

2020-2021

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~~James~~
~~W. C. C. C.~~
THE
TESTIMONY.

OF THE

KING OF MARTYRS

CONCERNING HIS

KINGDOM.

Explained and illustrated in SCRIPTURE LIGHT.

JOHN xviii. 36. 37.

By MR JOHN GLASS,

Late Minister of the Gospel at DUNDEE.

JOHN i. 46. Come and see.---REV. xvi. 10. And the fifth angel poured out his vial on the seat of the beast; and his kingdom was full of darkness, and they knawed their tongues for pain.

EDINBURGH:

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MDCCLXXVI.

P R E F A C E.

WHEN there is so much regard paid to the testimony of men, which can never be the ground of our faith, it cannot be questioned but that more regard is due to the testimony of the author and finisher of faith: "For if we receive the witness of men, the witness of God is greater." At least it may be expected, that as many as would "fight the good fight of faith, and lay hold on eternal life," will give a fair hearing to this good confession, which Jesus Christ witnessed before Pontius Pilate. And certainly no true christian will find reason to be ashamed of this testimony of our Lord, even though it will make all them that are not ashamed to confess it in all its parts, partakers of the afflictions of the gospel: "For God hath not given them the spirit of fear, but of power, and of love, and of a sound mind."

The true cause of my sufferings is the open confession of this testimony of Jesus Christ, as I understand it: And no man can confess any part of divine revelation, but according to the understanding he has of it; otherwise it is not his own confession, but another man's; or he confesses not truths but words: For this cause I suffer in my name, by cruel mockings and reproaches, and in my ministry, being rejected, as *the head of the corner* himself was, by them that pretend to be *builders*: And for this cause

cause I suffer the loss of my living in the world, as far as lies in the power of my persecutors; and it will be owing to the good providence of God, and the equity of the magistrate, if my sufferings do not proceed yet further: Yet in all this the enemies of my cause persuade themselves and their followers, that *they are doing God good service*: And I am persuaded, that I ought not to think this strange, *as though some strange thing had happened to me*.

But, being thus debarred from that access I once had to preach the gospel of the kingdom, and declare the testimony of Jesus Christ in a publick manner, I thought it my duty to do my best to make it manifest, according to my measure, by means of the press, (which is yet free, and has been, by the good providence of him that is *head over all things to the church*, made very useful in the recovery of christianity from the corruption of it by *antichrist*;) and so to offer my testimony against the prevailing errors of the day, and vindicate the present truth, *the word of Christ's patience*, that has been condemned and rejected by our *builders*.

I am very sensible, that, as it was never designed to please any faction or party of this world, no party will be altogether pleased with it. But there are two sorts of men, from which the gospel met with opposition at the first, and which remain un-

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to this day, though perhaps under other names ; and from both I expect heavy censures.

1. They that affect a temporal kingdom to Christ, and a worldly church ; thus, *minding earthly things*, and professing dissatisfaction with the christian doctrine of *patient bearing the cross after Christ*, they would have the nations of this earth (now brought under the christian name, not by the influence of the gospel, by which men were made christians at first, but by these means which served unto the treading of the outer court of God's house under the feet of the Gentiles) to come in the room of God's ancient nation Israel ; and they would have the powers of the earth, and kings of the nations, to be successors to the rulers of that kingdom of God, especially to the kings that sat on the throne of David. These men are much offended it should be now said, that, as there was a constant prefiguration of Christ, as a prophet and priest, in that earthly church, so it had a constant prefiguration of his kingdom. Their chief arguments are signs, the fathers and martyrs, and the authority of the church, or of the clergy ; but the strength of their cause lyes in deceit and violence : And from them, and those that will be stirred up by them, they, that will not be ashamed of the testimony of our Lord, may expect the treatment of which he forewarns his followers, John xvi. 2.

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2. Those that are for natural religion new dressed, and having on the christian name, but really set up in opposition to christianity. These are the wise men, the orators, the disputers of this world. If any one of them shall condescend to take any notice of what is here said, it will be treated by them with scorn and contempt, and with them it will pass for nonsense, mysticism and enthusiasm: And, notwithstanding all their pretences to the generous principles of humanity and liberty of conscience, some of them can also persecute.

The charge of enthusiasm was some time brought by the episcopal faction, against the men of the established church: For when that faction, for the support of their cause, embraced the English forms, and those of the church spake of the spirituality of God's worship, and of praying in the spirit, there was a mighty cry among them against enthusiasm: And for a recompence of this their contempt of the spirit of Christ and his gifts, there came a sort of spirit upon some of that faction, and they became downright enthusiasts, according to the word of our Lord, John v. 43. And it is also very remarkable, that the Lord hath at this day so far confounded the language of the builders of natural religion and morality, in opposition to true christianity, that they cannot understand one another about the very foundation of their building.

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For my part, I cannot understand what should be the design of the present cry against enthusiasm, if it be not to make us conclude, that because there are false spirits, therefore there are none true; and so to fright us out of all spirituality, and every thing that is above nature in religion, and this in an age that does not seem to be in an humour for any thing like spirituality. But it is surprizing to see the men of the established church, who were sometimes sufferers under the reproach of enthusiasm, beginning to talk in that same stile wherein their party has been reproached. And even the Judaisers will agree now in the accusation of enthusiasm against the truths of Christ by me confessed, tho' themselves shew full as great regard in some things, to their own experience, and that of their fathers and their prophecies, as they do to the written word of God.

Yet christians must not reject all spirits, lest they sin against the spirit of Christ; and they must "try the spirits, whether they be of God; because many false prophets are gone out into the world." And if upon trial, they find any of the marks of an antichristian, or false spirit, upon the doctrine that I teach, I am content it be rejected. If I deny that *Christ is come in the flesh*, if I set up any thing that he came in the flesh to destroy, if I seek to destroy any thing that he came in the flesh to establish,
and

and if that wherein I differ from others, do not carry in it a confession, that he *is come in the flesh*, then let my doctrine be rejected as coming from a false spirit; if it favour not of that spirit who *speaks not of himself*, but glorifies Christ, taking the things of Christ, and shewing them unto his people: And if I confess not *that Jesus is the Christ*, or *deny the Father and the Son*, let me pass for a liar, a deceiver, and an antichrist. If I speak of the world, and if the world hear me, let me be rejected as one of those false prophets that *are gone out into the world*. If I hear not the word of the Apostles of Christ, and if I reject or add any thing to their explication of the Old Testament prophecies, and use a private interpretation of my own, or of any set of men; if I speak not according to the Old Testament and the New, let it be declared there is no light in my doctrine. And if I speak any thing against the merciful spirit of the gospel, or the gospel commandment of brotherly love, then let it be said, that my *doctrine is not of God*. See 1 John iv. 1,—8. But if it shall be found otherwise, let them that cry me down, and persecute me as a deceiver, and false teacher, &c. take care what manner of spirit they themselves are of, and how they will answer to the judge that stands before the door, unto whom I commit my cause.

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T O T H E

P U B L I C.

SHOULD it be thought, that in the following Preface, the Author hath entered too minutely into circumstances respecting himself, his answer is :---As the steps which he was obliged to take, have made some noise in this country, and various interpretations have been put upon them, he thinks it incumbent upon him to embrace this opportunity of laying open his motives to all who please to read them; and tho' by most of those, he doubts not he will be treated with ridicule and contempt; yet this in no respect moves him,---trusting that he has the word of God in support of what he has done, he blushes not to own it.

SHOULD it be thought, that he is too warm in support of the cause wherein he is now engaged, and the friends with whom he now stands. his answer is: That as he considers this cause, to be intimately connected with his dearest, his eternal interests, he thinks he cannot be too earnestly engaged in supporting it; and, in supporting it, he thinks himself at the same time intitled, yea
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called upon, to speak in behalf of the friends with whom that cause has now connected him, as the time was, when he spoke as bitterly against them.

FINALLY. should it be thought that he has spoken too severely against the way of those whom he opposes, his answer is : That any severity of this kind, has been drawn from him, by what appears to be a disingenuous conduct on their part, even their pretending to be allies of the doctrine held forth in the following treatise, while yet they have been ashamed to own it ; yea, while they have been pouring reproach and contempt upon him who wrote it. The Author thinks he has said nothing against them, but what he is well able to support by facts, and what is intended (however they may take it) for their good ; nor has he, it will be acknowledged, been his own panegyrist, more than theirs.

P R E F A C E.

THE first edition of the following treatise, was published in the year 1729, when the Author, on account of maintaining the doctrine therein contained, was pursued by the unremitting blind zeal and rancour of the clergy of both denominations; *i. e.* both by what is called the MODERATE and the WILD party in the church of Scotland. This persecution issued in his being solemnly deposed, first by the Synod of Angus and Mearns, and then by the Commission of the General Assembly, not only from being a Minister of the Church of Scotland, but (as their sentence runs) “FROM BEING A MINISTER OF JESUS CHRIST;” when they, at the same time, strictly commanded him, (as the Presbytery and Synod within whose bounds he resided, had again and again done before), not to speak at all, nor teach any more in his name.---A sentence, of which they themselves seem to have been ashamed! for a considerable number of years afterwards, not in consequence of any application from the object of their former persecution, but while he, enjoying the testimony of a good conscience for the part he had acted, was smiling

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equally at their frown and at their favour, a General Assembly, of their own motion, found it prudent to take off this sentence IN PART, as they call it, and to restore him (for it would seem they think themselves empowered to RESTORE as well as to DEPOSE, tho' we would like to see their credentials for both) to be a Minister of Jesus Christ, *but not a Minister of the Kirk of Scotland* *.

THE effect of their first sentence, however, was, to deprive Mr Glas of his all in this world ;---and so firmly maintaining the truth which he had learned from the scriptures, and refusing in the least to yeild it, or to let it be divided, cost what it would,

“ Unshaken, unseduced, unterrified,”

he came out from among them, taking his lot with that despised truth, after the illustrious example of him “ who chused rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches than the treasures in Egypt: For he had respect to the recompence of the reward.”

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* This in itself, by the bye, seems to be a tacit, or rather, a pretty open acknowledgment, that there is a distinction betwixt a Minister of Christ, and a Minister of the Kirk of Scotland.

The spirit of persecution which then raged against him, on all sides, was such as we cannot have an adequate idea of at present; but the justest view of it, is to be gathered from a publication made by Mr Glas at that time, intitled, ‘A Narrative of the rise and progress of the controversy’ wherein he was engaged; which every one, I believe, who remembers any thing of these transactions, will allow to be a faithful account of facts as they happened.— At the time when Mr Glas made this noble stand, for the confession witnessed by Christ Jesus, before Pontius Pilate, it is to be remembered, that the religious world was in a very different state from what it is now. To separate from the establishment, was then reckoned the most awful, heretical step, that could be conceived; and Mr Glas himself, was the first in this latter day, who, giving ear to the word of God, in opposition to the doctrines and commandments of men, boldly broke that uniformity which antichrist had established through this nation, and which the secular arm, though not with the rigour of former ages, still supported. The course which he entered upon, was of consequence quite new and unbeaten; * he had

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difficulties

* And so they would have found it, to their dear experience, had they lived then, and been endowed with
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difficulties to encounter, and obstacles to surmount, which they who have entered into his labours, have now no experience of. The torrent of obloquy which rushed upon him, on all sides, in all its force, on account of his separation from the establishment, is greatly abated in its rage now, when various separations from it, on a variety of different grounds, have taken place. Still indeed, all who separate from antichrist, or any of his branches, really for the sake of the commandments of God, and the testimony of Jesus, will find that scripture, Luk. vi. 22. literally fulfilled in their experience, by men HATING them, SEPARATING them from their company; REPROACHING them, and CASTING OUT THEIR NAMES AS EVIL, for the Son of man's sake: But he, on account of the bold, uncommon step, which he had taken, in behalf of the faith once delivered to the Saints, the contention for which, (notwithstanding all the religion that was in the world at this time) was in a great measure buried, and forgotten, *he* became in a peculiar manner, like a gazing stock to mankind, and a butt to all the enemies of the Truth. At that period too, the *Heresyhunting* spirit, and spirit

with courage enough, openly and heartily, to enter on it,—even they, who evidently have availed themselves so much of his writings and his course, tho' they have not the honesty to own it.

