

holy lives.

Secondly, You are under great engagements to keep your lives pure; even

from yourselves, as well as from your God. As God has bound you to

purity of conversation, so you have bound yourselves. And there are

several things in you, and done by you, which wonderfully increase, and

strengthen your obligations to practical holiness.

First, Your clearer illumination is a strong bond upon your souls, Eph.

5: 8. "Ye were sometimes darkness, but now ye are light in the Lord;

walk as children of the light." You cannot pretend, or plead ignorance

of your duty. You stand convinced in your own consciences before God,

that this is your unquestionable duty. Christians, will you not all

yield to this? I know you readily yield. We live, indeed, in a

contentious, disputing age. In other things, our opinions are

different. One Christian is of this judgement, another of that: but

does he deserve the name of a Christian that dare once question this

truth? In this we all meet and close in oneness of mind and judgement,

that it is our indisputable duty to live pure, strict, and clean lives.

"The grace of God, which has appeared to you, has taught you this truth

clearly, and convincingly," Tit. 2: 11, 12. "You have received how you

ought to walk, and to please God," 1 Thess. 4: 1. Well then, this being

yielded, the inference is plain and undeniable, that you cannot walk as

others, in the vanity of their mind; but you must offer violence to

your own light. You cannot suffer the corruptions of your hearts to

break forth into practice, but you must slight, and put by the notices

and rebukes of your own consciences, Jam. 4: 17. "He that knoweth to do

good, and does it not, to him it is sin." Yea, sin with a witness.

Aggravated sin. Sin of a deeper tincture than that of Heathens. Sin

that sadly wastes and violates conscience. Certainly, whoever has, you

have no cloak for your sin. Light and lust struggling together, great

light and strong lusts: these make the soul a troubled sea that cannot

rest. O but when masterless lusts overbear conscience, this impresses

horror upon the soul. This brake David's heart, Psal. 51: 6. "Thou hast

put knowledge in my inner part", q. d. Ah, Lord! I went against the

rebukes of conscience, to the commission of this sin. I had a watchful

light set up within me. I knew it was sin. My light endeavoured

lovingly to restrain me, and I thrust it aside. Besides, what pleasure

in sin can you have? Indeed, such as for want of light know not what

they do, or such, whose consciences are seared, and past feeling; they

may seek a little pleasure (such as it is) out of sin: but what content

or pleasure can you have, so long as your light is ever breaking in

upon you, and smiting you for what you do? This greatly increases your

obligation to a precise, holy life. Again,

Secondly, You are professors of holiness. You have given in your names

to Christ, to be his disciples; and by this your engagements to a life

of holiness, are yet further strengthened, 2 Tim. 2: 19. "Let every one

that nameth the name of Christ, depart from iniquity." The name of

Christ is called upon you, and it is a worthy name, Jam. 2: 7. It is

called upon you, as the name of the husband is called upon his wife,

Isa. 4: 1. "Let thy name be called upon us." Or, as the name of a

Father is called upon his child, Gen. 48: 16. "Let my name be called on

them, and the name of my fathers. Well then, you bear the name of

Christ as his spouse or children; and will you not live suitably to

your name? Every place and relation, every title of honour and dignity

has its decorum and becomingness. O how will that worthy name of Christ

be blasphemed through you, if you adorn it not with becoming

deportment? Better you had never professed any thing, than to set

yourselves by your profession in the eye and observation of the world;

and then to pour contempt on Jesus Christ, by your scandalous

conversations, before the eyes of the world, who will laugh at it. I

remember it was a momento given to one of his name by Alexander,

recordare nominis Alexandri. Remember (said he) thy name Alexander, and

do nothing unworthy of that name. O, that is a heavy charge, Rom. 2:

24. "Through you is the name of God blasphemed among the Heathens."

Unhappy man that ever thou shouldst be a reproach to Christ: The herd

of wicked men are ignota capita, men of no note or observation. They

may sin, and sin again; drink, swear, and tumble in all uncleanness;

and it passes away silently; the world takes little notice of it. Their

wicked actions make but little noise in the world; but the miscarriages

of professors, are like a blazing comet, or an eclipsed sun, which all

men gaze at, and make their observations upon; oh then, what manner of

persons ought you to be, who bear the worthy name of Christ upon you!

Thirdly, But more than this, You have obliged yourselves to this life

of holiness by your own prayers. How many times have you lifted up your

hands to heaven, and cried with David, Psal. 119: 5. "O that my ways

were directed to keep thy statutes. Order my steps in thy word, and let

no iniquity have dominion over me," ver. 133. Were you in earnest with

God, when you thus prayed? did you mean as you said? Or did you only

compliment with God? If your hearts and tongues agreed in this request,

doubtless it is as much your duty to endeavour, as to desire those

mercies and, if not, yet do all these prayers stand on record before

the Lord, and will be produced against you as witnesses to condemn you,

for your hypocrisy and vanity. How often also have you in your prayers

lamented, and bewailed your careless and uneven walkings? You have said

with Ezra, chap. 9: 6. "O my God, I am ashamed, and even blush to look

up unto thee." And do not your confessions oblige you to greater

circumspection and care for time to come? Will you confess, and sin?

And sin, and confess? Go to God and bewail your evils, and when you

have bewailed them, return again to the commission of them? God forbid

you should thus dissemble with God, play with sin, and dye your

iniquities with a deeper tincture.

Fourthly, and lastly, to add no more, You have often reproved or

censured others for their miscarriages and falls, which adds to your

own obligation, to walk accurately, and evenly. Have you not often

reproved your erring brethren? or at least privately censured them, if

not duty reproved them, (for to these left-handed blows of secret

censurings, we are more apt, than to the fair and open strokes of just

and due reproofs (and will you practice the same things you criminals

and censure others for? "Thou that teachest another, saith the apostle)

teachest thou not thyself?" Rom. 2: 21. So say I, thou that censures or

rebukes another, condemnest thou not thyself? Will your rebukes ever do

good to others, whilst you allow in yourselves what you condemn in

them? And as these reproofs and censures can do them no good, so they

do you much evil, by reason of them you are "autokatakritoi",

self-condemned persons; and out of your own mouths God will judge you.

For you need no other witness than yourselves in this case. Your own

tongues will fall upon you. Your censures and reproofs of others will

leave you without plea or apology, if you look not to your lives with

greater care. And yet will you be careless still? Fear you not the

displeasure of God? Nor the wounding and disquieting your own

consciences? Surely, these things are of no light value with you, if

you be Christians indeed.

Thirdly, You are yet further engaged to practical holiness upon the

account of your brethren, who are not a little concerned and interested

therein. For if, through the neglect of your hearts your lives be

defiled and polluted, this will be thrown in their faces, and many

innocent and upright ones both reproached and grieved upon your

account. This mischievous effect holy David earnestly deprecated, Psal.

69: 5, 6. "O God, thou knowest my foolishness, and my sins are not hid

from thee; let not them that wait on thee, O Lord God of hosts, be

ashamed for my sake. Let not them that seek thee, be confounded for my

sake, O God of Israel," q. d. Lord, thou knowest what a weak and

foolish creature I am. And how apt to miscarry, if left to myself, and

should I, through my foolishness, act unbecoming a saint; how would

this shame the faces, and sadden the hearts of thy people! They will be

as men confounded at the report of my fall. The fall of one Christian

is matter of trouble and shame to all the rest; and, when they shall

hear the sad and unwelcome news of your scandalous miscarriages, (which

will certainly be the effect of a neglected heart and life) they will

say as David concerning Saul and Jonathan, "Tell it not in Gath,

publish it not in the streets of Askelon," &c. Or as Tamar concerning

Amnon, "And we, whither shall we cause our shame to go?" And for them,

they shall be as fools in Israel. Thy loose and careless life will

cause them to estrange themselves from thee, and look shy upon thee, as

being ashamed to own thee, and canst thou bear that; will it not grieve

and pierce your very hearts to see a cloud of strangeness and trouble

over the countenances of your brethren? To see yourselves disowned and

lightly esteemed by them? This very consideration struck a great

favourite in the Persian court to the very heart. It was Ustazanes, who

had been governor to Sapores in his minority. And this man for fear

denied the Christian faith, and complied with the idolatrous worship of

the king. And one Day (saith the historian) sitting at the court-gate,

he saw Simon, the aged archbishop of Seleucia, drawn along to prison,

for his constancy in the Christian faith; and, though he durst not

openly own the Christian faith he had so basely denied, and confess

himself a Christian, yet he could not chuse but rise, and express his

reverence to this holy man, in a respective and honourable salutation;

but the zealous good man frowned upon him, and turned away his face

from him, as thinking such an apostate unworthy of the least respect

from him This presently struck Ustazanes to the heart, and drew from

him many tears and groans, and thus he reasoned with himself: Simon

will not own me, and can I think but that God will disclaim me, when I

appear before his tribunal? Simon will not speak unto me, will not so

much as look upon me, and can I look for so much as a good word or look

from Jesus Christ, whom I leave so shamefully betrayed and denied?

Hereupon he threw off his rich courtly robes, and put on mourning,

apparel, and professed himself a Christian, and died a martyr O it is a

piercing thing to an honest heart, to be cast out of the favour of

God's people. If you walk loosely, neither God nor his people look in

kindly upon you.

Fourthly, and lastly; Your very enemies engage you to this pure and

holy life upon a double ground. You are obliged by them two ways, viz.

as they are your bold censurers, and your watchful observers. They

censure you as hypocrites, and will you give them ground and matter for

such a charge? They say, only your tongues are more holy than other

men's, and shall they prove it from your practice? They also observe

you diligently; lie at catch, and are highly gratified by your

miscarriages. If your lives be loose and defiled, you will not only be

a shame to your friends, but the song of your enemies. You will make

mirth in hell; and gratify all the enemies of God. This is that they

watch for. They are curious observers of your goings And that which

makes them triumph at your falls and miscarriages, is not only that

deep rooted enmity betwixt the two seeds, but because all your

miscarriages and evils are so many absolutions to their consciences,

and justifications (as they think) of their ways and practices. For

look, as your strictness and holiness does, as it were, cast and

condemn them, as Noah, Heb. 11: 7. by his practice, condemned the

world, their consciences fly in their faces, when they see your holy

and pure conversations. It lays a damp upon them. It works upon their

consciences, and causes many smart reflections. So when you fall, you,

as it were, absolve their consciences, loose the bonds of conviction

you had made fast upon them, and now there is matter of joy put before

them.

Oh, say they, whatever these men talk, we see they are no better than

we. They can do as we do. They can cozen and cheat for adventure. They

can comply with any thing for their own ends; it is not conscience, as

we once thought, but mere stomach and humour, that made them so

precise. And oh! what a sad thing is this! hereby you shed soul-blood.