bit of persecution. for which antichrist has
 ever been so distinguished, animated the
 clergy in a far more violent manner ~~than~~
 now, and impelled them to shew their ma-
 lice, and wreck their vengeance openly
 against all who differed from them;
so far as the civil power permitted them.
 Witness, on the one hand, the various in-
 quisitorial methods taken to make Mr Glas
 feel the effects of their displeasure, extort-
 ing by queries, * confessions from himself,
 that they might have to accuse him; just
 as their forefathers the chief priests, and
 elders, at Jerusalem, did to him, whose
 good confession this his servant was main-
 taining; and as their fathers of the inqui-
 sition. in later days, have done. Witness
 on the other hand, the very different me-
 thods taken with some of us, who have left
 the establishment very lately.—Intreaties
 to continue in the church, rather than
 threats of being thrust out.—Attempts
 made to soothe our scruples, and solve our
 difficulties, rather than ensnaring questions
 to make us betray and accuse ourselves.
 In the case of Mr Glas, the point aimed at
 was, to draw his sentiments to light, that
 their power and resentment might be ex-
 ercised against him. Now-a-days, the
 point

* See in the above mentioned Narrative 27 queries
 put to him by the Synod of Angus and Mearns, Aug.
 6th, 1728. and the history of the Process.

point is rather to smother such sentiments as his, to hush, and to bury every ~~con-~~ception about the truth, as much as possible; so that they have not so much as passed any sentence whatever against some of those who have lately bid adieu to their communion, nor taken the smallest notice of them, but simply received their demissions.----What is the reason of this change? The reason is, that in the former period, the minds of men were more held in chains, as it were, by systems, establishments, human authority, and the influence of spiritual guides; but now, the charm in this, as in the other antichristian nations, is more broken.----No longer do the people of this country, wonder with the same admiration after the beast; and no longer has he the same power over them as formerly. The Lord has been for a considerable time, and daily is, remarkably consuming the influence and authority of the man of sin in this, and the other nations under the Christian name, by the word of his mouth, the word of the everlasting gospel, published in their different languages. By it, the uniformity which antichrist established, is broken; a spirit of free enquiry is gone through the world; the clergy find men no longer submissive to their creeds, their confessions, their articles or formulas, implicitly led by their nod, or trembling as they once did, at their anathemas. The
bulls

bulls of the Vatican, and excommunications of parish priests, (to the great grief of both), are now equally smiled at, and disregarded --- And hence it is, that the rulers of the national religious establishments, see it necessary to change their tone, and adopt a different method as to those who dissent from them. --- But to return.

MANY disagreeable effects, respecting his worldly situation, did Mr Glas experience, after losing his living. With respect to the clergy's interdicts however, his steady answer was, * "Whether it is right, in the sight of God, to hearken unto *you*, more than unto God, judge ye;" --- for he could not but speak the things which he had learned from the scriptures: --- and what he learned from them what he firmly maintained, in opposition to the received creeds and confessions of the age, and the worldly kingdom to Christ, which the clergy were at that time striving to support, by national leagues and covenants, was briefly as follows: That in opposition to all works, or efforts, or exercises, of any kind, either of body or mind, on the part of sinners, in order to obtain acceptance with God, or justification in his sight; the forgiveness and favour of God, was fully obtained for all his church, when Jesus bowed the head upon

* Acts, iv. 20. 19.

upon the cross, and cried with a loud voice, IT IS FINISHED; and that this perfect work, which he finished, imputed unto man, is that *alone*, without works, or worth, of any kind whatever, on his part, which justifies guilty mortals before the just God, and presents them in his sight as righteous, and holy, as if they had never sinned!---That an interest in the merit of this work, in order to justify sinners, is not obtained by any labour, or endeavour of theirs whatever, but merely by hearing God, testifying in his word, the all-sufficiency of that work to justify the chief of sinners; and becoming persuaded by Him, upon the authority of his word, and through the influence of his Spirit, that what he testifies is, and must be, infallibly true!---So instead of the prolix and perplexed definitions of faith, current in the religious world, he held faith to be, just a belief, or persuasion, that the testimony of God in the scriptures, concerning his Son, is true; and that this faith, or belief, or persuasion, even as the justifying righteousness believed on, is *wholly* the gift of God; in other words, that it is not of him who willeth, nor of him who runneth, but of God shewing mercy, and bestowing it, according to the good pleasure of his sovereignty, upon whom he pleases, without respect of persons.

As to the nature of Christ's kingdom, the following treatise fully explains what is held; proving in the simplest and clearest manner, from the scriptures, both of the Old Testament, and the New. that the kingdom of Christ, according to his own testimony, is not of this world, but opposed to all national earthly kingdoms whatever; that men, (according to John i. 13.) do not become sons, or children in this kingdom, by blood, or descent from religious ancestors, nor of the will of the flesh; that is, by any man's own labours, or efforts, or voluntary, uninfluenced choice; nor by the will of man, that is, by human persuasion or authority, but WHOLLY OF GOD, thro' the power of his word, in opposition to every natural wish of the human heart, which, will overcome by that word, is inflexibly bent and fortified against this doctrine, blessing men in the strongest manner, to look for acceptance with God, through their own works or worth: That the members of his kingdom of Christ, are gathered into fellowship in this world, not by their being born in what is called a Christian country, nor by the influence of the doctrines, and authority of men, or by bonds and covenants, of human composition, but merely, by the influence of the word of God upon their consciences, coming to them, not in word only, but with power, and with the Holy Ghost, and with much assurance, convincing

vincing them of this truth, That God is well pleased in the work of his beloved son, and that thro' HIS work, there is hope for the most wicked, and worthles of mankind :--That therefore, the members of this kingdom, are known to one another, and become connected in fellowship, not because of any excellency of character in them above others, even the worst of mankind; but by professing, and appearing to one another, to be of one heart and one soul, as to that truth ;--the all-sufficiency of the divine, the glorious, the eternal worth of Jesus Christ, the Son of God, to save them all; and that so soon as known to one another, by this good profession, they continue stedfastly together, proving their unity of faith in this blessed truth, by their unity of practice, in observing all things whatsoever Christ hath commanded, and in a particular manner, his new commandment of Love, in all its branches and fruits, as the great, and distinguishing evidence to the world, as well as to themselves, and their brethren, of their being his disciples; loving one another, even as he their common Lord and Saviour loved them, and gave himself for them, and walking closely, and literally, in all the footsteps of his first flocks.

SETTING out on this footing, (as the following treatise, and all his other writings fully shew), and thus, becoming a fol-
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power of the first churches which in Judea were in Christ Jesus, in their faith, and in their order, Mr Glas was adhered to, as might well be expected, by only a few, and these, (like the first followers of the same doctrine), but of the meanest and poorest of the people;—and what was said to the Thessalonians, (1 Thes. 2 14.) might justly be said of them, “They suffered like things of their own countrymen, even as the churches of Judea did of the Jews.” The doctrine, however, which they held, was, in the midst of much opposition from all quarters, spread thro’ both Britain and America, so that churches, or congregations, have been gathered by it, in both countries, all professing to hold the same one truth testified from heaven, as the ground of their hope, and to continue unto this day, observing whatever Christ hath commanded; and however weak, foolish, and obscure, in the eyes of the generality of the world, the following treatise may seem; yet I may judge from the testimony of many of my own acquaintance, (and these not of the above mentioned churches, with whom I have now the comfort to stand), that this treatise has, in the hand of providence, served in a remarkable manner, as a mean, to unshackle multitudes from the fetters of human authority in religious sentiments, and turn their attention to what the scripture says, about the truth concerning Jesus,

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and the nature of his kingdom * ; at least, it becometh me, to take this occasion, publicly to give my suffrage in its favour, and own my obligations to it. I acknowledge, that I consider it, as truly the most fortunate circumstance of my life, that I ever was acquainted with this most valuable Author, or his writings :—When I think of *the man*, in every view, and especially in the light wherein I am persuaded he will appear in the next world, (when this poor bustling life, with all its vain distinctions are for ever over), I have every reason, to account the endearing and intimate friendship which I experienced from him, as one of the greatest priviledges I ever attained to.---This is no empty flattery ;---it were vain to flatter now ! now, when the subject of it is far removed, beyond either the censure or applause of mortals !-- No,---if the writer of this, knows any thing at all of himself, it is the grateful effusion of a heart big at recollection of scenes that are past, and of obligations received, which it can never repay ; a heart bound, he thinks by many a tender tye, to pay this last, the honest tribute to the memory of a man, who

* I consider this treatise, just as an appeal to the scriptures, from all the standards and systems of men, and the Author wished none to give the least heed either to him or to it, further than they could see with their own eyes, scriptural authority for whatever was said.

it most justly and most dearly loved.---It will be cold indeed, as to every thing which ought to warm the heart of man, when it becomes indifferent at the remembrance of such a friend.---But I must proceed.

WHEN, as a clergyman in the established Church, I was going on, like others, without enquiry, in the beaten tract, preaching what I had learned from systems, and writings of men; baptizing every child in my parish, whatever the parents were, because it was born in a Christian country; prostituting the holy Ordinance of the Supper, to every one who was not just obnoxious to the civil law, as an atrocious criminal; hugging myself in a good living, and thinking all was well;—I was stopt short in my career, by a very affecting occurrence, which, tho' it leads into a little deviation, I beg leave to relate.

By a dying brother, a Minister of the established Church too, my conscience was addressed in the most striking, pathetic manner, and in words so forcible and moving, that they never can depart from my memory.---- With bitter anguish, and regret, he lamented, as a dying man, in view of the judgement-seat, that he had stifled convictions, which he had received from the word of God; and contrary to the dictates of his conscience, had stood connected with

the national Church, in which he was fully convinced the truth concerning the Son of God, which gives hope to sinners, was not understood, nor in any way the bond of their union; because the great evidence of knowing that truth, *viz.* BROTHERLY LOVE, WAS utterly a stranger among them; and because by the very constitution of that Church, the commandments of Christ could never be practised in it.

I WAS not the only person, to whom he spoke on these subjects :---A few days before he died, not when in the delirium of a fever, (alleged, I suppose, to blunt the edge of conviction, as to what he said); but, I maintain it, when as calm, and sound in judgment, as ever, he sent for his two colleagues *, and addressed them in the very same strain wherein he had addressed me, freely telling them his own views as to the doctrine and order of the Church of Christ, and in the most earnest manner, intreating them to search the scriptures, and think how they were acting.---
What use they made of this affecting interview

* I acknowledge, I was at that time exceedingly unwilling that he should speak to his colleagues, or to any one, in the strain wherein he spoke to me, lest the matter should spread; and I was utterly averse to have it thought, that he died in the sentiments of Mr Glas, having then a most thorough contempt for himself, his sentiments, and all connected with him.

view, they best can tell; but I hope his words, which my conscience tells me, were the words of truth and soberness, and which came from a conscience distressed at having counteracted what he was recommending to us, may yet have an effect upon them, which they little expect or wish for; but, for which, if it takes place, they will, I am well assured, see cause to bless the God of Heaven. --- But to return.