You fasten the bands of death upon their souls. you kill those

convictions, which, for any thing you know, might have made way to

their conversion. When you fall, you may rise again; but they may fall

at your example, and never rise more. Never have a good opinion of the

ways of God, or of his people any more. Upon this consideration, David

begs of God, Psal. 5: 8. "Lead me, O Lord, in thy righteousness,

because of mine enemies;" (or, as the Hebrew;) my observers, make thy

way straight before my face. And thus you see how your very enemies

oblige you to this holy and pure conversation also.

Now put all this together, and see to what these particulars will

amount. You have heard how God the Father has engaged you to this

purity of conversations by his designment of your salvation; rewarded

your obedience; his pleasure in it; his promises to it; and his great

confidence in you, that you will thus walk before him. The Lord Jesus

has also engaged you thereunto by his death and sufferings, whereby you

were redeemed from your vain conversations. The Spirit has engaged you,

by telling you plainly how much you will grieve and wrong him, resist

and quench him, if you do not keep yourselves pure. Yea, you are

obliged further, by yourselves; your clear illumination; your high

profession; your many prayers and confessions; your many censures and

reprehensions of others; do all strengthen your obligation to holiness.

Yea, you are obliged further to this holy life by the shame, grief, and

trouble your loose walking will bring upon your friends; and the mirth

it will make for, and mischief it will do to your enemies; who,

thereby, may be made utterly to fall, where, it may be, you only have

stumbled: who are justified and absolved, (as before yell heard), by

your miscarriages. And now, what think you of all this? Are you obliged

or not, to this purity of life? Are all these bonds so tied, that you

can set loose, and free yourselves at pleasure from them? If all these

things are of no force with you, if none of these bonds can hold you,

may it not be questioned, (notwithstanding your profession), whether

any spiritual principle, any fear of God, o; love to Christ, be in your

souls or no? O, you could not play fast and loose with God? if so, you

could not, as Samson, snap these bonds asunder at your pleasure.

Consid. 2. Secondly, As you are more obliged to keep the issues of life

pure than others are, so God has given you greater assitances and

advantages for it than others have. God has not been wanting to any in

helps and means. Even the Heathen, who are without the gospel, will be

yet speechless and inexcusable before God; but how much more will you

be so? Who, besides the light of nature, and the general light of the

gospel, have, First, Such a principle put within you. Secondly, Such

patterns set before you. Thirdly, Such an assistant ready to help you.

Fourthly, So many rods to quicken you and prevent your wandering: if

notwithstanding all these helps, your life be still unholy.

First, Shall men of such principles walk as others do? Shall we lament

for you, as David once did for Saul, saying, "There the shield of the

mighty was vilely cast away, the shield of Saul; as though he had not

been anointed with oil." There the honour of a Christian was vilely

cast away, as though he had not been anointed with the Spirit? "You

have received an unction from the holy One, which teaches you all

things", 1 John 2:20. Another Spirit, far above that which is in other

men, 1 Cor. 2:12. And as this spirit which is in you, is fitted for

this life of holiness "(for you are his workmanship, created in Christ

Jesus to good works", Eph. 2:10.) so this holy spirit of principle,

infused into your souls, has such a natural tendency to this holy life,

that if you life not purely and strictly, you must offer violence to

your own principles and new nature. A twofold help this principle

affords you for a life of holiness.

1. First, It pulls you back from sin, as in Joseph; "How can I do this

great wickedness, and sin against God?" And it also inclines you

powerfully to obedience. It is a curb to sin, and an spur to holiness.

It is impossible for all others to live spiritually and heavenly,

because they have no new nature to incline them hereunto. And,

methinks, it should be hard for you to live carnally, and sensually;

and therein cross the very bent and tendency of the new creature, which

is formed in you. How can you neglect prayer, as others do, whilst the

Spirit, by divine pulsations, is awaking and rousing up your sluggish

hearts with such inward motions, and whispers, as that, Psal. 27:8.

"Seek my face". Yea, whilst you feel, (during your omissions of duty),

something within that bemoans itself, and, as it were, cries for food,

pains and gripes you, like an empty stomach, and will not let you be

quiet, till it be relieved. How can you let out your hearts to the

world, as other men do, when all that while your spirit is restless,

and aches like a bone out of joint? And you can never be at ease, till

you come back to God, and say, as Psal. 116 "Return to thy rest, O my

soul". Is it not hard, yea, naturally impossible, to fix a stone, and

make it abide in the fluid air? Does not every creature, in a restless

motion, tend to its proper centre, and desire its own perfection? So

does this new creature also. You see how the rivers in their course

will not be checked, but bear down all the obstacles in their way, et

soevior ab obice ibit; a stop does but make them raise the more, and

run the swifter afterwards.

There is a central force in these natural motions, which cannot be

stopped. And the like may you observe, in the motions of a renewed

soul, John 4: 14 "It shall be in him as a well of water springing up."

And is it not hard for you to keep it down, or turn its course? How

hard did Jeremiah and David find that work? If you do not live holy

lives, you must cross your own new nature, and violate the law that is

written in your own hearts, and engraven upon your own bowels. To this

purpose a late writer speaks; Till you were converted, (saith he) the

flesh was predominant, and therefore it was impossible for you to live

any other than a fleshly life; for every thing will act according to

its predominant principle. Should you not therefore live a spiritual

life? Should not the law of God written in your hearts, be legible in

your lives? O should not your lives be according to the tendency of

your hearts? Thus he: Doubtless this is no small advantage to practical

holiness. But,

Secondly, Besides this principle within, you have no small assistance

for the purity of life, by these excellent patterns before you. The

path of holiness is no untrodden path to you. Christ and his servants

have beaten it before you. The life of Christ is your copy, and it is a

fair copy indeed, without a blot. Oh! what an advantage is this, to

draw all the lines of your actions, according to his example! This

glorious, grand example is often pressed upon for your imitation, Heb

12: 2. Looking to Jesus, he has left you an example, that ye should

tread in his steps, 1 Pet 2: 21. His life is a living rule to his

people; and besides Christ's example, (for you may say, who can live as

Christ did? his example is quite above us) you have a cloud of

witnesses. A cloud for its directive use, and these men of like

passions, temptations, and constitutions with you; who have gone before

you in exemplary holiness. The Holy Ghost (intending therein your

special help and advantage) has set many industrious pens to sock, to

write the lives of the saints, and preserve for your use, their holy

sayings, and heavenly actions He bids you "take them for an example,"

James 5: 10. Oh! what excellent men are passed on before you! what

renowned Worthies have led the way! Men, whose conversions were in

heaven, whilst they tabernacled on earth. Whilst this lower world had

their bodies, the world above had their hearts, and their affections.

Their actions, and their designs were all for heaven. Men that improved

troubles and comforts; losses and gains, smiles and frowns, and all for

heaven. Men that did extract heaven out of spirituals, out of

temporals, out of all things; their hearts were full of heavenly

meditations, their mouths of heavenly communications, and their

practices of heavenly inclination: O what singular help is this! Where

they followed Christ, and kept the way, they are propounded for your

imitation; and where any of them turned aside, you have a mark set upon

that action for your cautions and prevention. Does any strange or

unusual trial befall you, in which you are ready to say with the

church, Lam. 1:12, "Was there ever any sorrow like unto my sorrow?"

Here you may see "the same affliction accomplished in your brethren", 1

Pet. 5:9. Here is a store of good company to encourage you. Do the

world and the devil endeavour to turn you from your duty, by loading it

with shameful scoffs, or sufferings? In this case you may look to

Jesus, who despised the shame; and to your brethren, "who counted it

their honour to be dishonoured for the name of Christ", as the original

of the text, Acts 5:41, may be translated. Is it a dishonour to thee,

to be ranked with Abraham, Moses, David, and such as were the glory of

the ages they lived in? Art thou at any time under a faint fit of

discouragement, and ready to despond under any burden? Oh, how mayest

thou be animated by such examples, when such a qualm comes over thy

heart? Some sparks of their holy courage cannot choose but steal into

thy breast, whilst thou considerest them. In them, God has set before

thee the possibility of overcoming all difficulties, thou seemst men of

the same mould, who had the same trials, discouragements and fears,

that now thou hast, and yet overcame all. How is thy unbelief checked,

when thou sayest, Oh! I shall never reach the end, I shall one day

utterly perish! Why dost thou say so? Why may not such a poor creature

as thou art, be carried through as well as they? Had not they the same

temptations and corruptions with you? Were they not all troubled with

an naughty heart, an ensnaring world, and a busy devil, as well as you?

Alas! When they put on the divine, they did not put off the human

nature; but complained, and feared, as you do; and yet were carried

through all.

O what an advantage have you this way! They that first trusted in

Christ, had not such helps as you. You stand upon their shoulders. You

have the benefit of their experiences. You that are fallen into the

last times, have certainly the best helps to holiness, and yet, will

not you live strictly and purely? still you put on the name and

profession of Christians, and yet be lofty in your spirits; earthly in

your designs; neglective of duty; frothy in your communications? Pray,

from which of all the saints did you learn to be proud? Did you learn

that from Christ, or any of his? From which of his saints did you learn

to be earthly and covetous, passionate or censorious, over-reaching and

crafty? If you have read of any such evils committed by them, have you

not also read of their shame and sorrow, their repentance and

reformations? If you have found any such blots in their lives, it was

left there designedly to prevent the like in yours. O, what an help to

holiness is this!

Thirdly, And this is not all. You have not only a principle within you,

and a pattern before you, but you have also an omnipotent assistant to

help, and encourage you throughout your way. Are you feeble and infirm?

and is every temptation, even the weakest, strong enough to turn you

out of the way of your duty? Lo, God has sent his Spirit to help your

infirmities, Rom. 8:26. No matter then how weak you are, how many and

mighty your difficulties and temptations are, as long as you have such

an assistant to help you. Great is your advantage for a holy life this

way also. For,

(1 ) First, when a temptation to sin presses sore upon you, he pleads

with your consciences within, whilst Satan is tempting without. How

often has he brought such scriptures to your remembrance, at the very

opportunity, as have saved you out of the temptation? If you attend his

voice, you may hear such a voice within you as that, Jer. 44:4, "O do

not this abominable thing which I have!" What mighty strivings were

there in the heart of Spira, as himself relates? He heard, as it were,

a voice within him, saying, Do not write, Spira, do not write. To this

purpose is that promise, Isa. 30:20, 21 "Thine eyes shall behold thy

teachers, and thine ears shall hear a word behind thee, saying, "This

is the way, walk ye in it? when you turn to the right hand, and when

you turn to the left." Here you have a two-fold help to holiness, the

outward teaching of the word, verse 20 and the inward teachings of the

Spirit, verse 21. He shall say, this is the way, when ye are turning

aside to the right-hand, or to the left Alluding to a shepherd, saith

one, who, driving his sheep before him; whistles then in, when he sees

them ready to stray.

(2 ) Secondly, When ye walk homily and closely with God in your duties,

and the Spirit encourages you to go on, by those inward comforts,

scalings, and joys, you have from him at such times; how often does he

entertain your souls in public ordinances, in private duties, with his

hidden Manna, with marrow and fatness, with incomparable and

unspeakable comforts, and all this to strengthen you in your way, and

encourage you to hold on?