My brother recommended to me this very treatise which follows, as that which had at first drawn his attention to the scriptures, with respect to the faith once delivered to saints, and the nature of Christ's kingdom; and he beg'd me soberly, and if possible, impartially, to consider it comparing it with the Bible, as the only standard of truth. --- An address from the bed of death, in such terms as these, and backed with such evidence, as he brought to my view from the scriptures, had a strong effect upon me! Not long after I lost him, I fulfilled his dying request; and I spent much time in searching the scriptures, both of the Old Testament and of the New, whether or not these things were so, as held forth in this treatise. The consequence was; the more I looked into these scriptures, the more I was convinced that I had never understood the gospel, nor the nature of Christ's kingdom. --- I had not a moment's peace of

science after that, till I left the kirk of Scotland.--I met with a neighbouring clergyman at this time, exactly difficulted as I was myself, and after many a painful struggle to sit still, if possible, where we were, and eat our loaf contentedly; we were obliged to resign our livings, and bid adieu to the establishment: But even then, I could not think of associating with the despised churches in connection with Mr Glas, and was much strengthened against this, by my colleague, who entertained a rooted dislike at him and them; * in so much that when Mr Glas, upon our publishing our apology
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* What likewise tended not a little to keep me at a distance, was the aspersions which were busily handed in to me, by some with whom I was connected, and who bore a *heart-hatred* to these Churches, representing Mr Glas as an arbitrary tyrant, keeping the Churches in chains under his lordly sway, so that they durst not act but according to his nod. - Justice and truth, oblige me to say, that I never beheld a character more the opposite of this, or one more like the little child, than Mr Glas appeared to me, when acquainted with him. That he was a poor, sinful, erring mortal, as other men are, is most freely acknowledged; but he appeared remarkably taught of God *to tremble at his word*; and to shew a noble zeal and indignation against all the perverters of the everlasting gospel, yea against those in fellowship with himself, tho' his dearest friends, who appeared walking in pride and self-conceit, or otherwise inconsistently with the profession which they had made of the name of Jesus; and hence, I am persuaded, it was, that he obtained so liberally, such epithets as the above.

for leaving the establishment*, thinking us of one mind with him, tho' from contempt and disaffection, we had taken no notice in that publication, of the obligations under which we lay to him; when, I say, he, like himself, overlooked this neglect, and wrote to me, inviting us to become companions with him, and those connected with him, in the afflictions and consolations of the gospel; my colleague refused so much as to hold a conversation with him.

FROM time to time, however, I myself had interviews with him and his friends, the fruit of every one of which was, that however I braved it out, I was the more knit to the doctrine and order I beheld among them, and my conscience upbraided me for differing from them; but attachment to the people with whom I was connected, (who I gratefully own, had endeared themselves to me, by every act of kindness within the compass of their power,) more than attachment to the word of the living God, swayed and influenced my conduct;

above. For my own part, whatever others may say, I can truly affirm, that I thought myself delivered *from chains*, when delivered from a people, split into divisions about keeping the commandments of Christ; and that I never enjoyed *freedom indeed*, till in connection with these Churches.

* Intituled, "The case of James Smith late Minister at Newburn, and of Robert Ferrier late Minister at Largo, truly represented, and defended."—
Published in 1768.

duct, till I evidently perceived, that tho' in doctrine speaking very sound words about the gospel, and maintaining, *in the strongest terms* the necessity of the union of the disciples of Christ, as to the observance of all his commandments; yet when in different instances, they were called upon, to practise some of the simplest commandments of the New Testament, * that unity was no way insisted for; yea, forbearance with those who were not disposed to see such commandments, and refused obedience to them, was strongly contended for, and actually granted ---- At this rate, I saw no difference between my present situation, and that which I had left in the church of Scotland; only that there, the words were not so found, and the neglect or abuse of Christ's commandments, more general, glaring, and enormous. ---- But all his words are equally sacred and binding; --- and remembering the Lord's awful declaration, as to him who breaketh *one of the least* of these commandments, and *teacheth men so to do*; --- remembering, that there can never be a church of Christ, where unity of faith and practice does not take place; otherwise, the ancient prophecy and promise of God, as to the people of the new covenant, must fail; † our Lord's intercessory

* *Vide* instances of such, page 28.

† Jer. xxxii. 39.

tercessory prayer,* which evidently respects his people appearing together in this world, must not be heard; and the church of Christ must have totally changed its constitution from what it was at the beginning, when its members were *all of one heart and one soul*; † and that a church where this unity takes not place, can never be in a capacity to eat the Lord's supper as ordained by the Apostles; ‡ remembering these, and many other things, which were cordially assented to, by every soul among us, when held forth in the doctrine; and seeing now the most perverse reasonings, and disputings against unity of practice; I considered ourselves as trifling with the commandments of Christ, picking and chusing among them, and dispensing (which we had no power to do) with obedience to them, in persons whom yet we called brethren;--- I had therefore no longer peace to continue in this connection;---at this time too, all the convictions which I formerly had, as to seeking fellowship with the churches connected with Mr Glas, came forcibly into my mind; and as I was convinced from all I had ever seen of his writings, and those of his friends, or heard of their church order, that they were consistent in the unity of their practice, with the doctrine as to unity, which they professed to hold; such

* John xvii. 20.—23.

† Acts iv. 32.

‡ 1 Cor. xi. 18, 19, 20.

such simple words as these, appeared to me irresistibly pointing it out as my duty, to seek communion with these churches, and to walk with them; “Salute the brethren,” * “Salute every faint in Christ Jesus,” †---and many others to the same purpose.---How I could pretend to be following Christ, and yet not walk with those who seemed to be his brethren, I could not see. I accordingly addressed them, and we became one; and my conscience bears me witness, that I have not been disappointed in my views of them, having for above five years past, enjoyed a peace and comfort, to which before I was an utter stranger; so that when ever I think soberly, or in the fear of God, I shall certainly account it a greater honour to stand as the meanest member of these churches, who appear to be keeping the commandments of God, and the faith of Jesus, than to occupy the the most conspicuous station, either for profit or honour among mortals.

SINCE these churches, holding the faith and order pointed to in the following treatise, were established, and more particularly of late, various churches, or societies have appeared in different places, † professing

* Col. iv. 15. † Philip. iv. 21.

‡ It is very remarkable however, that tho' one principal characteristic of all these societies, is a disaffection to

essing in words, to hold the very same doctrine, and to observe something like the very same order with these churches, in distinction from other religious societies in the world; yea, acknowledging these to be churches of Christ, and praying for them as such, (which I am certain I have heard some of them do;) and yet so far are they from regarding these simple commandments, to salute the disciples of Jesus, and walk with them; and so inconsistent are they in their ways, that they not only keep at the greatest distance from them, and speak with as much teeth as the rest of the world, in the most contemptuous manner of them; but they receive with open arms,---they bid God speed unto,---yea seem to shew an anxiety to collect together, those whom these churches, by the authority of the scriptures, have thought themselves obliged to put away from their communion, as wicked persons; thus doing them the unkindest office in their power, fortifying them in their pride, and counteracting so far as they can, the discipline of the house of God; for which, the persons themselves, have in several instances, when they came to be sober minded, given them little thanks.----And thus do they make

to the churches whose doctrine they pretend to hold; and though they speak in quite another strain of one another, than they do of them; yet after many attempts, they cannot agree among themselves, so as to walk together in unity.

make it evident, that the Christ whom they serve, and the Christ whom the churches before mentioned profess to serve, stand some way in opposition to each other; seeing that whom *these* put away in the name of Christ, as debarred by his law of discipline, from standing in his house; *they*, in the name of Christ too, and upon what grounds they themselves best know, cordially receive.

AFTER all, if the above churches are holding the faith, and keeping the commandments of God, as they profess; it must be of little moment to them, (who ought to intermeddle with no religious parties, what the others before mentioned are about; nor would they have been noticed here, did not their disingenuous, and dishonourable conduct, towards the writings of Mr Glas and his friends, and in particular to the following treatise, demand some notice; for notwithstanding all the pretended neglect with which they affect to treat these writings, the writer of this is positive in affirming that in their discourses, he has again and again, heard them retailed almost *verbatim* The Hymns and Spiritual Songs, composed by the members of the fore said churches, and printed for their own use; without the least acknowledgment, either public or private, to the persons concerned, they have taken to pieces,

pieces, transposed, mutilated, dressed up, and in short manufactured, just as they pleased; so as in several instances, to make the authors speak differently from what they meant; and in this mangled shape, given them forth to the world*. They were at liberty no doubt, to compose, sing, and publish ten thousand songs to themselves if they pleased; but to use such piratical freedoms, with the compositions of others, without ever owning those concerned, was surely rather indiscreet.—Another, and still grosser instance of this plagiarism, is to be seen in a sermon, or say, newly published, and said to have been preached in St Mary's Chapel, on the late fast-day appointed by the King.—Any one, who will take the trouble to compare that discourse with the following treatise, will see where the Author has been *gleaning*, or rather from where he has *gathered*, I may boldly affirm, every thing worth mentioning that he says; which is a just part of this treatise, thrown out of the simple, natural, scriptural order, wherein it is written, and dress'd up

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* In proof of this, see a collection of Hymns used in a congregational Church in Glasgow, and another used by Mr Scot of Dundee and his adherents, both published in the year 1773, compared with the collection from which they were taken, intitled "Christian Songs," &c.—Published first in 1749, and re-published in three later editions, the last in 1775.

in another order and stile of his own,—to what advantage the public will judge.— And yet amidst the numerous quotations with which he loads his margin, (from Pope Clement XIV. down to the Doctor in divinity of Muffelburgh), he has not the discretion once to acknowledge his obligation to the following treatise *.— But not to enlarge upon this subject.

FROM what has been said, it will appear, that notwithstanding all the pretensions which these societies make, as to holding the faith of the Son of God ; and notwithstanding any partial appearances of the scripture doctrine and church order which may take place among them ; yet that
there

* This Author talks very highly, in one passage of his discourse, about the necessity of *unity* in a church ; and tho' I do not think myself at present called upon, to say any thing particularly, either with respect to the history of the *union* of the people with whom he has now connected himself, nor with respect to what, from my own experience of the same course which he is now pursuing, I had access to see of their *unity* ; yet I may be allowed to ask, — What does ~~this~~ Author mean (page 23. of his Essay) by *all the divisions* of a church being *in the truth, and covered by it?* as supported by the quotation of Prov. 10. 12.— I would not willingly mistake his words, but—does he mean that the *love*, the *unity* of *love* among the disciples of Christ, mentioned in that passage, (explained 1 Pet. 4. 8. and James 5. 19. 20.) is to be *ing* with zeal for the truth, and for the preservation of one another in it, as intimately connected with each other

there is the utmost reason to suspect there is some error at bottom with them as to this faith; for "hereby" says the Apostle John *, "we do know that we know him, if we keep his commandments. He who saith, he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him;" which manifestly shews, that we can no further give evidence to our own consciences, nor to the consciences of those about us, of our knowing the truth, than in so far as we are conforming to it *in all things*, whatsoever Christ hath commanded;—Now when, (as in the instance already mentioned, where I was personally concerned myself, and in other instances), men appear dispensing with the plainest commandments of Christ; forbearing, for example, in their communion, and calling brethren, those who deny infant baptism, who in face of the clearest words of our Lord, maintain that it is lawful to lay up treasures on earth, and to eat blood, and that a church can be walking as a church of Christ, and yet not be of one heart, and one soul,

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both

of their souls from death;—does he mean, I say, that *this charity* can cover any division opposite to the truth, or bear in one called a brother, with any departure from that truth, or from the least of the commandments of Christ connected with it?—If so, how unmeaning are all his words about unity! and how *smoothly* may all iniquity be covered by the truth!

* 1 Epistle, ii. 3, 4.

both as to the faith and obedience of the Gospel; I say, when men thus appear in practice, how can they in consistency with these words of the Apostle, be considered as holding the same faith, which was once delivered to the saints? Or, what other conclusion can be drawn, but that there must be an error at bottom about that faith, otherwise it would produce the same uniform effects, the same impartial, unreserved obedience to all Christ's words, which it did at the beginning, and which the scripture assures us it will produce, to the end, in all who truly hold it?

WITH respect to the following treatise, I may only further observe before I conclude, that it is a common thing with some of the persons I have been speaking of, and others, when they talk of it *comparatively* with Mr Glas's other writings, to bestow great encomiums upon it, while they reflect with great virulence against his latter works;—he contradicts they alledge in them, what he says in this treatise,—and they wish when he had finished this, that he had stop'd and written no more.—This is a Catholic tract, say they; it breathes more charity than the rest of his writings, and does not *narrow* the communion of *Saints*, (that is in their meaning, well disposed religious people, of all parties, however disagreeing in faith and practice), but his other works draw the
cord

word intolerably strait, &c. These insinuations are equally ungenerous and unjust: That there are some expressions in this tract, which by those who contend for a promiscuous communion with the world, may be wrested to their own purpose, I shall not refuse; but that there is any thing in it, from which, compared with other parts of the same work, it can be fairly inferred, that such promiscuous communion, or the neglect of the least of the commandments of Christ, is encouraged or countenanced more than in the Author's other works, is denied. This tract was indeed published, as appears by his own preface to it, soon after he left the establishment, and before he had access, according to the doctrine therein maintained, to experience so fully, as he afterwards did in the churches, *how good and how pleasant it is for brethren to dwell together in unity!* and how essentially necessary, the vigorous exercise of the discipline, in opposition to all division, and sinful forbearance is, for the preservation of that unity; but there is in this work, the foundation, stated from the scriptures, upon which every practice, afterwards followed by him, either as to the order or discipline of these churches proceeds; and in it the Author shews most clearly, the favour and spirit of that charity "which rejoiceth not in iniquity, but *rejoiceth with the truth,*" as it stands opposed to that unclean spirit called

Catholic

Catholic charity, which the father of iniquity, who was a liar from the beginning, and abode not in the truth, has propagated; and by which the workers of iniquity, receive honour one of another, flatter one another, and rejoice in their iniquity, without regard, yea in direct opposition to the truth, and to the hatred and contempt of all who are of it.

THE cause then, of the affected preference given by many to this, above the author's other works, is not any real difference or inconsistency in the doctrines contained in them, but an enmity, or disaffection to *the practice*, which they have access to see maintained, and connected with these doctrines.----When the gospel was preached at the beginning, the multitudes heard it gladly; but when called upon to deny themselves, take up the cross, and follow Christ, obeying all his commandments without exception; his sayings were too hard for them,---by and by, they were offended.----The young lawyer, heard Jesus patiently, and appeared to agree with all he said, till required to sell all that he had, and lay up treasures in heaven; and then he went away, it is said, very sorry, "for he was very rich."----That very doctrine against laying up treasures upon earth, which is avowedly, (though there is much more at bottom) one of the main partitions be-
tween

tween these professed allies to the doctrine of this treatise, and the churches before-mentioned, parted the Lord, and this young man, for ought we know, eternally.---The following treatise, which simply lays open the things concerning the kingdom of heaven, I have seen patiently read, and professedly admired, by people in the establishment,---in the relief way---yea, even by the covenanting seceders themselves---as well as by the people we have been speaking of; but point the same persons to the churches in which these things appear carried into practice, agreeably to the literal binding words of scripture,---and they will laugh them to scorn. But however much the strife among religious parties of all kinds, may be to separate the cross from the profession of the name of Christ; and while some are more grossly, and bare-facedly, others more refinedly and subtly, dressing out a christianity that will flatter religious pride, suit the taste of the world, and draw followers after them; it becomes every church of Christ, professing to keep all his commandments, in connection with his testimony, to watch carefully against all such perverters of the gospel, remembering that Satan himself, is transformed into an angel of light, and therefore, that it is no great thing, if his ministers also, be transformed as the ministers of righteousness; and while the churches of Christ are command-

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ed to turn away from such empty, fruitless professors, it deeply concerns them, to think seriously what *they themselves* are about, knowing that on no account, in no respect whatever, have they any ground to glory over these professors, or over the vilest of mankind; and that if they are taught to hold the testimony of Jesus, as the ground of their hope, and kept contending for that testimony, it must be wholly by the sovereign grace and power of him, who died for sinners, and rose again, and who prays for his guilty people that their faith fail not.----No reason whatever, have they to claim any nearness to God, or preference in his sight, more than the basest of mankind:---when either as churches, or individuals, they review their conduct; instead of pretending, (as is falsely said of them) to any thing like perfection, or infallibility, they in every light, find their transgressions staring them in the face; yea, they see themselves, in many respects, far more guilty than such as never have been in a church of Christ at all. But the ground, and the *only* ground of hope, which they profess to have, is, that there is a fountain still open to ~~the~~ inhabitants of Jerusalem for sin, and for uncleanness; that if any man sin, there is an Advocate with the Father, JESUS CHRIST, THE RIGHTEOUS ONE, who is also the propitiation,---and his blood cleanseth from *all* sin.

To conclude,---that the following appeal to the scriptures, respecting the testimony, and kingdom of the Lord Jesus, may be more and more blest by Him, the great Head of the Church, as a mean, to turn the attention of men, to these sacred oracles, the sole standard by which all doctrines and opinions ought to be tried; and so as a mean to gather the elect, from among all sorts and parties of men, to the profession and obedience of the gospel, that the day of his second coming may be hastened; is the prayer of

ROBERT FERRIER.

T H E
T E S T I M O N Y
O F T H E
K I N G O F M A R T Y R S
concerning his KINGDOM.

J O H N xviii. 36, 37.

Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: But now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness into the Truth. Every one that is of the Truth, heareth my voice.

C H A P I.

Of the Prophecies of Christ's Kingdom.

OUR LORD stands here before the Roman governor, accused of making himself the *King of the Jews*, and so being against Cæsar, Luke xxiii. 1, 2. This accusation is brought against him by men that were offended in him; because he came not to them in a temporal kingdom, against
A Cæsar,

Cæsar, as they themselves desired and expected; so it came very ill from them. And Pilate, who could not but know their expectations of the Messiah, might well understand, that “For envy they had delivered him,” Mat. xxvii. 18.

In answer to this charge, our Lord denies not, but confesses himself to be the promised King, and owns his kingdom. Pilate had asked him, ver. 33. “Art thou the King of the Jews?” He answers, “Sayest thou this thing of thyself, or did others tell it thee of me?” Pilate being touched with this, as respecting his method of procedure in judgment, answers with a disdain of the Jewish nation, and casts the blame on the nation, and the chief Priests, who had *delivered him to him*. Here is an instance of church rulers, their delivering men to the civil magistrate to be punished. Christ has forewarned his followers of this treatment, and this has been abundantly practised upon the saints and martyrs of Jesus, by Antichrist: but he has never given any encouragement to his churches, or their overseers, to take this course. Pilate enquires again what he had done? Jesus in his answer owns his kingdom, *My kingdom, and my servants*. From which Pilate infers that question; *Art thou a King then?* Jesus answers, “Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, &c.”

It would seem he suans to own himself now the King of that nation of the Jews, who were denying him to be their King; neither does he own himself to be such a King as the Jews were looking for, or as Pilate was now enquiring about. But he confesses that he is that King who was promised to the Jews, spoken of by their prophets, and that was to come of the Jews, Mat. xxvii. 11. Mark xv. 2. Luke xxiii. 3. Art thou the King of the Jews? Jesus said, Thou sayest."

SECTION I.

JACOB, when blessing Judah, spake thus of him, Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come, and to him shall the gathering of the people be."

This prophecy imports, 1. That the chief government among the children of Israel, who were to become a great nation, should be in the tribe of Judah, of whom that Shiloh should come; "For Judah prevailed above his brethren, and of him shall be the chief Ruler, or Prince," 1 Chron. v. 2.

2. That this government should have its end and issue in that Shiloh to come, and when this government should be utterly at an end, that Shiloh should then certainly come.

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3. That

3. That this Shiloh should have a collection of people under him obeying him.

The sceptre and Lawgiver is now departed from Judah, by the confession of the Jews, our Lord's accusers, who said, "We have no King but Cæsar." That great governor, that King of the collection of people, must therefore be come: Judah being now no more a kingdom, or commonwealth, by itself, but a province of the Roman empire, Jesus confesses himself to be *that King*; and what he says, ver. 37. ("Every one that is of the truth heareth my voice") explains that part of the prophecy, "Unto him the gathering of the people;" or, to him the obedience of peoples.

Moses, in blessing Judah, Deut. xxxiii. 7. referring unto Jacob's prophecy, says "Hear the voice of Judah, and bring him (*i. e. Shiloh*) unto his people."

But the most notable promise of this King, the Messiah, is that made to David which we have recorded, 2 Sam. vii. 11, 16. "And as since the time, that I commanded Judges to be over my people Israel, and have caused thee to rest from all thine enemies, also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish

" his

his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: If he commit iniquity, I will chastise him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee. Thy throne shall be established for ever. And 1 Chron. xvii 10,--14. And since the time that I commanded Judges to be over my people Israel; moreover I will subdue all thine enemies. Furthermore, I tell thee, that the Lord will build thee an house. And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee; which shall be of thy sons, and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father and he shall be my son, and I will not take my mercy away from him. as I took it from him who was before thee. But I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore."

We may see in the following verses how much David was affected with that promise;

when he received it. This is the word upon which God caused him to hope, the covenant that God made with him. This great promise is much insisted on in the Psalms, where it is several times particularly mentioned; as in Psal. lxxxix. 19,--26. and Psal. cxxxii. 11. yea, throughout the Psalms; and in the prophecies of the prophets, that followed after David, this promise is explained upon and unfolded; as for instance, Isa. ix. 6, 7. Jer. xxiii. 5, 6, and xxxiii. from the 15th verse to the end. We find this promise also pointed at by the angel foretelling the birth of Christ to his mother, Luke i. 31, 32, 33. and in the song of Zacharias, Luke i. 69, 70. And that designation, *The son of David*, given to the promised Messiah by the Jews, and to Jesus by them that believed in him, was taken from this promise. And it is to be noticed, that the great scope and sense of this promise, and the fulfilment of it in Jesus Christ, is declared in the first gospel-fermon after his ascension, Acts. ii. 30--35.

“ Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne,” &c.

Now if we consider that promise made unto David, we will find it was twofold, or had a twofold aspect, first towards David's successors in the throne of that same kingdom

dom where David reigned in Jerufalem on earth, 1 Chron. xxviii. 4,—7. 2 Kings, viii. 19. 1 Kings xi. 36. 2 Chron. xxi. 7. and then chiefly to the Messiah, for whose sake the promise respecting David's temporal house was given. In the first respect, this promise was some way conditional, in the second it was absolute; in the first respect, it was but temporal, reaching the full end of it, and having its issue in the Messiah; but as it respected him it was eternal. “Thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever. I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.”

And it is evident, that the promise of establishing David's temporal house and his sons upon that throne, had a reference to that which is eternal, and that seed of David, eminently so called, even *him* who was to be settled in God's house and kingdom for evermore. That promise spake of him through these, and David's temporal house and kingdom, with his successors on that throne, are set up in this promise as a hedge and a prefiguration of the Messiah in his throne and kingdom, which was the great thing intended in the promise. Thus God foreshewed this great event by things as well as words. And there is no reason why God may not set up some things as pledges

pledges and signs, and prefigurations, or types of great events, and then plainly declare, that these events were intended in these signs and prefigurations of them.

David himself took up this promise as intending the Messiah, and his eternal kingdom, through his temporal kingdom: For, when he was a dying, and could not have much satisfaction in the promise as it was temporal, he ventures his departing soul with satisfaction on the eternal part of it, wherein he says, “He has all his salvation, “ and all his desire, whatever should be “ come of his temporal house.” It will not be amiss here to consider those dying words of David, which we have recorded, 2 Sam. xxiii. from the beginning to the 8th ver. There is a translation of the first verse, which I suspect is not alien from the sense of the text. It is to this purpose, “David, the man, who was raised up to be “ instead of the Messiah of the God of Ja- “ cob in the sweet Psalms of Israel.”