(3.) Thirdly, When you are indisposed for duties, and find your hearts

empty and dry, he is ready to fill them, quicken and raise them; so

that oftentimes the beginning and end of your prayers, hearing or

meditations, are as vastly different, as if one man had begun, and

another ended the duty. O then, what assistance for a holy life have

you! Others indeed are bound to resist temptations, as well as you;

but, alas! having no special assistance from the Spirit, what can they

do? It may be, they reason with temptation a little while, and in their

own strength resolve against it; but how easy a conquest does Satan

make, where no greater opposition is made to him than this? Others are

bound to hear, meditate, and pray, as well as you; else the neglect of

those duties would not be their sin: But, alas, what pitiful work do

they make of it! being left to the hardness and vanity of their own

hearts, when you spread your sails, you have a gale, but they lie wind

bound, heart-bound, and can do nothing spiritually in a way of duty.

Fourthly, and lastly, to mention no more, You have a further advantage

to this holy life, by all the rods of God that are at any time upon

you. I might show you in many particulars, the advantages this way

also, but I shall only present these three to your observation at this

time.

First, By these you are clogged, to prevent your straying and

wandering. Others may wander even as far as hell, and God will not

spend a sanctified rod upon them, to reduce or stop them; but saith,

let them alone," Hos. 4: 17. But if you wander out of the way of

holiness, he will clog you with one trouble or other to keep van within

bounds, 2 Cor. 12: 7. "Lest I should be lifted up, a thorn in the

flesh, a messenger of Satan, was sent to buffet me." So David, Psal.

119: 67. "Before I was afflicted, I went astray; but now I have kept

thy word." Afflictions are used by God, as thorns by husband men, to

stop the gaps and keep you from breaking out of God's way, Hos. 2: 6.

"I will hedge up her way with thorns, and build a wall, that she shall

not find her paths." A double allusion; 1. To cattle that are apt to

stray, I will hedge up thy way with thorns. 2. To the sea, which is apt

to overflow the country, I will build a wall to prevent inundations.

Holy Basil was a long time sorely afflicted with an inveterate

head-ache, he often prayed for the removal of it; at last God removed

it, but in the room of it, he was sorely exercised with the motions and

temptations of lust; which, when he perceived, he heartily desired his

head-ache again, to prevent a worse evil. You little know the ends and

uses of many of your afflictions. Are you exercised with bodily

weakness? it is a mercy you are so; and if these pains and infirmities

were removed, these clogs taken off, you may with Basil, wish for them

again, to prevent worse evils. Are you poor? why, with that poverty God

has clogged your pride. Are you reproached? with these reproaches God

has clogged your ambition. Corruptions are prevented by your

afflictions. And, is not this a marvellous help to holiness of life?

Secondly, By your afflictions, your corruptions are not only clogged,

but purged. By these God dries up and consumes that spring, of sin that

defiles your lives, Isa. 27: 9. "By this therefore shall the iniquity

of Jacob be purged; and this is all the fruit to take away sin." God

orders your wants to fill your wantonness; and makes your poverty

poison to your pride. They are God's physic, to purge ill humours out

of your souls. "When they fall by the sword, and by famine, and by

captivity, and by spoil, it is to try them, and to purge them, and to

make them white?" They are both purges and lavatories to your souls.

Others have the same afflictions that you have, but they do not work on

them as on you; they are to you as fire for purging, and water for

cleansing: and yet, shall not your lives be clean? It is true, (as one

well observes upon that place of Daniel,) Christ is the only lavatory,

and his blood the only fountain to wash away sin: but, in the virtue

and efficacy of that blood, sanctified afflictions are cleansers and

purgers too.

A cross without a Christ never made any man better, but with Christ,

saints are much the better for the cross. Has God been (as it were) so

many days and nights a whitening you, and yet is not the hue of your

conversation altered? Has he put you so many times into the furnace,

and yet is not the dross separated? The more afflictions you have been

under, the more assistance you have had for this life of holiness.

Thirty, By all your troubles, God has been weaning you from the world,

the lusts, loves, and pleasures of it; and drawing out your souls to a

more excellent life and state than this. He makes your sorrows in this

life, give a lustre to the glory of the next. Whoever has, be sure you

shall have no rest here; and all, that you may long more ardently for

that to come. He often makes you groan, "being burdened, to be clothed

with your house from heaven," 2 Cor. 5: 4. And yet will you not be

weaned from lusts, customs, and evils of it? O what mariner of persons

should you be for heavenly and holy conversations? You stand upon the

higher ground. You have, as it were, the wind and tide with you. None

are assisted for this life as you are. Put all this together, and see

what this second argument contributes toward our further conviction,

and persuasion to holy life. Have you received a supernatural

principle, fitting you for, and inclining you to holy actions,

resisting and holding you buck from sin? Has God also set before you

such eminent patterns to encourage and quicken you in your way? Doth

the Spirit himself stand ready, so many ways, to assist and help you in

all difficulties, and has God hedged up the way of sin with the thorns

of affliction, to prevent your wandering, and yet will you turn aside?

Will you offer violence to your own principles and new nature? Refuse

to follow such leaders as have beaten the way before you? Resist, or

neglect his gracious assistance of the blessed Spirit, which he offers

you in every need, and venture upon sin, though God has hedged up your

way with afflictions? O, how can you do such great wickedness, and sin

against such grace as this!

Methinks, I need say no more to convince you how much you are concerned

to keep the issues of life pure, none being so much obliged to it, or

assisted for it, as you are. But when I remember that Joash lost the

complete victory over the Syrians, because he smote not his arrows

often enough upon the ground, 2 Kings 13: 8. I shall level one arrow

more at this mark: For, indeed, that can never be enough pressed, which

can never be enough practised. And therefore,

Consid. 3. Thirdly, It will yet farther appear to be your high

concernment, to exact holiness in your conversations, because of the

manifold and great uses which God has to make of the visible holiness

and purity of your lives, both in this world and that to come. The uses

God puts the conversation-holiness of his people in this world unto,

are these among others.

First, To win over souls to Christ, and bring them in love with

religion. Practical holiness is a very lovely, attractive, and obliging

thing. If the heathen could call moral virtue verticordia, turn-heart,

from that obliging and winning power it exercises upon the hearts of

men; if they could say of it, that were it visible to human eyes, all

men would adore it, and fall in love with it; how much rather may we

say so of true holiness, made visible in the lives of saints! This is

the turn-heart indeed. It makes the souls of men to cling and cleave to

the persons in whom it is; as it is prophesied, Zech. 8: 23. of the

Jews, when they shall be called, (which shall be a time of great

holiness,) "in that day, ten men out of all languages of the nations

shall take hold of the skirt of him that is a Jew, saying, we will go

with you, for we have heard that God is with you." So much of God as

appears in men, so much drawing excellency there is in them. And this

is the apostle's argument, 1 John 1:3 "That ye may have fellowship with

us." Why, what is there in your fellowship to invite men to you? "Truly

our fellowship is with the Father, and with his Son Christ Jesus." Who

can choose but to covet their company, that keep company every day with

God? Great is the efficacy of visible holiness to work upon the hearts

of men; either as a concause, working in fellowship with the word, or

as a single instrument, working solitarily without the word.

Where God is pleased to afford the word unto men, there the practical

holiness of saints is of singular use, to assist and help it in its

operation upon the hearts of men. When the lives of Christians sensibly

experience that to the eyes of men, which the gospel does to their

ears; when so we preach, and so ye believe and live; when we draw by

our doctrines, and you draw with us by your examples; when we hold

forth the word of life doctrinally, and you hold it forth practically,

as Phil. 2: 16. Where is the heart that can stand before us? O! when

the plain and powerful gospel pierces the ears of men, and at the same

time, the visible holiness of professors shines so full in their faces,

that they must rather put out their own eyes, or else be forced to

acknowledge, that God is in you of a truth; then it will work to

purpose upon souls. Then will Christ see of the travail of his soul

daily.

Yea, if God deny the word to men, yet this practical holiness I am

speaking of, may be to them an ordinance for conversion. This way,

souls may be won to Christ without the word, as the apostle speaks, 1

Pet. 3: 1. Though pulpits should be silent, and vision fail; yet, if

you would this way turn preachers, if your lives may but preach the

reality, excellency, and sweetness of Jesus Christ and his ways; and,

if you would this way preach down the love of the world, and let men

see what poor vanities these are; and preach up the necessity and

beauty of holiness; surely you, even you might be honoured to bring

many souls to Christ, to turn many to righteousness, and cause many to

bless God, on your behalf, in the day of visitation. This is the use

God has for the holiness and purity of your lives, and does not this

engage you strongly to it? What, not when it may prove the means of

eternal the to others? Surely, if you have any bowels of mercy in you,

you cannot hide from others that whereby they may be saved. How can

you, instead of holding forth the word of life, (which is your manifest

duty) visibly hold forth the works of death before men? Have you been

beholden to others, and shall none be beholden to you for help towards

heaven? Dare you say, let others shift as well as they can, find the

way to heaven by themselves if they can, they shall have no benefit by

your light? If you be Christians, you are Christians of a different

stamp and spirit frown all those we find described in scripture. Should

you not rather say as the lepers did, 2 Kings 7: 6. "Do we well to hold

our peace," whilst others are perishing? Shall the lips of ministers,

and the lives of Christians, be both silenced together? Shall poor

sinners neither hear any thing from us, nor see any thing from you,

that may help them to Christ? The Lord have mercy then upon the poor

world, and pity it, for its case is desperate. O put on, as the elect

of God, bowels of mercy. Destroy not, by the looseness of your

conversation, so many souls; for your scandalous miscarriages are like

a bag of poison put into the spring which supplies the whole city with

water.

Secondly, Another use God has for it, is to recover and salve the

credit of religion, which by the apostasies of hypocrites, and

scandalous falls of careless Christians, is wounded and exposed to

contempt. Much reproach by this means is brought upon religion, and how

shall that reproach be rolled away, but by your strictness and purity?

By this the world must be convinced that all are not so. Though some be

a blot to the name of Christ, yet others are his glory. The more others

slur and disgrace religion, the more God expects you to honour and

adorn it. I remember Chrysostom brings in the persecutors speaking to

two renowned martyrs, after this manner, Nonne videtis alios vestri

ordinis hoc fecisse? i.e. Why are you so nice and scrupulous? See you

not that others of your rank and profession have done these things? To

which they returned this brave answer, Nos hac potissimum ratione

viriliter stabimus, i.e. have they done it? For that very reason we

will stand out like men, and will never yield to it. There is an holy

Antiperistasis in the zeal of a Christian, which makes it, like fire,

burn most vehemently in the coldest weather. If men make void God's

law, therefore will David love his commandments above gold, Psal. 119:

127. If there be many Pendletons among professors who will betray

Christ and his truth to save their flesh; God will have some Sanders to

repair that breach, by their constancy and courage in appearing for

them.