But, whatever be in that, by the designations given unto him, and the intimation, that these are his last words, it appears, that we are called to take special notice of what follows as a thing most remarkable, and worthy of all attention; and the more, if we consider the solemn preface he himself puts to these his last words: For he plainly says, that they are not his own words, but the words of God; and insinuates

states that he is about to speak of that, which was the scope of what he had delivered as an inspired prophet; yea it is more than probable, that he delivers his dying words, in the name of the glorious persons of the Godhead, as the word of all the three. "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." He is to speak of that great business, wherein these three divine persons are all gloriously manifested, and he mentions the *Rock of Israel*, the Son, in the last place, because what follows immediately is of him: For it cannot be imagined, that all this solemnity was designed to no other purpose, but to usher in a description of the duty of ordinary rulers in the kingdoms of this earth, and of the happiness of their subjects under their right administration. And therefore those interpreters have done best, who have taken it for a prophecy of the Messiah; reckoning, that whatever be said here with respect to the government of the house of David, it chiefly points to the Messiah's kingdom. The words are variously rendered*; but

* Our translation is thus; *The Rock of Israel spake to me. He that ruleth over men must be just, &c.* taking it, as would seem, for a description of the duty of rulers, yet, even according to this rendering, it may be a description of him that should rule in the church. *Junius and Tremelius* have it thus;

but however they be translated, the kingdom of the Messiah is their scope. And there is no reason that I know of, why they may not be rendered and sensed thus: “To
 “ me spake the Rock of Israel, the ruler
 “ over men, just, the ruler of the fear of
 “ God. Or, “ The Rock of Israel that is to
 “ rule in or over men, just, that shall rule
 “ the fear of God.”

Thus it is a prophecy of David's Lord, the Rock of Israel himself, his ruling in the church and kingdom of God. Of this Ruler it is said, that he is or shall be *Just*, which may be explained by the words of Jeremiah, ch. xxiii. ver. 5, 6. “I will raise un-
 “ to David a righteous branch; and a king
 “ shall reign and prosper; and shall execute
 “ judgement and justice in the earth.—
 “ And this is his name, whereby he shall be
 “ called;

thus; *Mihi locuta est rupes Israelis, qui dominatur hominibus istis, justus esto, dominans in timore Dei:* and for explication of *hominibus istis*, say *Israelitis*. On our margin, it is thus, *Be thou ruler over men*. And some render the foregoing words thus, *The Rock of Israel spake of me, i. e. David, who was a type of the Messiah*. The Dutch translation has it thus, *The Rock of Israel spake to me there shall be a Ruler, &c.* And the notes say, this Ruler is the Messiah. The vulgar version runs thus, *Locutus est fortis Israel dominator hominum, justus dominator in timore Dei*. And that of Arias Montanus is, *Mihi locutus petra Israel dominans in homine, justus dominator timoris Dei*.

“ called, the LORD our RIGHTEOUSNESS.” Thus he is the true Melchisedec and a priest on his throne, Psa. cx. 4. Zech. vi. 13. Next it is said, *That he ruleth the fear of God*; the worship and service of God, or the whole of religion. To this purpose speaks the prophet Isaiah, chap. xi. ver. 1, 2, 3. and the Apostle, Heb. xii, 28. where he says, “ Wherefore, we receiving a kingdom, that cannot be moved, let us have grace to serve God acceptably with reverence and godly fear.” Such is his government, and the nature of his kingdom, and so it is distinguished from all the kingdoms of this world.

David proceeds in the next verse, to describe by similitudes, the government and kingdom of this ruler of the fear of God, which is as light out of darkness increasing from small beginnings unto much greatness and glory, most benign and comfortable, and very beautiful and glorious; *As the light of the morning, &c.* And then in the 5th verse he professes his full satisfaction in the faith and hope of this; whatever should become of his temporal house, and the earthly kingdom in his family.

Altho' my house (my temporal house, and the kingdom in it, which also was spoke of in the promise) *be not so with God*, (as this kingdom of which I have been speaking shall be; and tho' it do not answer to the description I have given of God's ruler in the church;

church; or do not behave suitably before God, as a type of that ruler and kingdom and so do not abide with God), *Yet he hath made with me an everlasting covenant* (he hath promised to me that of the fruit of my body he will raise up that glorious king, the Messiah, to sit on my throne, and that he will establish his kingdom before me for ever. This is the everlasting part of his covenant made with me, establishing an eternal relation betwixt him and me) *ordered in all things* (to answer all the ends of God's glory, and all the necessities of the church) *and sure* (depending on no condition, that should any way make it void as the promise respecting my temporal house and kingdom, and so it can by no means fail): *For this is all my salvation, and all my desire*, (I seek no other salvation, no other happiness, but what is contained in this promise; and when leaving all Time's things, and having no more place in the earthly Israel, I have full satisfaction in the expectation of this heavenly and eternal kingdom, which shall be established before me. Heb. xi. 13. 14. 16.) *altho' he make it not to grow* (tho' my typical house shall be diminished, till it be cut off, tho' the sceptre depart from Judah, and the lawgiver from between his feet, yet it is enough to me, that Shiloh will come, tho' the tree of my royal family should be cut down to the ground: Yet out of the roots shall spring *that branch of Righteousness;*

ness; and in this am I satisfied, tho' this shall be the final end of my temporal house, that it may never more flourish.

In the two following verses, which conclude those last words of David, he describes the enemies of this glorious King, and his kingdom, their power, wicked enmity and stubbornness, and their fearful end, showing also, that the wicked shall have no abode in this kingdom of the Messiah. "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands, &c." These are the last words of David; from which we may be satisfied, that the promise made to him did not only respect the temporal kingdom in his house, but through that, refer unto the eternal kingdom of the Messiah, the Rock of Israel: for now when he is leaving the world, he lets go the temporal part of the promise, and expects eternal salvation and happiness by that eternal part of it, that was the chief thing to which every other thing in it had a reference; and in comparison of which, the raising of David and his house to rule in that earthly kingdom, was indeed but a small thing; as he says, 2 Sam. vii. 19. "And this was yet a small thing in thy sight, O Lord God; but thou hast also spoken of thy servant's house for a great while to come; and is this the manner of man, O Lord God!"

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And this is that promise made to David of Messiah the King, so much insisted on in the Psalms, and all the writings of the prophets, that followed after David; which raised the expectations of the Jews, and of the accomplishment of which they were still the more desirous; after they saw David's temporal house brought low: But they wofully mistook it, imagining it to be a promise of a glorious earthly Prince, and a splendid worldly kingdom. Unto this purpose they made use of these figures taken from David's temporal kingdom, and such other figures as the prophets made use of to set forth before hand, the spiritual and eternal things of the kingdom of Christ. And under the influence of this fatal mistake, they rejected Jesus, and delivered him up to Pilate.

S E C T I O N II.

JESUS being questioned, denies not, but confesses, that he is that same King promised to the Jews; and by this we may know, from the prophecies, who he is.

For, 1. The Messiah behoved, according to the prophets; to be of the fruit of David's body, a true man of the seed of David. The Jews knew well from the prophecies that the Christ was to be David's son, as appears from their answer to C
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Lord's question, "What think ye of Christ, whose son is he? For they say unto him, the son of David," Matth. xxii. 41, 42. And they that believed Jesus to be the Messiah, designed him the son of David.

The prophecies pointed him out as thus to be of David, when David's family should be deminished and brought very low. They represented him as a branch springing out of the root of Jesse, Isa. xi. 1. So that when he should come, he should be "as a tender plant, and as a root out of a dry ground, having nothing of that form or comeliness," that his disciples were looking after, Isa. liii. 2.

The New Testament testifies of Jesus, that he is of the fruit of David's loins according to the flesh, and of the seed of David according to the flesh, and thus explains the prophecies, declaring their accomplishment of him, Acts ii. 30. Rom. i. 3. This phrase, *according to the flesh*, seems to have more than one import, when applied to Jesus Christ. For, 1. It plainly points out his human nature, as distinguished from his divine. 2. It also denotes human nature in its mortal state, with the miseries and infirmities of that state: For he took part with us in flesh and blood, that he might be, and was tempted in all things like us, except sin. 3. It further imports his being a Jew; for he "Was a minister of the circumcision to confirm the promises made

“ unto the fathers.” In this sense the Apostle says, 2 Cor. v. 16. “ Though we have
 “ known Christ after the flesh, yet now
 “ henceforth know we him no more.” Thus flesh is opposed to spirit, “ Gal. iii. 3.
 “ Having begun in the spirit, are ye now
 “ made perfect by the flesh. 1 Tim. iii. 16.
 “ God was manifested in the flesh, justified
 “ in the spirit. 1 Pet. iii. 18. Being put to
 “ death in the flesh, but quickened by the
 “ spirit.

Thus now our Lord was made of the seed of David, and so of the seed of Abraham, according to the flesh; and thus the promises made unto the fathers have their confirmation in him, the true promised seed. But the prophecies spake of his coming into the world, as something very extraordinary, Isa. vii. 14. “ Behold a virgin shall
 “ conceive, and bring forth a son, and
 “ shall call his name Immanuel.” Compare Jer. xxxi. 22. “ The Lord hath created
 “ a new thing in the earth, a woman shall
 “ compass a man.” There are difficulties moved about this prophecy; but if we can believe, that men may be encouraged under present distress, to expect relief, and engaged in their duty by the faith of future things, upon which their eternal salvation depends, especially when these things to come have a necessary influence upon that relief, and upon their doing present duty; Heb. xi. 1, &c. there will be no
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reason to question, that it is a prophecy of the birth of Christ; and it ill becomes them to question it, who own the authority of the New Testament. Mat. i. 22, 23. "Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us." So the Christ behoved to be a man conceived, and born by a woman, a virgin. This was pointed at in the first promise of him, Gen iii. 15. *The woman's seed.* And some of the learned, have thought the same thing intended in the name *Shiloh*, given to the Messiah in Jacob's prophecy. (See Rivet upon the place).

This great thing is declared by the angel, who told Mary the mother of Jesus, that she should bring forth the great son of David, the King of Israel, Luke i. 34, 35. "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee, shall be called the Son of God."

There is a threefold miracle wrought here, by the power of the Highest working in a most holy and mysterious manner.

1. The making the womb of the virgin fruitful, so that she conceived and brought forth a son. 2. The bringing of that holy thing, the human nature, the soul and body of Jesus Christ, out of a sinful woman. This man came not into the world, by virtue of that command to our first parents before the fall, "Be fruitful and multiply upon the earth," for all that have come into the world that way, have been partakers with Adam in his sin; but he came into the world, by virtue of that promise made for the recovery of sinners, "The seed of the woman shall bruise the head of the serpent." According to this promise, that holy thing was born of the virgin by his power, with whom nothing shall be impossible; and by this means, he is related unto his people, that are reckoned with him in that promise, in opposition to the serpent's seed, and by virtue of their relation to this *Holy One*, they are sanctified by him, Heb. ii. 11, 14. "For both he that sanctifieth, and they that are sanctified are all one, for which cause he is not ashamed to call them brethren: For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil." 3.

But the greatest wonder of all is, that this holy thing, the soul and body, or human nature

nature of Christ, should be no other person but the son of God, who took to himself this holy thing, that it might be as verily his soul and body, as our souls and bodies are ours. "Because the children were partakers in flesh and blood, he also himself likewise took part of the same." The human nature of Christ is not a person by itself; the person is the son of God: For says the angel, "That holy thing which shall be born of thee, shall be called the son of God." This is the great mystery of godliness, God manifest in the flesh; of which Reason says, "How can this be?" because it can find nothing like unto it, nothing wherewith to compare it, either in the height above, or in the depths below; but faith credits God's testimony in the gospel, and says, "Jesus is the son of God," and blessed are they that believe. This wonderful union of the divine and human nature in the person of the son of God, may be some way represented to us in his conception in the womb of the virgin without a man by the Holy Ghost, the power of the Highest overshadowing her.

But this leads to another thing spoken of Messiah the King, by the prophets. For,
 2. They also set him forth as God, and foretell that this man, this son of David, should be a truly divine person: Even that person of the Godhead, who is stiled, *The Rock*

Rock of Israel, by David, in making mention of all the three. Of this, it seems, these Jews knew not so much, who could not answer that question, Mat. xxii. 42,—45. “How then doth David in spirit call him Lord? If David then call him Lord, how is he his son? They knew not how he could be David’s God and his King, and yet his son. But the high priest, and they that proposed that question to him, *Art thou the Christ the son of the Blessed*, the son of God? and condemned him for blasphemy, when he confessed it, (Mat xxvi. 63, 64, 65. Mark xiv. 61,—64. Luke xxii. 67—71, John xix. 7, 8.) seemed to have some notion, from the prophecies, of the Messiah’s being God.

The prophets give him the highest names and titles of the supreme God, such as *Jehovah*, Jer. xxiii 6. *Pfal. xcvi. 1. &c. The Lord God*, Isa. xl. 10, 11. *The Lord of Hosts*, Isa. viii. 13, 14. See also for this, *Psalms xxiv. 10.* which psalm is a prophecy of the Messiah and his kingdom, who is there designed, *The King of Glory*; and his solemn entrance into heaven, the seat of his kingdom, is there described, as it is also, *Psal. xlvii. from ver. 5. and Psal. lxxviii. 13.* The question is made concerning this King of Glory, Who he is? And the answer to this question is, *The Lord of Hosts, he is the King of Glory.* The King of Glory is a title of the Messiah, importing his glorious do-

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minion, and kingdom: And if this title, *The Lord of Hosts*, imported no more than this dominion, the question in that case would not be answered; for all that is expressed fully by the title, *The King of Glory*, and therefore that title, *The Lord of Hosts*, imports more, even his supreme Godhead, and that he is, *That most High God*, besides whom there is no God.

He is set forth in the prophecies, as the creator of the world: so we have him in the beginning of that xxiv. Psalm; and the cii. Psalm, which is also a prophecy of the Messiah's kingdom, declares him, "The eternal and unchangeable creator of the heavens and the earth." See ver. 25, 26, 27. and compare Heb. i. 10. 11. 12. and many other Old Testament scriptures might be cited to this purpose. Now the creation of the world is that work, whereby the most High God, besides whom there is no god, is every where distinguished in his word; and it is expressly declared, that he "Stretched forth the heavens alone, and spread abroad the earth by himself," Isa. lxiv. 24.

The adversaries of the true Godhead of Jesus Christ, insist much upon the manner of speaking of him as creator in the New Testament, where they would have the world's being said to be created by him, to import his being only a subordinate cause, or his acting as an instrument only, in that great work. But though it should be allowed

lowed that he acted in that work, as being set up from everlasting to be Mediator and Head over all things to his church, and preparing, as it were, a scene for acting that glorious work of redemption, and laying all things that were made, in a suberviency unto his glorious kingdom, Prov. viii. chap. Eph. iii. 9. Heb i. Col. i. chap. yet still there was none beside the *most High God* employed in that work: Whatever was the capacity therefore in which he acted, the work he did, abundantly demonstrates his *eternal power and Godhead*, and that the Father hath no other Godhead but that very same which he also hath, and can challenge as his own, even as the Father.

His work of creation is not that which makes him God; but it clearly manifests him to be the only true God. It is not the reason, for which he is God; but it doth evidently discover unto the reason of creatures, that whoever wrought it, is the *only true God*, Rom. i. 20. and scripture-revelation shews, that there was none but that God employed in that work, and that the same person, who is the Christ, the King of the church, wrought that same work: So that, whatever was the capacity wherein he acted in that creation, it clearly shews, that he is and was, before the world, the only eternal and almighty Lord God.

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And when this divine person condescends to act in subordination to the Father, with a view to the redemption of sinners of mankind; yet so as his true Godhead appears gloriously in all the works, to which he thus condescends; it is the highest ingratitude in men, to go about to disparage him on account of that same condescension. Neither will it excuse them, that they are moved unto this, by this reason, that they cannot satisfy their understandings, how three truly distinct persons can have the same very Godhead; so that of every one of them it may be truly said, He is the only true God, beside whom there is no God. For this is to say, that the incomprehensible God can reveal nothing of himself, but what they can understand, and they are concerned to credit the divine testimony no further, than they can satisfy themselves about the reasonableness of that which he testifies.

Though yet they have never been able to shew an inconsistency in this mystery, nor such, as appear in many things, of the truth of which they are satisfied by nature's light. And even the inconsistencies, of which they are not able to rid their own notions, of the divine eternity, omnipotence, and omniscience, do not oblige them to quit those notions; but whatever appears in scripture-revelation with the least air of inconsistency, puts them immediately

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ly upon that old enquiry, *Hath God said so?* And by this he that first proposed the question, can easily “Blind the minds of them, that believe not, lest the light of the glorious gospel of Christ, the image of God, should shine unto them,” which he fills their minds with the fancy of being or becoming as gods for knowledge.

Now, while they look down upon us with pity or disdain, as an inferior kind of creatures, that for lack of understanding or being imposed upon by some crafty spirit, and enthusiasts, believe mysteries, and credit contradictions; if we enquire for the contradiction in that which we believe they tell us, It is a plain principle in nature and reason, “That God is but one intelligent agent, and that intelligent agent and person are one and the same and so it is impossible, that one, and but one intelligent agent and person, can yet be three intelligent agents or persons.”

But we are not yet satisfied, by all those words thus set together, that personality enters at all into the idea we have of the Deity by nature's light. The eternal power and Godhead of the first cause is clearly seen by the things that are made, and the wisdom of the Godhead is conspicuous in them; but seeing the idea of personality serves to distinguish to us these intelligent agents, that we cannot distinguish by the
idea

ideas we have of their natures, as intelligent agents, which, tho' we repeat them never so oft, are the same; and seeing the Divine Being is infinitely distinguished from all other beings in the notion we have of it by nature's light, the idea of personality is of no manner of use here. And, seeing the idea of personality includes distinct mutual relations and offices, whereby we distinguish these, that cannot be distinguished by the idea of their nature, common to both; (and there is something real at the bottom of this distinction, whereof we have no idea) it is evident, that as the idea of one human person necessarily infers another human person, and the idea of one angelick person necessarily infers another angelick person, with whom he is one way or other related, and from whom he is distinguished in and by that relation, when he cannot be distinguished from him by the common idea of their nature; so if we think of one divine person, this necessarily infers another divine person. Of this nature's light discovers nothing; but shews one Godhead, and but one, infinitely distinguished from all other beings by itself, and that another God is impossible. Scripture-revelation leaves this entire and full, and asserts it fully; but unto this it adds, the idea of personality, which implies in more such persons than one, and reveals three persons in this one Godhead,

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mutually related, and acting distinct parts with relation unto one another, (which could not have been acted by one single person, or by any but divine persons), and that in a work, wherein the one Godhead and divine attributes shine forth more than in any other work of God, and unto which all the other works of God are subservient. Nature's light could not discover this, but cannot contradict it, for though we use to infer distinct natures from distinct persons among men, finite creatures, among whom also there is no necessity for one's being two persons, seeing another may be made to answer all the purposes, for which that man could be supposed to be two persons: yet such an inference cannot be applied unto the Deity, without measuring infinite by finite and intruding into these things which we have not seen, and using nature's light unto a purpose, unto which it was not designed, and which it cannot answer, yet and without a contempt of this glorious discovery of the Godhead made in this revelation.

Thus it is evident, that whatever notion we have of the Deity naturally, "he that denieth the Son, the same hath not the Father," and he that knoweth not the divine person the Son, knows as little of the Father. The Jews esteemed themselves free in the house, or church of God

and held themselves for the children of God, which yet they could not be any otherwise, but by being the children of the Father of Jesus Christ; and his children they were not, as appeared by their unbelief and enmity against his son the Christ: yea they did not know the Father, though by calling themselves the children of God, they called the Father of Jesus Christ their God; seeing none are the children of God, but they that have the Father of Christ for their Father; and God is not the God of any but them, to whom the Father of Christ is a Father, John viii. 41, 42. and 45. 'It is my Father that honoureth me, of whom ye say that he is your God, ver. 55. Yet ye have not known him.' The same thing with the same view may be said to the adversaries of the true Godhead of Jesus Christ; they pretend mightily to honour the Father, and claim interest in him, and in his church, while, in the meantime, they dishonour the Son, whom the Father honoureth, and would have all men to honour, even as they honour him; and hereby it is evident they have not known the Father, and that they really honour the Father as little as they honour the Son. And thus they do indeed make void scripture-revelation, while they pretend to receive it, by subjecting it to nature's light, and holding themselves for masters of that light. But here they tell us, we can upon

occasion, use as much freedom with the scriptures, and make as much use of reason in explaining them, as they in some cases, and so fall under our own censure; and they insist much on these two instances, God's speaking of himself as having bodily parts, and the matter of transubstantiation.

As to the first of these, that manner of speaking, as if God had bodily parts, is abundantly justified in the great mystery of godliness, God manifest in the flesh, and has a sufficient foundation in his taking part with us in flesh and blood. And it was no way unbecoming God to speak thus of himself after the manner of man, with a view to this great mystery in the revelation, of which he is most gloriously manifested.

And as for transubstantiation, it had never entered into the minds of men, if it had not been upon occasion of the revelation of that spiritual mystery of eating the flesh and drinking the blood of the Son of man. The Jews, that took up that spiritual saying of our Lord, in a carnal sense, conceiving that he spake of his body in the same manner as the Israelites ate the manna, the type of it, thought this impossible, and so rejected the revelation. But others came after them, who behoved to own the revelation, and found themselves obliged to own, that there is an eating of Christ's body, and drinking of his blood in his supper. They knew nothing of the
spiritual

spiritual mystery of faith in this matter; and so were forced to have recourse to the notion of the unbelieving Jews about eating this flesh, tho' against our Lord's express declaration, John vi. 63. For they could not make a better of it: They behoved either to reject the revelation, as the Jews, or embrace that carnal notion (which is indeed inconsistent) for want of a spiritual discerning of the truth. Even as they that believe not the true Godhead of Jesus Christ, not having faith's discerning of the mystery of the Trinity, are forced to maintain a superior and inferior God, superior and inferior divine worship, a superior and inferior creator, and to imagine something between God and the creature, which is neither the most high independent God, nor a creature; or to ascribe the divine properties to a creature: All which is repugnant both to scripture and reason. For, what can they do? they find themselves some way obliged to own the truth of the scriptures; they have not, or will not have the faith of this mystery, and so they must take up with such notions about it as they have. Thus they, that will not believe divine mysteries, because they cannot reach them with their reason, are forced to take up with more unreasonable inconsistent opinions, receiving therein the recompence of their error, so *professing themselves to be wise, they become fools.*

When those men harden themselves in their unbelief, or seek to diminish the great importance of this article of our faith, by signifying that this doctrine is not expressly declared in scripture-revelation, and that it is such a doctrine, that unless it were very expressly revealed, they cannot be so much condemned for not believing it, they bring to mind that passage, which we have John x. 24. 25. “Then came the Jews round about him, and said unto him, How long doest thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not.” It was a very hard matter for the Jews, considering their prejudices, to believe that such a man as Jesus was their Christ, and a matter of the utmost importance it was for them to know him to be the Christ, and when they got signs, they wanted clearer, more evident signs, when it was told them, they wanted to be more plainly told; they complained of the darkness of the revelation of a point so important, so shocking to them, and that it was never told them plainly; so as they could not by sensing words and phrases, have it to say, that the words wherein it was told them were capable of any other meaning; yet they died in their sins, because they believed it not. God hath revealed this great doctrine sufficiently for enlightening the minds of his people, and

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making unbelievers inexcusable; tho' not
in such terms, as such unbelievers would
have it proposed unto them, nor with that
sort of evidence, which they would desire,
who slight and oppose the evidence that
God thought fit to give. *Jesus answered,*
told you and ye believed not. When he an-
swered the chief priest and his company as
plainly as they desired, they condemned
him for a blasphemer. And tho' this doc-
trine be revealed in the most suitable man-
ner, for begetting and increasing the faith
of it in the minds of them that are ordain-
ed to eternal life; yet if it were revealed in
any way wherein it could be now supposed
to be declared, we might promise upon
these men, continuing in the disposition
wherewith they seem to be, that they would
either distinguish away the sense of that re-
velation, and cry for a clearer still, or ut-
terly reject the revelation. But we may
yet have a further view of the person of
the Messiah from the prophecies of the Old
Testament: For

These prophecies also set him forth as
the object of religious worship; so that
Jesus confessing himself to be that promised
King, does thereby acknowledge that he is
the object of that worship; and therefore
the only true God. We find the angels,
that sort of creatures, (that in the regard of
idolaters), possessed the room only due to
him, the Mediator, who is indeed God,
and

and who are therefore called gods, are commanded to worship him, who is Jehovah the true God, the glorious King of the church, Psal. xcvi. 1,—7. comp. Heb. 1. 6. And in that cii. Psalm, where he is declared to be the creator of the world, we have him also pointed out to us as the object of religious worship, prayer and praise in the church, on account of the glory of his Godhead, appearing in his great work of redemption, and in his building of the church, and in the glorious acts of his reign, from the 15th to the 23d verse. See to this purpose; Psal. xciv, xcvi, xcvi, xcvi, xcix, c. all prophecies of the Messiah and his kingdom. See likewise Psal. ciii. 19, 20, 21, 22. Psal. lxxv. 1,—5. and Psal. xlvii. &c. &c.