Thirdly, God makes use of it for the encouragement of his ministers who

labour among you. And indeed it is of no small use to refresh their

hearts, and strengthen their hands in their painful work: "Now we live

(saith the apostle) if ye stand fast in the Lord," 1 Thess. 3: 8. He

speaks as if their very life lay at the mercy of the people, because so

much of the joy and comfort of it is wrapt up in their regularity and

steadfastness. God knows what a hard providence his poor ministers

have, and how many discouragements attend them in their work; hear how

one of them expresses it, "Ministers would not be gray headed so soon,

nor die so fast, notwithstanding their great labours, if they were but

successful; but this cuts to the heart, and makes us bleed in secret,

that though we do much, yet it comes to nothing. Our work dies

therefore we die. Not so much that we labour, as that we labour in

vain: When our ministry petrifies, turns hearts into stones, and these

taken up and thrown at us, this kills us; the recoiling of our pains

kills us. When our peace returns to us; when we spend our strength to

make men more nought than they were; this wounds our hearts, which

should be considered by sinners. To kill one's self, and one's minister

too, who would save them; what a bloody condition is this! Every drop

that has fallen from our heart and hand, from our eye-lids and

eye-brows, shall be all gathered up, and put as marginal notes by all

our labours, and all put in one volume together, and this volume put

into your hands at the great day, and opened leaf after leaf, and read

distinctly and exactly to you.

Christians, you hear our case, you see our work. Now a little to cheer

our spirits in the midst of our hard and killing labours, God sends us

to you for a little refreshment, that, by beholding your holy and

heavenly conversation, your cheerful obedience, and sweet agreement in

the ways of God, we may be comforted over all these troubles, 2 Thess.

1: 3, 4. And will you wound and kill our hearts too? O what a cut will

this be!

Fourthly, God has further use for the holiness of your lives; this

serves to daunt the hearts, and overawe the consciences of his and your

enemies. And sometimes it has had a strange influence and effect upon

them. There is a great deal of awful Majesty in holiness, and when it

shines upon the conscience of a wicked man, it makes him stoop and do

obeisance to it, which turns to a testimony for Christ and his ways

before the world. Thus Herod was overawed by the strict and holy life

of John; he feared him, knowing that he was a just and holy man, and

observed (or preserved and saved) him.

That bloody tyrant was convinced in his conscience of the worth and

excellency of that servant of God, and was forced to reverence him for

his holiness. So Darius, Dan. 6: 14,18, 19, 20. What conflicts had he

with himself about Daniel, whom he had condemned; his conscience

condemned him, for condemning so holy and righteous a person. "Then the

king went to his palace, and passed the night in fastings; neither were

instruments of music brought before him, and his sleep went from him.

He goes early in the morning to the den, and cries with a lamentable

voice, O Daniel, servant of the living God." How much is this for the

honour of holiness, that it conquers the very persecutors of it; and

makes them stoop to the meanest servant of God! It is said of Henry II

of France, that he was so daunted by the heavenly majesty of a poor

taylor that was burnt before him, that he went home sad, and vowed,

that he would never be present at the death of such men any more. When

Valence the emperor came in person to apprehend Basil, he saw such

majesty in his very countenance, that he reeled at the very sight of

him; and had fallen backward to the ground, had not his servants stept

in to support him. O holiness, holiness, thou art a conqueror. So much,

O Christians, as you show of it in your lives, so much you preserve

your interest in the consciences of your enemies: cast off this, and

they despise you presently.

Fifthly, and lastly, God will use the purity of your conversations to

judge and convince the world in the great day. It is true, the world

shall be judged by the gospel, but your lives shall also be produced as

a commentary upon it; and God will not only show them by the word how

they ought to have lived, but bring forth your lives and ways to stop

their mouths, by showing how others did live. And this I suppose is

intended in that text, 1 Cor. 6:2, "The saints shall judge the world,

yea, we shall judge angels;" i.e. our examples are to condemn their

lives and practices, as Noah, Heb. 11:7 is said to condemn the world by

building the ark, i.e. his faith in the threatening, and obedience to

the command, condemned their supineness, infidelity and disobedience.

They saw him every day about that work, diligently preparing for a

deluge, and yet were not moved with the like fear that he was; this

left them inexcusable; so when God shall say in that day to the

careless world, did you not see the care, and diligence, the holy zeal,

watchfulness, and self-denial of my people, who lived among you? How

many times have they been watching and praying, when you have been

drinking or sleeping! Was it not easy to reflect when you saw their

pains and diligence, Have not I a soul to look after as well as they; a

heaven to win or lose, as well as they? O how speechless and

inexcusable will this render wicked men, yea, it shall not only be used

to judge them, but angels also. How many shocks of temptations have

poor saints stood,; whereas they fell without a tempter? They stood not

in their integrity, though created in such excellent natures; how much

then are you concerned on this very account also to walk exactly! if

not instead of judging then, you shall be condemned with them.

And thus you see what use your lives and actions shall be put to; and

are these inconsiderable uses? Is the winning over souls to God a small

matter? Ii the salving the honour and reputation of godliness a small

matter? Is the encouraging the hearts and strengthening of the hands of

God's poor ministers, amidst their spending, killing labours, a small

matter? Is the awing of the consciences of your enemies, and judging

them in the last day, a light thing? Which of these can you call so?

O then, since you are thus obliged to holiness of life, thus singularly

assisted for it; and since there are such great dependencies upon it,

and uses for it, both now and in the world to come, see that ye be holy

in all manner of conversation. See that, "as ye have received Christ

Jesus the Lord, so ye walk in him," always remembering, that for this

very end, Christ has redeemed, or "delivered you out of the hands of

your enemies, that you might serve him without fear, in righteousness

and holiness all the days of your lives," Luke 1: 74, 75. And to how

little purpose will be all that I have preached, and you have heard, of

Christ, if it be not converted into practical godliness? This is the

scope and design of it all.

And now, reader, thou art come to the last leaf of this treatise of

Christ, it will be but a little while, and thou shalt come to the last

page or day of thy life; and thy last moment in that day. Wo to thee,

wo and alas for ever; if an interest in this blessed Redeemer be then

to get. The world affords not a sadder sight, than a poor Christless

soul shivering upon the brink of eternity. To see the poor soul that

now begins to awake out of its long dream, at its entrance into the

world of realities, to shrink back into the body, and cry, O, I cannot,

I dare not die. And then the tears rundown. Lord, what will become of

me? O what shall be my eternal lot? This, I say, is as sad a sight as

the world affords. That this may not be thy case, reflect upon what

thou hast read in these sermons. Judge thyself in the light of them.

Obey the calls of the Spirit in them. Let not thy slight and formal

spirit float upon the surface of these truths, like a feather upon the

water; but get them deeply fixed upon thy spirit, by the Spirit of the

Lord; turning them into life and power upon thee; and so animating the

whole course and tenor of thy conversation by them, that it may

proclaim to all that know thee, that thou art one who esteemest all to

be but dross, that thou mayest win Christ.

The End

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87. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p7.2

88. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p25.2

89. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p25.2

90. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p12.2

91. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p11.1

92. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p22.2

93. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p40.4

94. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p45.4

95. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p46.4

96. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p22.2

97. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p40.3

98. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p46.4

99. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p67.1

100. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p86.1

101. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p86.1

102. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p61.2

103. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p61.2

104. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p53.2

105. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p38.1

106. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p45.2

107. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p49.1

108. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p43.4

109. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p9.1

110. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p36.3

111. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p59.1

112. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p21.1

113. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p55.1

114. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p52.1

115. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p25.3

116. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p33.1

117. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p105.2

118. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p55.1

119. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p101.1

120. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p24.3

121. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p24.3

122. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p25.3

123. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p19.4

124. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p72.1

125. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p41.4

126. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p62.1

127. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p34.4

128. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p54.2

129. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p61.1

130. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.5

131. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.5

132. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p71.1

133. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p23.1

134. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p62.2

135. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p41.2

136. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p51.1

137. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p31.3

138. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p31.5

139. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p31.3

140. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p31.5

141. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p62.2

142. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p35.3

143. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p50.2

144. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p54.1

145. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p40.2

146. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p50.2

147. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p6.2

148. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p46.1

149. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p46.1

150. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p46.1

151. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p46.1

152. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p64.1

153. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p63.1

154. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p11.1

155. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p35.1

156. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p38.3

157. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p40.8

158. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p42.2

159. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p63.2

160. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p39.2

161. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p37.4

162. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p26.1

163. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p26.1

164. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p30.1

165. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p26.1

166. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p29.4

167. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p68.1

168. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p47.1

169. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p27.1

170. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p52.1

171. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p84.1

172. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p65.3

173. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p22.3

174. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p27.2

175. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p20.1

176. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p18.2

177. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p46.1

178. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p49.3

179. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.3

180. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.3

181. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.3

182. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p54.1

183. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.3

184. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p54.1

185. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p22.3

186. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.3

187. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p54.1

188. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p31.1

189. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p40.2

190. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p42.2

191. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p28.2

192. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p27.1

193. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p43.1

194. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p41.1

195. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p59.1

196. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p59.1

197. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.4

198. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p10.5

199. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.7

200. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.9

201. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p49.2

202. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p38.1

203. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p26.4

204. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p43.1

205. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p24.1

206. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p43.1

207. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p29.3

208. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p27.1

209. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p8.1

210. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p27.3

211. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p55.2

212. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p88.1

213. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p52.1

214. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p7.1

215. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p33.2

216. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p44.1

217. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p30.5

218. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p25.2

219. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p25.2

220. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p28.1

221. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p40.2

222. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p40.2

223. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.1

224. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p19.3

225. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p11.1

226. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p35.1

227. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p55.3

228. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p54.2

229. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p54.2

230. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p48.1

231. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p48.1

232. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p45.3

233. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p39.1

234. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p30.3

235. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p32.2

236. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p43.3

237. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p32.2

238. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p16.1

239. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p43.3

240. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p32.2

241. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p43.3

242. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p32.2

243. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p44.2

244. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p32.2

245. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p30.1

246. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p10.1

247. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p53.1

248. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p53.1

249. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p35.7

250. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p22.5

251. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p22.5

252. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p50.1

253. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p33.3

254. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.1

255. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p45.5

256. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p34.1

257. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p42.2

258. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p56.1

259. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p71.1

260. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p52.4

261. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p78.5

262. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p77.2

263. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p27.1

264. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p47.1

265. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p26.3

266. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p50.1

267. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p37.1

268. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p37.1

269. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p65.2

270. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p82.1

271. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p82.1

272. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p48.1

273. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p62.3

274. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p14.1

275. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p28.1

276. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p40.9

277. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p41.2

278. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p24.1

279. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p22.7

280. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p31.1

281. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p30.1

282. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p27.1

283. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p24.1

284. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p27.3

285. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p31.2

286. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p24.1

287. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p38.1

288. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.3

289. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.1

290. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p40.2

291. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p38.1

292. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p44.2

293. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p44.2

294. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p44.2

295. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p40.2

296. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p71.3

297. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.2

298. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.2

299. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p36.3

300. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p50.1

301. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p59.1

302. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p49.2

303. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p38.2

304. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p30.7

305. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p27.3

306. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p34.1

307. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p15.5

308. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p19.2

309. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p28.1

310. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p29.4

311. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p17.2

312. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p22.2

313. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p24.1

314. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p13.2

315. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p23.1

316. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p30.1

317. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p17.2

318. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p45.1

319. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p24.4

320. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p24.4

321. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p88.2

322. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p53.2

323. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p80.1

324. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p30.1

325. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p69.4

326. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p97.3

327. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p39.2

328. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p39.1

329. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p106.1

330. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p31.2

331. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p46.2

332. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p38.4

333. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p25.2

334. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p25.2

335. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p34.1

336. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p59.3

337. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p61.1

338. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.6

339. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p43.1

340. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p32.1

341. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p39.1

342. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p6.1

343. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p33.1

344. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p10.3

345. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p36.1

346. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p34.3

347. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p34.3

348. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p2.1

349. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p41.1

350. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p30.2

351. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p6.4

352. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p30.2

353. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p70.1

354. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p54.2

355. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p63.4

356. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p40.1

357. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p35.3

358. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p10.1

359. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p81.1

360. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p44.1

361. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p44.3

362. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p39.1

363. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p26.3

364. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p48.2

365. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p31.1

366. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p42.1

367. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p61.1

368. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p58.1

369. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p38.1

370. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p60.1

371. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p22.2

372. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p60.1

373. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p22.2

374. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p33.1

375. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p47.1

376. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p35.2

377. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p21.6

378. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p42.4

379. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p53.1

380. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p47.2

381. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p53.1

382. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p21.2

383. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p26.1

384. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.4

385. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p57.1

386. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.4

387. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p57.1

388. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.4

389. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.4

390. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p38.4

391. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p39.1

392. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p26.2

393. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p65.3

394. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p89.1

395. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p8.1

396. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p46.1

397. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p45.1

398. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p22.3

399. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p52.2

400. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p47.1

401. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p29.2

402. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p37.2

403. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p45.1

404. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p63.3

405. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p63.3

406. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p43.2

407. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p43.2

408. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p63.3

409. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p63.3

410. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p12.1

411. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p21.5

412. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p79.3

413. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p10.1

414. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p33.4

415. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.2

416. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p11.2

417. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p33.2

418. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p29.1

419. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p19.1

420. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p10.2

421. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p37.2

422. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p40.1

423. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p40.1

424. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p42.1

425. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p53.1

426. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p38.1

427. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p38.2

428. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p34.2

429. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p40.1

430. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p33.1

431. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p98.1

432. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p32.2

433. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p37.1

434. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p93.2

435. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p93.2

436. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p26.1

437. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p40.1

438. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p35.2

439. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p53.2

440. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p21.1

441. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p40.5

442. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p21.1

443. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p11.2

444. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p54.1

445. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p13.2

446. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p37.1

447. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p24.2

448. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p32.4

449. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p24.1

450. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p33.2

451. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p33.2

452. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p33.2

453. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p50.1

454. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p27.1

455. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p20.1

456. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p25.1

457. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p27.1

458. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p25.1

459. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p27.1

460. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p39.4

461. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p36.4

462. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p53.1

463. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p7.1

464. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p72.4

465. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p14.1

466. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p29.1

467. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p22.2

468. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p89.1

469. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p41.1

470. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p89.1

471. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p89.1

472. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p22.3

473. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p39.1

474. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.2

475. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p20.2

476. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p32.1

477. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.2

478. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p32.1

479. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.2

480. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p32.1

481. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.2

482. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p32.8

483. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.2

484. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p60.1

485. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p66.1

486. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p15.1

487. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.6

488. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p40.2

489. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p26.2

490. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p24.2

491. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p23.1

492. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.1

493. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.3

494. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p34.1

495. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.7

496. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p47.1

497. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p20.2

498. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.3

499. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p27.3

500. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p20.2

501. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.3

502. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p32.1

503. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p3.1

504. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p10.6

505. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p25.1

506. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p18.3

507. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p23.1

508. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p15.3

509. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p13.1

510. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p28.1

511. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p37.3

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513. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p25.1

514. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p21.1

515. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p3.1

516. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p73.4

517. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p2.1

518. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p57.1

519. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p23.2

520. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p60.1

521. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p65.1

522. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p55.1

523. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p20.3

524. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p59.4

525. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p45.1

526. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p33.3

527. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p20.1

528. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p33.1

529. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.4

530. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p33.1

531. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p33.1

532. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p32.5

533. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p22.5

534. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p45.5

535. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p72.2

536. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p34.4

537. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p49.1

538. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.1

539. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p77.3

540. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p77.3

541. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.2

542. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p30.3

543. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p69.3

544. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p14.1

545. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p23.2

546. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p45.2

547. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p45.2

548. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p58.1

549. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p27.2

550. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p35.2

551. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p35.2

552. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p51.2

553. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p48.1

554. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p45.1

555. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p45.2

556. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p36.7

557. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p15.2

558. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p79.4

559. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p36.5

560. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p79.1

561. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p29.4

562. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p79.3

563. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p25.2

564. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p44.2

565. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p93.1

566. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p20.1

567. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p90.4

568. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p50.1

569. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p43.1

570. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p53.1

571. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p57.1

572. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p54.2

573. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p21.1

574. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p21.1

575. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p53.1

576. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p35.4

577. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p33.1

578. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p79.2

579. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p25.2

580. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p20.2

581. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p20.2

582. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p37.1

583. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p77.1

584. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p40.3

585. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p43.1

586. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p19.1

587. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p43.1

588. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p19.1

589. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p20.1

590. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p41.1

591. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p41.1

592. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p7.1

593. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p110.1

594. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p110.1

595. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p110.1

596. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p110.1

597. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p36.1

598. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p36.1

599. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p23.3

600. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p37.1

601. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p64.2

602. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p97.4

603. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p28.1

604. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.3

605. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p60.1

606. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p97.1

607. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p44.1

608. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p59.2

609. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p34.1

610. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p45.4

611. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p44.1

612. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p44.1

613. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p36.4

614. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p36.4

615. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p19.1

616. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p59.3

617. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p44.1

618. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p38.1

619. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p51.1

620. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p64.1

621. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p54.1

622. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p31.1

623. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p36.1

624. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p22.1

625. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p72.3

626. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p31.2

627. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p22.4

628. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p26.1

629. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p43.1

630. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p37.1

631. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p36.2

632. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p34.2

633. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p10.3

634. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p103.1

635. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p35.1

636. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p35.1

637. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p47.3

638. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p34.1

639. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p52.1

640. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p58.1

641. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p75.1

642. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p43.2

643. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p3.1

644. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p35.1

645. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p94.2

646. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.7

647. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p41.1

648. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p15.1

649. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p34.1

650. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p39.4

651. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p33.1

652. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p27.5

653. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p21.1

654. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p21.1

655. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p15.3

656. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.5

657. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p24.1

658. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p24.1

659. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p24.1

660. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p55.2

661. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p66.1

662. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p45.1

663. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p28.3

664. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p12.3

665. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p41.1

666. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p72.2

667. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p87.1

668. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p72.2

669. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p87.1

670. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p40.1

671. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p52.5

672. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p72.2

673. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p22.2

674. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p27.2

675. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p40.1

676. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p50.3

677. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p32.1

678. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p49.1

679. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p21.1

680. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p21.1

681. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.2

682. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p16.2

683. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p14.1

684. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p45.4

685. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p64.3

686. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p49.1

687. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p38.1

688. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p31.1

689. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p26.1

690. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p69.2

691. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p35.3

692. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p35.3

693. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p35.3

694. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p45.1

695. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p29.1

696. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p40.1

697. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p42.1

698. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p28.1

699. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p20.2

700. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p23.3

701. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p48.1

702. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p42.1

703. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p24.3

704. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p39.1

705. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p36.1

706. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p26.2

707. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p39.2

708. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.1

709. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.8

710. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p49.1

711. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p44.2

712. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.5

713. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p21.3

714. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p32.1

715. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p24.1

716. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p22.1

717. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p31.1

718. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p31.1

719. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p51.1

720. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p41.1

721. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p51.1

722. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iii-p11.1

723. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p26.3

724. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.6

725. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p49.1

726. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p37.1

727. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p37.1

728. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p36.2

729. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p11.2

730. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p17.2

731. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p34.2

732. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p21.2

733. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p59.1

734. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p43.1

735. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p43.2

736. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p43.2

737. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p43.2

738. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p29.1

739. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p51.1

740. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p60.1

741. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p60.1

742. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p24.2

743. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p9.1

744. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p24.4

745. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p27.1

746. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p18.1

747. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.1

748. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p38.1

749. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p39.1

750. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.4

751. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p44.2

752. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p30.1

753. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p59.1

754. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p59.1

755. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p22.4

756. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p45.3

757. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p30.2

758. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p40.4

759. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p48.1

760. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p50.2

761. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p35.6

762. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p35.2

763. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p23.2

764. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p58.1

765. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p23.2

766. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p58.1

767. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p56.1

768. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p56.1

769. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p34.2

770. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p33.2

771. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p48.1

772. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p41.1

773. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p71.2

774. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p9.1

775. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p15.1

776. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p38.1

777. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p26.2

778. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p33.1

779. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.4

780. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p36.1

781. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.9

782. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p33.1

783. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p2.1

784. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p2.1

785. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p2.1

786. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p31.1

787. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p26.1

788. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.12

789. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p32.2

790. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p22.2

791. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.10

792. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p25.1

793. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.8

794. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p62.3

795. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p32.3

796. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p34.1

797. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p34.2

798. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.11

799. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p9.1

800. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.5

801. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p3.1

802. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p26.1

803. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p26.1

804. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p25.1

805. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p25.1

806. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p25.1

807. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p3.1

808. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p42.1

809. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p25.1

810. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p39.3

811. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p29.3

812. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p10.1

813. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p29.3

814. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p36.1

815. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p40.1

816. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p29.3

817. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p52.3

818. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p45.2

819. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p21.4

820. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p47.2

821. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p42.2

822. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p37.1

823. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p29.2

824. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p34.2

825. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p34.2

826. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p17.1

827. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p33.1

828. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p36.2

829. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p22.1

830. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p27.2

831. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p9.3

832. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p33.1

833. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p33.1

834. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p47.1

835. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p21.2

836. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p34.1

837. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p28.1

838. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p28.1

839. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p28.2

840. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p20.1

841. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p12.1

842. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.3

843. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p73.2

844. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p113.1

845. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p73.2

846. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p113.1

847. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p12.1

848. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p10.1

849. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p52.1

850. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p34.1

851. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p52.1

852. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p33.4

853. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p19.1

854. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p33.2

855. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p23.1

856. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p23.1

857. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p23.1

858. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p23.1

859. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p23.1

860. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p52.1

861. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p48.2

862. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p19.4

863. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p60.2

864. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p41.3

865. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p47.1

866. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p47.1

867. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p47.1

868. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p22.1

869. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p22.1

870. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p22.1

871. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p59.1

872. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p59.1

873. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p59.1

874. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p34.6

875. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p21.3

876. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p29.3

877. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p50.1

878. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p50.1

879. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p29.1

880. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p29.1

881. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p40.4

882. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p44.5

883. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p26.1

884. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p49.1

885. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p31.1

886. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p17.1

887. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p17.1

888. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p48.1

889. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p48.2

890. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p48.1

891. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p21.3

892. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p21.3

893. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p54.2

894. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p55.1

895. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p39.2

896. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p22.1

897. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p39.2

898. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p27.2

899. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p57.1

900. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p57.1

901. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p24.1

902. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p26.1

903. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p41.1

904. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p44.2

905. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p41.1

906. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p2.1

907. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p30.1

908. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p33.3

909. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p32.6

910. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p42.1

911. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p28.1

912. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p29.1

913. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p40.1

914. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p40.1

915. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p2.1

916. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p2.1

917. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p2.1

918. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p57.1

919. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p2.1

920. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p40.2

921. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p32.3

922. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p3.1

923. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p3.1

924. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p3.1

925. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p2.1

926. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p14.1

927. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p46.1

928. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p33.1

929. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p2.1

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931. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p39.1

932. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p18.2

933. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p21.3

934. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p35.1

935. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p39.1

936. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p18.2

937. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p8.2

938. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p18.1

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942. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p10.2

943. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p19.5

944. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p27.1

945. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p9.1

946. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p7.1

947. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p25.1

948. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p25.2

949. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p12.4

950. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p41.1

951. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p26.1

952. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p30.2

953. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.3

954. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.3

955. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p6.1

956. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p25.3

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958. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.5

959. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p35.3

960. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.8

961. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p24.1

962. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p31.2

963. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p37.3

964. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p42.1

965. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p42.2

966. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p42.2

967. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p43.3

968. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p25.1

969. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p42.2

970. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p25.1

971. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p28.1

972. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p2.1

973. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p48.2

974. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.2

975. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p24.4

976. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p24.4

977. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p33.4

978. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p41.2

979. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p27.2

980. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.2

981. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p43.1

982. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p54.2

983. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p89.1

984. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p31.2

985. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p33.1

986. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p31.2

987. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p47.1

988. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p33.1

989. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.4

990. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p47.1

991. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.4

992. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p24.2

993. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p22.1

994. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p28.1

995. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p19.1

996. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p28.3

997. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p38.1

998. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p28.1

999. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p44.3

1000. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p9.1

1001. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p57.1

1002. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p57.1

1003. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p28.2

1004. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p39.1

1005. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p35.2

1006. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p40.5

1007. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p55.2

1008. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p2.1

1009. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p43.2

1010. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p41.1

1011. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p27.1

1012. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p27.1

1013. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p24.2

1014. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p43.1

1015. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p29.3

1016. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p21.2

1017. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.3

1018. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p39.6

1019. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p27.2

1020. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p34.1

1021. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p33.3

1022. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p26.3

1023. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p32.1

1024. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p39.2

1025. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p39.1

1026. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p16.2

1027. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p62.1

1028. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p36.1

1029. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p25.3

1030. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.7

1031. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p20.1

1032. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p24.2

1033. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.7

1034. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p47.1

1035. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p46.1

1036. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p28.1

1037. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p48.1

1038. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p53.3

1039. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p17.2

1040. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p2.1

1041. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p37.2

1042. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p2.1

1043. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p2.1

1044. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p15.6

1045. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p15.6

1046. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p30.1

1047. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p12.2

1048. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.1

1049. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p39.2

1050. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p26.2

1051. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p25.2

1052. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p30.1

1053. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p24.1

1054. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p39.2

1055. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p26.2

1056. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p30.1

1057. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p27.1

1058. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.7

1059. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.7

1060. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.7

1061. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p54.3

1062. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p19.1

1063. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p49.1

1064. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p28.2

1065. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p21.2

1066. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p48.3

1067. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p19.2

1068. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p29.3

1069. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.3

1070. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.3

1071. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p27.1

1072. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.3

1073. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p27.1

1074. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p55.3

1075. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p46.1

1076. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p36.3

1077. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p31.1

1078. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p40.1

1079. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p33.1

1080. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p39.2

1081. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p18.1

1082. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p38.1

1083. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p32.1

1084. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p13.1

1085. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p26.4

1086. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p49.3

1087. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p19.5

1088. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p27.3

1089. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p27.1

1090. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p32.1

1091. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p45.1

1092. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p62.2

1093. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p44.1

1094. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p36.2

1095. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p38.1

1096. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p32.2

1097. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p56.1

1098. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p60.2

1099. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p56.1

1100. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p94.5

1101. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.4

1102. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p57.2

1103. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p34.1

1104. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p49.2

1105. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p26.1

1106. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p34.3

1107. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.7

1108. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.2

1109. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p38.3

1110. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.8

1111. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p62.2

1112. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.5

1113. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p46.2

1114. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p62.2

1115. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p35.1

1116. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p37.3

1117. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p32.1

1118. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p57.1

1119. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p32.1

1120. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p23.2

1121. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p27.1

1122. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p39.1

1123. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p38.1

1124. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p21.4

1125. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p48.1

1126. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p30.1

1127. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p47.1

1128. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p47.1

1129. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p35.2

1130. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p13.5

1131. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p48.2

1132. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p11.1

1133. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p18.2

1134. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p36.1

1135. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p25.1

1136. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p25.1

1137. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p37.1

1138. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p72.1

1139. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p24.2

1140. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p33.2

1141. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p31.1

1142. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p17.2

1143. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.5

1144. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p22.1

1145. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p35.1

1146. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p54.3

1147. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.6

1148. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p10.1

1149. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p17.1

1150. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p23.1

1151. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p52.1

1152. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p13.6

1153. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.2

1154. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.6

1155. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p7.1

1156. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p25.2

1157. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.1

1158. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.6

1159. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p37.4

1160. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p2.1

1161. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p39.5

1162. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p29.1

1163. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p38.2

1164. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p43.2

1165. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p24.1

1166. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.3

1167. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p12.1

1168. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.7

1169. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p41.1

1170. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p2.1

1171. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.6

1172. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.6

1173. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p32.2

1174. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p49.1

1175. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p35.1

1176. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p63.2

1177. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p48.3

1178. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p21.1

1179. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p17.1

1180. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p18.1

1181. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p38.2

1182. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p35.1

1183. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p43.2

1184. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p62.1

1185. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p62.1

1186. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p35.1

1187. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p32.1

1188. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p29.2

1189. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p33.1

1190. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p29.4

1191. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p21.2

1192. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p47.1

1193. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p42.1

1194. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p42.1

1195. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p47.1

1196. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p9.2

1197. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p3.1

1198. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p3.1

1199. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p3.1

1200. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p12.1

1201. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p3.1

1202. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p43.1

1203. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p41.2

1204. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p52.2

1205. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p12.2

1206. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p20.1

1207. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p41.1

1208. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p43.1

1209. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p44.4

1210. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p48.1

1211. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p36.6

1212. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p24.1

1213. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p26.1

1214. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p23.1

1215. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.6

1216. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p41.2

1217. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p3.1

1218. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p49.2

1219. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p26.1

1220. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p45.1

1221. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p21.5

1222. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p55.1

1223. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p22.4

1224. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p49.2

1225. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p42.2

1226. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p50.1

1227. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p13.2

1228. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p50.1

1229. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p55.2

1230. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p44.1

1231. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p23.3

1232. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p41.3

1233. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p2.1

1234. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p29.2

1235. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p35.2

1236. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p11.1

1237. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p30.3

1238. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p49.1

1239. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p36.3

1240. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p41.1

1241. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p23.1

1242. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p22.2

1243. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p41.1

1244. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p50.1

1245. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p46.1

1246. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p90.6

1247. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p25.3

1248. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p7.2

1249. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p29.5

1250. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p29.5

1251. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p14.2

1252. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p19.1

1253. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p39.2

1254. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p72.1

1255. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p72.1

1256. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p38.2

1257. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p52.1

1258. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p46.2

1259. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p35.1

1260. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p25.4

1261. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p31.1

1262. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p3.1

1263. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p55.1

1264. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p8.1

1265. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p66.2

1266. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p30.2

1267. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p30.2

1268. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p61.2

1269. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p30.4

1270. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p50.1

1271. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p23.3

1272. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p13.2

1273. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p10.1

1274. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p19.2

1275. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p10.2

1276. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p29.2

1277. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p39.1

1278. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p22.1

1279. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p44.3

1280. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p32.2

1281. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p37.2

1282. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p56.2

1283. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.2

1284. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p48.2

1285. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p29.1

1286. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.5

1287. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.5

1288. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p28.1

1289. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p30.2

1290. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p52.3

1291. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p30.1

1292. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p27.2

1293. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p28.1

1294. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p32.2

1295. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p40.1

1296. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.1

1297. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.1

1298. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.1

1299. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.1

1300. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.1

1301. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.1

1302. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p33.3

1303. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p31.1

1304. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p25.1

1305. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p47.1

1306. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p12.2

1307. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p19.3

1308. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p28.1

1309. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p42.1

1310. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p47.1

1311. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p81.1

1312. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p79.5

1313. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p23.1

1314. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p11.1

1315. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.8

1316. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p39.2

1317. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p27.2

1318. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p23.1

1319. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p73.1

1320. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p27.2

1321. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p28.1

1322. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p73.1

1323. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.5

1324. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.8

1325. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p73.1

1326. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p28.1

1327. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p40.6

1328. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p19.4

1329. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p24.3

1330. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p21.4

1331. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p33.1

1332. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p46.1

1333. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p24.1

1334. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p61.1

1335. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p54.1

1336. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p24.1

1337. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.5

1338. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p24.1

1339. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p51.1

1340. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.5

1341. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p51.1

1342. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.5

1343. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p32.1

1344. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p32.1

1345. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p32.1

1346. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p33.1

1347. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p20.2

1348. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.7

1349. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p45.1

1350. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p33.1

1351. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.7

1352. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p24.1

1353. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p33.1

1354. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.7

1355. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.3

1356. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p46.1

1357. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p48.1

1358. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p40.2

1359. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p56.2

1360. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p19.1

1361. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p25.1

1362. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p27.4

1363. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p57.1

1364. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p54.1

1365. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p7.1

1366. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p27.1

1367. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p37.1

1368. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p46.1

1369. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p12.2

1370. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p45.1

1371. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p45.1

1372. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p45.1

1373. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p45.1

1374. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p26.2

1375. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p42.2

1376. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.9

1377. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p27.3

1378. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p26.3

1379. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p15.2

1380. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p30.3

1381. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.10

1382. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p23.1

1383. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p37.3

1384. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p24.3

1385. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.4

1386. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p74.1

1387. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p34.4

1388. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p74.1

1389. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p34.4

1390. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.8

1391. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p34.4

1392. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p61.2

1393. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p23.4

1394. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p10.1

1395. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p60.1

1396. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p92.1

1397. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p37.1

1398. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p17.2

1399. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p42.3

1400. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p34.3

1401. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p39.1

1402. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p20.3

1403. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p37.1

1404. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p26.2

1405. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p32.1

1406. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p32.2

1407. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.4

1408. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p66.1

1409. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p32.1

1410. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p35.2

1411. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p52.2

1412. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p60.1

1413. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p41.2

1414. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.9

1415. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p65.1

1416. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p52.2

1417. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p57.1

1418. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p41.2

1419. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p57.1

1420. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p54.1

1421. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p59.4

1422. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.1

1423. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p14.1

1424. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.6

1425. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p19.1

1426. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p10.1

1427. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p29.1

1428. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p39.2

1429. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p27.1

1430. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p15.5

1431. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p46.3

1432. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p34.2

1433. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p90.1

1434. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p90.1

1435. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p59.2

1436. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p27.4

1437. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p38.2

1438. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p59.2

1439. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p59.2

1440. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p23.1

1441. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p23.1

1442. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p33.2

1443. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p17.3

1444. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p40.1

1445. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p47.2

1446. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p47.2

1447. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p55.1

1448. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p40.2

1449. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p52.2

1450. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p33.1

1451. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p38.1

1452. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p22.1

1453. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p23.2

1454. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.2

1455. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.2

1456. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p50.1

1457. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p29.2

1458. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p40.3

1459. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p42.3

1460. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p27.1

1461. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p29.2

1462. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p40.3

1463. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p42.3

1464. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p19.2

1465. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p23.1

1466. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p23.2

1467. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p73.2

1468. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p2.1

1469. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p37.1

1470. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p22.3

1471. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p34.1

1472. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p13.1

1473. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p87.2

1474. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p24.2

1475. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p22.5

1476. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.2

1477. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p42.1

1478. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p22.5

1479. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p39.3

1480. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p39.3

1481. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p48.3

1482. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p37.2

1483. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.4

1484. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p63.1

1485. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p37.2

1486. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.4

1487. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p42.1

1488. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p20.1

1489. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p25.2

1490. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p57.1

1491. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p63.1

1492. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.4

1493. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p34.2

1494. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p34.2

1495. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p31.4

1496. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p26.1

1497. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p26.1

1498. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.7

1499. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p25.1

1500. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p85.1

1501. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p85.1

1502. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p32.1

1503. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p47.1

1504. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p22.1

1505. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p49.2

1506. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p48.2

1507. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p94.3

1508. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p111.1

1509. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p30.6

1510. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p34.5

1511. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p24.1

1512. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p49.1

1513. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p51.1

1514. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p35.1

1515. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p40.1

1516. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p40.2

1517. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p41.4

1518. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p44.1

1519. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p46.1

1520. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p28.2

1521. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p45.1

1522. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p27.3

1523. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p2.1

1524. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p36.1

1525. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p27.2

1526. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p44.4

1527. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p44.4

1528. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p34.5

1529. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p36.3

1530. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p38.2

1531. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p38.3

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1533. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p54.1

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1535. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p22.4

1536. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p20.2

1537. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p33.2

1538. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.4

1539. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p34.3

1540. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p34.3

1541. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p21.1

1542. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p21.2

1543. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p21.3

1544. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p21.5

1545. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p52.1

1546. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p30.1

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1549. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p37.2

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1551. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p22.1

1552. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p39.1

1553. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p39.1

1554. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p29.2

1555. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p39.1

1556. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p36.1

1557. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p45.4

1558. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p26.1

1559. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p45.2

1560. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p57.2

1561. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p44.3

1562. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p44.1

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1568. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p27.1

1569. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p30.1

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1571. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p30.1

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1573. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p30.1

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1577. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p30.3

1578. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p52.4

1579. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p34.2

1580. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p34.2

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1582. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p34.2

1583. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.1

1584. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p55.2

1585. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p46.4

1586. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p100.1

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1588. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p12.1

1589. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p46.1

1590. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p41.1

1591. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p43.1

1592. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p46.1

1593. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p36.2

1594. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p40.1

1595. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p21.1

1596. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p33.1

1597. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p46.1

1598. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p49.2

1599. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p16.1

1600. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p61.1

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1602. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p73.3

1603. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p64.1

1604. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p73.3

1605. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p46.3

1606. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p28.2

1607. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p46.3

1608. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p21.1

1609. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p12.2

1610. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p23.3

1611. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p23.7

1612. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p10.1

1613. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p65.2

1614. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p22.2

1615. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p72.3

1616. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p6.3

1617. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p71.4

1618. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p13.3

1619. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p45.1

1620. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.5

1621. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p29.1

1622. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p16.1

1623. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p33.3

1624. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p32.2

1625. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.11

1626. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p2.1

1627. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p51.3

1628. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p34.3

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1631. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p97.2

1632. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p33.2

1633. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p39.1

1634. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p44.5

1635. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p14.1

1636. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p26.4

1637. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p56.1

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1639. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p19.2

1640. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p12.3

1641. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p19.3

1642. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.1

1643. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p2.1

1644. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p24.2

1645. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p30.1

1646. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p24.2

1647. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p38.2

1648. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p34.9

1649. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p40.3

1650. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p23.3

1651. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p23.1

1652. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p23.3

1653. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p73.3

1654. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.9

1655. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p16.1

1656. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p23.1

1657. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p27.3

1658. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.2

1659. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p2.1

1660. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p2.1

1661. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p47.2

1662. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p24.3

1663. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p26.3

1664. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p13.1

1665. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p28.3

1666. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p36.2

1667. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p80.1

1668. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p65.1

1669. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.4

1670. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p34.6

1671. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p64.1

1672. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p39.1

1673. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p29.1

1674. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p29.1

1675. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p29.1

1676. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p48.2

1677. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p22.6

1678. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p29.2

1679. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.3

1680. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p53.2

1681. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p36.2

1682. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p25.1

1683. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p36.1

1684. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p40.7

1685. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.1

1686. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p19.3

1687. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p19.3

1688. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p33.6

1689. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p2.1

1690. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p19.3

1691. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p29.5

1692. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p37.3

1693. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p28.1

1694. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.9

1695. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p34.1

1696. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p94.1

1697. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p31.1

1698. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p25.10

1699. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p34.1

1700. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p87.3

1701. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.7

1702. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.7

1703. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p48.2

1704. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p48.2

1705. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p24.2

1706. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p25.1

1707. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p25.1

1708. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p28.1

1709. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p45.1

1710. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p40.1

1711. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p46.1

1712. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p24.1

1713. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p38.2

1714. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p38.2

1715. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p21.1

1716. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p23.1

1717. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p29.6

1718. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p38.1

1719. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p39.1

1720. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p29.6

1721. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p38.1

1722. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p39.1

1723. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.3

1724. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p74.1

1725. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p74.3

1726. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p56.1

1727. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p82.2

1728. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p22.2

1729. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p24.1

1730. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.7

1731. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p25.1

1732. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p78.1

1733. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.5

1734. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p63.1

1735. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p63.1

1736. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p37.1

1737. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p27.1

1738. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p41.1

1739. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p38.1

1740. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p28.1

1741. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p44.1

1742. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.4

1743. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p40.1

1744. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p45.5

1745. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p38.3

1746. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p27.3

1747. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p31.1

1748. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p36.1

1749. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p43.2

1750. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p70.4

1751. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p48.1

1752. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p24.2

1753. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.6

1754. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.6

1755. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.6

1756. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.6

1757. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p32.2

1758. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.6

1759. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.6

1760. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p26.2

1761. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p12.3

1762. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p13.4

1763. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p15.1

1764. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.2

1765. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p48.1

1766. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.6

1767. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p43.1

1768. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.2

1769. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p26.1

1770. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.6

1771. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p8.2

1772. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p2.1

1773. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p2.1

1774. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p22.1

1775. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p43.1

1776. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p29.1

1777. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p33.5

1778. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p89.2

1779. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p91.2

1780. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p33.5

1781. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p33.5

1782. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p91.1

1783. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p41.2

1784. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p42.1

1785. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p104.1

1786. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p40.3

1787. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p22.1

1788. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p14.1

1789. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p6.1

1790. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p56.1

1791. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p50.1

1792. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p55.1

1793. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p56.1

1794. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p29.1

1795. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p96.1

1796. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p35.1

1797. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p55.1

1798. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p57.2

1799. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p58.1

1800. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p48.2

1801. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p58.1

1802. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p52.2

1803. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p44.1

1804. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p70.3

1805. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p26.1

1806. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p44.1

1807. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p34.1

1808. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p34.2

1809. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p42.1

1810. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p29.2

1811. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p29.1

1812. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p16.1

1813. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p48.1

1814. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p42.1

1815. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.4

1816. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p15.2

1817. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p45.1

1818. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p66.1

1819. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p22.2

1820. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p29.1

1821. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p33.5

1822. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.2

1823. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.6

1824. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p28.1

1825. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p48.3

1826. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p46.2

1827. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p31.1

1828. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p31.1

1829. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.2

1830. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p21.5

1831. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p46.3

1832. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p46.3

1833. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.6

1834. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p14.2

1835. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.6

1836. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p36.2

1837. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p37.2

1838. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p37.2

1839. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p14.3

1840. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p52.1

1841. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p62.1

1842. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p93.1

1843. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p34.1

1844. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p20.1

1845. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p65.1

1846. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p34.1

1847. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p31.1

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1849. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p32.1