The scripture makes no distinction in the business of religious worship; but ascribes it only and wholly to God, on account of the Godhead manifested in the glorious works of creation and redemption. And there are not higher expressions of religious worship in scripture than these that are used in the prophetic calls to worship the glorious King, the Messiah, his glorious Godhead, manifesting itself in his works of creation and redemption, and in his glorious kingdom to be set up in the fulness of time, is plainly given as the reason why he should be worshipped in his kingdom to the church by angels and men. The typical redemption

redemption of the nation of Israel out of Egypt, and bringing of the nation thro' the wilderness into the promised land, carried in it such a distinguishing discovery of the glorious Godhead of the worker of it, as intitled him to the religious worship of Israel, and made them wholly without excuse in worshipping any other god besides that God, that so fulfilled his promise to Abraham, Isaac and Jacob. Therefore this God spake thus from Sinai, "I am the Lord thy God, which hath brought thee out of the land of Egypt out of the house of bondage. Thou shalt have no other gods before me." This voice was the voice of the same, whose blood speaketh to us from heaven, Heb. xii. 24, 25, 26.

The father never appeared, never spake, but in and by the Son, his word, and his spirit was with him, Isa. lxiii. 9, 10, 11. Hag. ii. 5. Of old the Father appeared, and spake by him more darkly, while he was only foreshewing his incarnation in his appearances, and in divers figures, and shewing before hand in dark promises, and manifold earthly types, the glorious heavenly things of the New Testament; but now, being incarnate, and having come in his kingdom, the Father is more clearly manifest, and speaks more clearly in him, *the brightness of his glory, and the express image of his person*; and being partaker with
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us in flesh and blood, he is also to us instead of the prophets, by whom he spake of old to the people of Israel, Heb. i. 1, 2.

It was he then that appeared of old, and the Father never but in him, *the angel of his presence, or his face.* Moses knew well to distinguish this face of God, this angel of God's presence, from any created angel. See Exod. xxxiii chap. This, the angel in whom is God's name, is the same that spake to Moses in the bush, saying, *I am the God of Abraham, Isaac and Jacob,* and that spake to him in mount Sinai, Acts viii. 38. and whose voice was conveyed to the people of Israel by the ministry of angels that ministred to him there. And he said, *I am the Lord thy God, thou shalt have no other gods besides me.* Neither was it any idolatry in the Israelites to say to him, *Thou art the Lord our God, that brought us out of Egypt, we will have no gods besides thee.* And there was no fear of worshipping another beside the only God, in worshipping him, as there would have been in worshipping any created angel, however commissioned by God, however speaking in his name. This is he that led Israel out of Egypt into Canaan, and therein manifested himself to be the only true God, beside whom Israel was to have no other god. For "the Lord alone led Israel, and there was no strange God with him," Deut. xxxii. 12.

Now if that typical and earthly redemption of the nation Israel, so manifested the divine glory of the worker of it, as to give him just title to inherit Israel's praise, how much more does the glory of his true Godhead appear in the spiritual and eternal redemption, wrought by him, for the true Israel, the heavenly nation, and in *bringing many sons unto glory*, and in all the glorious acts of his reign in his heavenly kingdom, and call for the worship and adoration of angels and men? He receives this worship from the redeemed, and from all the angels of God, ascribing to him the infinite dignity and worth of his Godhead, that appears to them in that glorious redemption which he wrought by his blood, Rev. v. 9,—12.

For whatever they may think who know not the holiness, infinite justice, and terrible majesty of God, and the unspeakable evil of sin, as it is against him, and that most desperate condition, and dreadful complication of innumerable evils, flowing from the guilt of sin, and the curse of a broken law, out of which we are redeemed by the blood of Christ; yet the self-condemned sinner, that has some true apprehension of these things, and so sees the great vanity and folly of all attempts to make an amend to the majesty of God for the exceeding offensiveness of his sin, or any way to relieve himself from his desperate condition, and weeps because he cannot find worth enough

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 in any creature, wherewith to present himself and appear with confidence before the Most High; such a sinner cannot put confidence in the blood of Christ, nor be relieved ~~by~~ his fears, so as to come confidently before God by it, till he be perswaded very deedly, that it is the blood of God, and that the blood of that man is the blood of no other but that glorious and divine person, who is worthy, with all the independent eternal worth, that is in the one Godhead, such a sinner being perswaded by the Holy Ghost, that dwells in the slain Lamb, to come unto the Father by the blood, will give divine worship and glory to the Lamb, without any fear of the honouring a person, who is not the only true God, besides whom there is no god, and will count him worthy to reign in his glorious kingdom, on account of that, his Godhead appearing in redeeming us by his blood. While men are utter strangers to these things, they may have fruitless philosophical notions about the Godhead of Jesus Christ; but they will *hold the truth in unrighteousness*, and may, by a suitable temptation, be prevailed with to part with it at a cheaper rate, than they that have come by it in such a way as this.

The kingdom of the Messiah is founded in his redemption, as the prophets declare isa. liii. toward the close, Psal. cx. 7. Psa. xxii. &c. And his Godhead is set forth appearing

appearing in his kingdom, and calling for divine worship from all his subjects. It is true, in his kingdom he hath condescended to reign by commission from the Father, even as he gave himself for his church to redeem it at the Father's appointment, and he is in his kingdom the Father's representative; for how otherways should the Father and the divine glory in his person appear unto us? But as he could not fully represent him in the church, his kingdom, he were not an equal person to him, and truly distinct from him in one and the same Godhead, so, by this very commission, the Father gives his glory into his hands, which yet he will not give to another god. So we find in that prophecy, where he is appointed the Father's servant, Isa. xlii. from the beginning. That work, which he calls his glory, and for which he is praised, even the bringing forth of judgment to the Gentiles, opening the blind eyes, and bringing the prisoners from the prison, is given in the hand of this his servant to be accomplished by him: And then he declares, I am the Lord; that is my name, and my glory I will not give to another, neither my praise to graven images." This servant of his therefore must be the same God with him, who will not give his glory to another, and yet gives it to him.

Thus the Father hath committed all judgment unto the Son, "That all men

D

should

“ should honour the Son, even as the
 “ honour the Father. He that honouret
 “ not the Son, honoureth not the Father
 “ which hath sent him,” John v. 22, 23.

Whatever be the capacity wherein this glorious person acts, whatever condescension he use for our sakes, as mediator, we ought nevertheless to honour him, and religious worship is declared to be his due, on account of his divine glory manifesting itself in his acting in that same capacity, to which he thus condescends. And seeing the only true God appropriates all religious worship, without any distinction, to himself, and discharges us to give any part or portion of it, or any sense of it, unto another, on any account, or to hearken to any prophet, tho’ working miracles, to induce us to give this worship to another Deut. xiii. 1.—5. and seeing we are called to give religious worship to this King the Messiah, it is manifest, that he is the only true God, *beside whom there is no god.*

Upon the whole, we may see in the prophecies, some of which have been pointed at, that this glorious King the Messiah is set forth as the fruit of David’s body. a real man of the seed of David ; yet not human, but a truly divine person, Jehovah, the Lord of Hosts, the Lord God, the Almighty Creator of the heavens and the earth, and the blessed object of the religious worship and adoration of angels and

men. So he is the child born to us, the son given to us, who is the mighty God; the son conceived, and brought forth by a virgin, whose name is Immanuel, God with us; the seed of the woman, who is able to bruise the head of the serpent; the seed of Abraham, in whom all the nations of the earth may find eternal blessedness; and David's son, who yet is his Lord, his God, and his everlasting King. Jesus confesses all this of himself, and acknowledges, that he is that same glorious person, in whom the divine and human natures are thus marvelously united, by his owning before Pilate, that he is *that promised King*. And when he says, *To this end was I born, and for this cause came I into the world*; he seems to point unto that prophecy of the Messiah, Isa. ix. 6. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder," &c. Thus the eternal God reigns as King, the church's maker is her husband, and her redeemer the Lord of Hosts, and her God is her glory.

Whosoever confesses Jesus to be Christ, confesses this same great truth concerning his person; and it is a vain thing to pretend to confess, that he is the Christ, and yet deny his true Godhead, or not truly own him to be the Son of God; as it is to pretend to confess him the Christ, and yet deny him to be the son of David. It is

true the word Messiah or Christ, signifying anointed, respects his office; but we mistake that office, and cannot see the glory of it, nor improve it unto its proper ends, so as to find all salvation, and all desire in it, if we do not see him to be God in that office: And if we view him rightly by faith in his saving office, we will find all the persons of the Godhead therein manifested, and concerned in our salvation thereby. It is only in Jesus the Christ, that we know the Father, for he *is the image of the invisible God*, and it is only in him, that we find the Holy Ghost, *that dwells in him*. It has been an old observation, that we cannot think rightly of the Christ, without thinking of the glorious person anointing and the Holy Ghost, wherewith he was anointed, Pſal. xiv. 6, 7. Heb. i. 8, 9. And it may be observed, that something of the Godhead, including all the divine attributes, seems to be peculiarly represented to us in each of these persons, as they appear in and by the saving office of Christ. The majesty of the Godhead in the person of the Father, who is therefore stiled God; the infinite worth and dignity of the same very Godhead, in the person of the Son; and the infinite sufficiency and power of that same very Godhead in the person of the Holy Ghost.

Now the saving office of Christ is three fold. He is Prophet, Priest, and King. And
 though

though these three offices be truly distinct, and ought not to be confounded, yet we cannot rightly conceive of him as King, and of his kingdom, without the other two offices, as may appear afterward: and his anointing is much spoke of in the prophecies, with respect unto his kingdom, P^{sal.} ii. P^{sal.} xlv. It is of this that we now speak, and this anointing of Christ the King has a manifest reference unto the anointing of David, and these kings, that were but earthly signs of this heavenly King.

SECTION III.

ACCORDING to the promise made to David, wherein we observed, that the kingdom, in his earthly house, was set up as a pledge, sign and figure of that great kingdom of the Messiah; when Jesus confesses that he is that promised King, he owns himself to be the antitype of these kings, and that he is unto his subjects instead of them, and that his kingdom is the thing we have now instead of that kingdom, which hath its end and issue in this.

This seems pretty clear from Jacob's prophecy, and from the promise to David, as it has been explained; and that same prophecy, to which we noticed a little before, that our Lord here refers, speaks this to Christians very clearly, Isa. ix. 6, 7. "Unto

“ us a child is born.—Of the increase of
 “ his government and peace there shall be
 “ no end, upon the throne of David, and
 “ upon his kingdom to order it,” &c. It
 is manifest David’s sons succeeded him,
 and sat for several ages on his throne in the
 kingdom of Judah, Jer. xxii. 30. and it is
 also manifest, that the kingdom, wherein
 Christ rules, and the throne upon which he
 sits, is not that same very throne and king-
 dom, where David and his successors sat
 and ruled, and can be no otherwise called
 that throne and kingdom, but as it is the
 thing typified thereby, according to God’s
 promise, and the only thing that we have
 now instead of it, when the earthly sha-
 dows of heavenly things have their end
 and issue in the heavenly things themselves,
 that are come in the place of them.