1850. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p23.1

1851. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p44.4

1852. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p107.1

1853. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p42.1

1854. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p78.3

1855. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p48.1

1856. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p38.1

1857. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p27.2

1858. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p27.2

1859. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p27.2

1860. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p74.2

1861. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p108.1

1862. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.2

1863. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p108.1

1864. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.2

1865. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.2

1866. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p30.2

1867. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p19.7

1868. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p35.8

1869. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p38.2

1870. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p37.1

1871. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p54.1

1872. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p41.1

1873. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p61.1

1874. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p61.1

1875. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p18.1

1876. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p59.5

1877. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p59.5

1878. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p30.4

1879. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p2.1

1880. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p9.2

1881. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p19.3

1882. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p9.2

1883. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.1

1884. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p40.3

1885. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.8

1886. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p36.2

1887. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p19.2

1888. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p35.1

1889. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p38.1

1890. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p27.8

1891. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p32.1

1892. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p72.1

1893. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p35.1

1894. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p22.1

1895. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p56.1

1896. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p57.1

1897. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p37.2

1898. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p38.6

1899. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p34.1

1900. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p39.1

1901. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p38.3

1902. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p41.2

1903. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p35.5

1904. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p55.1

1905. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p79.1

1906. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p24.2

1907. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p53.1

1908. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p78.2

1909. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p78.2

1910. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p22.3

1911. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p26.1

1912. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p29.1

1913. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p23.4

1914. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p30.3

1915. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p3.1

1916. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p10.4

1917. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p35.2

1918. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p18.1

1919. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p21.2

1920. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p31.1

1921. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p73.4

1922. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p40.2

1923. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p40.2

1924. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p40.2

1925. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p29.2

1926. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p29.2

1927. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p49.2

1928. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p20.2

1929. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.3

1930. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p20.2

1931. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p12.1

1932. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p20.3

1933. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p49.1

1934. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p22.4

1935. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p30.1

1936. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p42.1

1937. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p54.1

1938. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p20.2

1939. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p27.2

1940. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p41.1

1941. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p54.1

1942. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p31.1

1943. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p16.4

1944. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.1

1945. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p13.3

1946. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.5

1947. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p35.2

1948. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p13.3

1949. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.5

1950. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p17.6

1951. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p32.3

1952. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p22.3

1953. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p45.1

1954. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p30.2

1955. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p18.4

1956. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p20.1

1957. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p27.4

1958. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p32.1

1959. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p46.1

1960. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p15.1

1961. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p16.3

1962. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p37.1

1963. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p23.2

1964. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p16.3

1965. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p37.1

1966. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p13.1

1967. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p32.7

1968. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p8.1

1969. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p41.2

1970. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p32.3

1971. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p26.1

1972. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p25.5

1973. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p39.2

1974. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.4

1975. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p39.2

1976. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.4

1977. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p39.2

1978. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.3

1979. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p41.2

1980. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p41.2

1981. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#iv-p6.3

1982. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p56.1

1983. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p21.4

1984. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p21.7

1985. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p56.1

1986. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p21.7

1987. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p31.1

1988. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p25.1

1989. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p25.2

1990. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p15.2

1991. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p14.2

1992. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p24.2

1993. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p24.2

1994. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p23.5

1995. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p24.3

1996. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p23.2

1997. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p29.1

1998. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p52.1

1999. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p24.2

2000. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p24.3

2001. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p48.4

2002. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p24.2

2003. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p38.1

2004. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p24.3

2005. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p19.6

2006. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p15.4

2007. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p2.1

2008. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p94.4

2009. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p95.1

2010. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p28.3

2011. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p18.1

2012. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p21.6

2013. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p34.4

2014. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p20.2

2015. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p23.2

2016. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p8.1

2017. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p87.1

2018. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p19.1

2019. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p24.1

2020. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p25.3

2021. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p88.1

2022. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p23.1

2023. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p13.4

2024. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p13.4

2025. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p16.1

2026. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p23.1

2027. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p15.3

2028. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p70.1

2029. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p23.4

2030. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p17.2

2031. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p40.2

2032. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p15.1

2033. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p13.1

2034. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p26.1

2035. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p27.3

2036. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p40.2

2037. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p16.1

2038. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p39.1

2039. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p71.3

2040. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p36.1

2041. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p39.1

2042. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p36.1

2043. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p36.1

2044. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p40.2

2045. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p2.1

2046. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p46.2

2047. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p30.1

2048. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p22.1

2049. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p14.1

2050. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p23.2

2051. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p39.3

2052. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p16.1

2053. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p39.3

2054. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p24.2

2055. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p13.3

2056. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p39.3

2057. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p13.3

2058. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.1

2059. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.1

2060. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.1

2061. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.1

2062. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p16.2

2063. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.1

2064. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p25.1

2065. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.1

2066. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p24.1

2067. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p25.1

2068. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p35.3

2069. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p23.1

2070. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p35.3

2071. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p17.1

2072. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p2.1

2073. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p17.1

2074. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p35.3

2075. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p40.1

2076. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p40.1

2077. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p36.2

2078. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p45.2

2079. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p40.1

2080. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p36.2

2081. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p40.1

2082. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p48.5

2083. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p48.4

2084. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p50.1

2085. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p33.1

2086. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p44.1

2087. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p35.1

2088. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p38.4

2089. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p30.2

2090. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p46.2

2091. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p69.1

2092. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p83.1

2093. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p111.2

2094. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.5

2095. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p48.5

2096. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p62.1

2097. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p35.1

2098. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p32.1

2099. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p62.2

2100. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p46.1

2101. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p41.1

2102. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p49.1

2103. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p46.2

2104. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p46.2

2105. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p35.1

2106. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p37.2

2107. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p37.2

2108. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p22.1

2109. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p55.3

2110. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p51.1

2111. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p31.1

2112. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p42.2

2113. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p51.1

2114. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p29.1

2115. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p39.1

2116. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p42.2

2117. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p40.2

2118. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p90.1

2119. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p27.1

2120. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p27.1

2121. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p29.1

2122. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p66.2

2123. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p47.3

2124. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p17.1

2125. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p38.2

2126. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p23.2

2127. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p50.1

2128. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p27.1

2129. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p36.1

2130. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p27.2

2131. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p26.2

2132. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p21.1

2133. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p12.1

2134. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p70.2

2135. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p15.1

2136. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p31.1

2137. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p79.2

2138. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p10.3

2139. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p25.2

2140. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p82.1

2141. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p35.1

2142. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p50.1

2143. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p50.1

2144. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p85.2

2145. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p88.1

2146. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p88.1

2147. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p90.2

2148. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p90.2

2149. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p34.2

2150. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p82.1

2151. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p78.4

2152. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p23.3

2153. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p49.1

2154. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p60.2

2155. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p22.3

2156. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p60.2

2157. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p92.1

2158. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p22.3

2159. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p55.1

2160. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p60.2

2161. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p55.1

2162. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p55.1

2163. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p90.3

2164. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p32.2

2165. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p41.2

2166. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p25.2

2167. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p70.2

2168. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p21.3

2169. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p25.1

2170. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p25.1

2171. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p29.2

2172. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p10.2

2173. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p50.1

2174. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p51.2

2175. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p46.3

2176. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p12.5

2177. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.6

2178. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p42.1

2179. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p44.2

2180. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p78.6

2181. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p36.1

2182. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p39.2

2183. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p44.1

2184. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p48.1

2185. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p33.1

2186. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p73.1

2187. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p18.2

2188. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p17.1

2189. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p44.1

2190. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p70.2

2191. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p59.1

2192. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p32.1

2193. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p6.2

2194. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p6.2

2195. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p40.1

2196. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p32.1

2197. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p44.1

2198. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p90.2

2199. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p17.1

2200. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p44.1

2201. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p92.2

2202. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p54.1

2203. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p92.2

2204. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p105.1

2205. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p42.1

2206. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p22.3

2207. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p24.2

2208. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p25.4

2209. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p32.2

2210. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p27.2

2211. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p29.4

2212. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p44.3

2213. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p48.2

2214. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p44.3

2215. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p48.2

2216. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p19.1

2217. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p28.1

2218. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p32.1

2219. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p27.4

2220. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p12.2

2221. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p12.1

2222. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p18.3

2223. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p46.1

2224. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p90.5

2225. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p61.1

2226. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p55.1

2227. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p64.2

2228. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p23.6

2229. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p45.1

2230. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p73.5

2231. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p41.1

2232. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p26.1

2233. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p43.1

2234. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p62.1

2235. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p20.2

2236. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p13.1

2237. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p13.1

2238. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p13.1

2239. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p103.2

2240. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p23.6

2241. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p31.1

2242. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p35.1

2243. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p45.2

2244. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p46.1

2245. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p38.1

2246. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p48.3

2247. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p95.2

2248. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p18.4

2249. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p38.1

2250. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p59.1

2251. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p46.4

2252. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p48.3

2253. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p95.2

2254. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.2

2255. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p87.1

2256. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p23.5

2257. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p31.2

2258. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p31.4

2259. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p36.1

2260. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p50.2

2261. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p22.3

2262. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p40.1

2263. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p20.1

2264. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p51.8

2265. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p34.1

2266. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p26.4

2267. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p64.1

2268. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.6

2269. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p48.6

2270. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p18.2

2271. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p57.2

2272. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p26.2

2273. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p29.3

2274. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p15.4

2275. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p50.1

2276. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p27.1

2277. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p56.1

2278. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p44.2

2279. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p56.1

2280. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p27.1

2281. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p44.1

2282. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p34.1

2283. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p29.2

2284. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p67.1

2285. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p63.3

2286. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p63.3

2287. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p25.3

2288. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p39.1

2289. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p39.1

2290. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p22.2

2291. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p39.1

2292. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p64.1

2293. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p76.1

2294. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p39.1

2295. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p39.2

2296. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p9.2

2297. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p25.1

2298. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p63.1

2299. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p37.1

2300. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p41.1

2301. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p18.1

2302. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p51.1

2303. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p35.4

2304. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p51.2

2305. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p22.4

2306. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p24.1

2307. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p9.3

2308. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p25.1

2309. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p25.6

2310. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p31.2

2311. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p52.1

2312. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p33.2

2313. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p19.1

2314. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p38.2

2315. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p43.1

2316. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p33.5

2317. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p33.1

2318. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p31.3

2319. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p34.2

2320. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p53.1

2321. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p33.4

2322. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p20.2

2323. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p44.3

2324. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p51.1

2325. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p49.1

2326. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p49.1

2327. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ii-p0.1

2328. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxix-p0.1

2329. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxviii-p0.1

2330. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iii-p0.1

2331. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxviii-p0.1

2332. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p0.1

2333. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p0.1

2334. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiii-p0.1

2335. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiii-p0.1

2336. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxix-p0.1

2337. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxii-p0.1

2338. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p0.1

2339. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxiv-p0.1

2340. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p0.1

2341. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxv-p0.1

2342. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxx-p0.1

2343. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvii-p0.1

2344. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxii-p0.1

2345. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvi-p0.1

2346. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.x-p0.1

2347. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.v-p0.1

2348. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.iv-p0.1

2349. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vi-p0.1

2350. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p0.1

2351. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p0.1

2352. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxvii-p0.1

2353. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xx-p0.1

2354. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.vii-p0.1

2355. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxi-p0.1

2356. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxiv-p0.1

2357. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxxv-p0.1

2358. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xl-p0.1

2359. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxvi-p0.1

2360. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.ix-p0.1

2361. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xlii-p0.1

2362. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.i-p0.1

2363. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xxi-p0.1

2364. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvi-p0.1

2365. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiv-p0.1

2366. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p0.1

2367. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xv-p0.1

2368. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xvii-p0.1

2369. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xviii-p0.1

2370. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xix-p0.1

2371. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.viii-p0.1

2372. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xli-p0.1

2373. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xiii-p0.1

2374. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xi-p0.1

2375. file://localhost/ccel/f/flavel/fountain/cache/fountain.html3#v.xii-p0.1