The kingdom wherein David and his
 successors ruled was God’s kingdom, or the
 church, the throne of that kingdom was
 the throne of the Lord, the people were
 God’s flock, and David’s successors were
 pastors of that flock; their office, however
 they misbehaved in it, was to *feed the sheep*
of his pasture, Jer. xxiii 1, 2.

That flock of God brought up out of
 Egypt by a temporal and typical redempti-
 on, and made a peculiar people unto God,
 who is no more but a typical flock of God,
 the antitype of which is that spiritual flock,
 gathered out of all nations, as the Jews
 were

were brought back from Babylon, and gathered out of the places where they had been scattered and in captivity; even the general assembly and church of the first born, whose names are written in heaven. And the pastors of that typical flock, of whose wicked miscarriages the Lord complains, were types of the true shepherd who is one for all, and is better unto the flock of God than them all, even the righteous branch that the Lord hath now raised up unto David. I confess I cannot otherwise explain Jer. xxiii. from verse 1. to 5. and apply the prophecy, as Christians will own it must be applyed, unto the Messiah and his kingdom; nor will it be easy otherwise to explain the most part of the prophecies concerning Christ and his kingdom, speaking almost constantly of the antitype by the types. And I question not, but it was inadvertency to this that stood in the way, and does unto this day stand in the way, of the Jews, their acknowledging Jesus to be the promised Messiah the King of Israel.

Christians generally acknowledge now, though that was not altogether so clear either to the Jews, that first believed that Christ our Priest, is in that his office the antitype of the priests, that were in the Old Testament church, and that their office had its end and issue in his, which is now to us instead of it: And this seems to be plainly signified in that prophecy, Jer. xxxiii. 18.

“ Neither

“ Neither shall the priests the Levites
 “ want a man before me to offer burnt-offer-
 “ ferings, and to kindle meat-offerings, and
 “ to do sacrifice continually.” And it is
 as plainly signified in the forgoing verses
 with which this is connected, that Christ
 in his throne and kingdom is the antitype
 of David and his successors in his throne
 and kingdom. See ver. 17. “ For thus
 “ saith the Lord, David shall never want
 “ (or there shall never be cut off from
 “ David) a man to sit upon the throne of
 “ the house of Israel; neither shall, &c.”

If we make use of the New Testament
 which is the infallible guide unto the expla-
 nation of the Old Testament prophecies
 which are not of any private interpretations
 we will find Jesus Christ declared the anti-
 type of the kings as well as of the priests.

It is observed that mount Zion had two
 tops, one of which bore the temple, and
 the other the city of David, and David's
 throne, for that was set in Zion. In being
 come to Jesus the Mediator of the new co-
 venant, we are come to both these in the
 antitype, Heb. xii. *Ye are come to mount Zion.*
 In that context the Apostle is speaking as
 much at least of the kingdom of Christ as
 his priesthood. Let us but consider these
 places of the New Testament, and we may
 see this truth concerning the kingdom of
 Christ asserted, even as that concerning his
 priesthood; see the angel's message to his
 mother

mother, Luke i. 31, 32, 33. "Behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus: He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (See Gualter on the place.) See the Song of Zacharias, ver. 67. 70. "And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began."

See that remarkable confession of the faith by Nathanael, approven by our Lord, John i. 49, 50. "Nathanael answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said unto him, because I said unto thee, I saw thee under the fig-tree, believest thou?"

See the first gospel sermon after the Lord's ascension, Acts ii. 30, 31. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his throne: He seeing this before, spake of the resurrection of Christ." And ver. 34, 35, 36. "For David

“ David is not ascended into the heavens,
 “ but he himself saith, the Lord did say
 “ unto my Lord, sit thou at my right
 “ hand. Therefore let all the house of
 “ Israel know assuredly that God hath
 “ made that same Jesus, whom ye have
 “ crucified, both Lord and Christ.”

The glory of the kingdom of David in
 the earthly Israel waxed faint, even as did
 the glory of the temple and priesthood,
 and became less and less still, as the anti-
 type drew nigh, and for the wickedness of
 them that sat upon that throne, it was
 overturned, till he came whose right it
 was; so that when he came he was as a
 branch out of David's roots, according to
 the prophecies, Ezek. xxi. 25, 26, 27. “And
 “ thou prophane wicked prince of Israel,
 “ whose day is come, when iniquity shall
 “ have an end, Thus saith the Lord God,
 “ Remove the diadem, and take off the
 “ crown: This shall not be the same, ex-
 “ alt him that is low, and abase him that
 “ is high. I will overturn, overturn, over-
 “ turn it, and it shall be no more, until
 “ he come whose right it is, and I will
 “ give it him.” And as the Jews were
 comforted in their dejection upon the ruins
 of the first temple, and its being no way
 equalled by the second, by the promise of
 Christ to that temple, and of his glorious
 house, the antitype of that temple, Hag. ii.
 So they were encouraged by all the pro-
 phets

phets under the mischiefs that befel their kingdom, and the ruins of the house of David. with manifold promises of the kingdom of Christ, the antitype. See Amos ix. 8, — 12, referred to Acts xv. 16 “ After this I will return again, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called.”

David himself might be many ways a type of Christ; but it appears, that he was a type of Christ in respect of his throne and kingdom: Now whatever was peculiar to David, that throne and kingdom was common to him and his successors; if therefore in that respect he was a type of Jesus Christ in his kingdom, as is clear from what is said, his successors in that office, whatever they were otherwise, behoved in respect of that office to be types of Christ in his kingdom by office. Joshua the son of Josedeck the high priest, was perhaps in more respects than one a type of Christ, and some things were peculiar to him; but the priesthood, common to him with others that bore that office, was typical of Christ's priesthood in them, as well as in him. And Zerubabel's government was as much typical of Christ's government as Joshua's priesthood was of his priesthood. There were wicked kings,
as

as we see from Ezek. xxi. forcited, and there were wicked priests; but the offices were both sacred, which indeed did aggravate their wickedness: But so far as they exercised their offices with approbation, and acted in these offices suitably unto the nature and end of them, so far they prefigured Christ in them.

It is true, these offices were distinct, so that it appertained not to the kings to do the peculiar distinguishing acts of the priestly office; even as the priestly and kingly offices, tho' both lodged in the person of Jesus Christ, are truly distinct; and it would be a great abuse of his kingly office, to put it unto the peculiar use of his priesthood, as we are very ready to do, and it would destroy the use of both these offices unto us, and dishonour them greatly, whatever honour we may think to put upon one of them thereby, 2 Chron xxvi. 16,—21. It is also true, that the matters of the Lord's immediate worship in the temple, were distinct from the matters of the king's government in the kingdom, and that the matters of the Lord's worship in the temple were sacred, and the most sacred matters, but the matters of the king were also sacred: The nation or kingdom itself where they ruled, was sacred, a holy nation. The kings that sat on the throne of David were a light alway before God in Jerusalem, the city which he had chosen
him

him to put his name there," 1 Kings ii. 36. They were church officers as well as the prophets and priests. See Lam. ii. 8, 9. where we see Zion's King and her princes, as well as her prophets. And chap. v. 20. it is said of the King, "The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, under his shadow we shall live among the heathen." See likewise Ezek. xxii. 6, 27, 28. "Her priests have violated my laws, and have profaned my holy things.—Her princes in the midst thereof are like wolves ravening the prey—and her prophets have daubed them with untempered mortar." And Micah iii. 10, 11. "They build up Zion with blood, and Jerusalem with iniquity; the heads thereof (*i. e.* of Zion) judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." Heads of Zion is a strong expression. See likewise Zeph. iii. 2,—5. "She trusted not in the Lord, she drew not near to her God. Her princes within her are roaring lions, her judges are evening wolves,—her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. The just Lord is in the midst thereof, he will not do iniquity." And the following part of that chapter will afford us a view of the difference

rence betwixt this state of things and the New Testament church, promised there, and of the excellency of that church, with respect unto the persons of whom it doth consist. But by these texts cited, it appears, that the kings were church officers, though they were not priests, even as were the prophets, and these were standing types of Christ in that typical church. Christ's kingly office is not his priestly, but no man would thence infer, that it is not an office in the church; neither would any declare that the office of deacon in New Testament churches, which respects the relief of the poor in their temporal straits, is no church office; for this reason, because it is not the office of bishop or elder, which more immediately respects the matters of the Lord's worship. The matters of the Lord and of the King were distinct, but the same court judged in both, Levites and others being joined in it; and it had distinct presidents for these distinct matters, but both set to judge by the King, who gave them charges and directions, 2 Chron. xix. 8, 9, 10, 11. And not only David and Solomon, who were prophets, but Jehosaphat, Hezekiah and Josiah, and the good kings ruled in things pertaining to the temple, and the worship of God. Such as contend earnestly for those kings being only civil officers will not allow the kings of the earth such power in church matters now, as the kings

f Judah exercised with approbation about the temple, and the matters of the Lord's worship, if they think consistently with their notions about the intrinsic power of the church; unless perhaps they were some way secured as to this, that the king's power should be at their devotion, and under their direction. After all, it will not be easy to shew why the spiritual kingdom of Christ might not be typified by a worldly kingdom, as well as the heavenly sanctuary was prefigured by a worldly sanctuary.

But against this it is objected, that whatever power the kings of the house of David had in Israel, and about the matters of the Lord, such like is attributed to the kings of the earth, with respect to the New Testament church; and so that was not peculiar to them, nor is Christ's government in the church the only thing we have now instead of theirs; because it is said, Isa. xlix. 23. "Kings shall be thy nursing fathers, and their queens thy nursing mothers."

Because the very letter of this prophecy has been vehemently urged, as expressing fully the strange sense that has been put upon it, and things foreign to the scriptures have been built upon these words, by men indulging themselves in private interpretations of the prophecies, without attending to the certain light afforded by

the Holy Ghost, the author of them, in the New Testament, for explaining them; it will be needful particularly to consider that prophecy, and see what light the New Testament affords for the explication of it.

And first, It is plain there is a great deal of metaphor in that prophecy of which these words are a part: For instance, (v. 22.)
 “ The lifting up of the Lord’s hand, the setting
 “ ting up of his standard to the Gentiles
 “ and people, their bringing Zion’s sons in
 “ their arms, and carrying her daughters
 “ upon their shoulders. And (v. 23.) The
 “ kings and queens of the Gentiles bowing
 “ down to the church, with their faces to
 “ wards the earth, and licking up the dust
 “ of her feet.” If there were not much metaphor here, the whore sitting upon many waters, would bid fairest for it.

There is not one expression here there but what is metaphorical; and that there should be no metaphor in that of *King nursing fathers*, will not be easily granted. For nurses nourish the child, and what is the proper nourishment of the church, and of Zion’s children? Do the kings of the earth afford that nourishment? Do they administer the word and sacraments? Have they the power of the keys of the kingdom of heaven? No, this cannot be the sense. The officers of the church claim this as their privilege, which the New Testament gives them, and which the kings of the earth

earth must not meddle with. But then, they will beg their own sense of the words, for after this it is but begging; and it cannot be thought unmerciful to grant them no more than the New Testament gives us leave to grant.

Secondly, We must consider what is that church, unto which this promise says, “The kings and queens shall be nursing fathers and mothers.” And here we have some help from the New Testament.

See Rev. xxi. 24,——27. “And the nations of them which are saved, shall walk in the light of it; and the kings of the earth do bring their glory and honour unto it. And the gates of it shall not be shut at all by day: For there shall be no night there, and they shall bring the glory and honour of the nations into it. And there shall in no ways enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.”

These words seem to declare the full accomplishment of this promise, and of all the Old Testament promises of this kind: For they contain a description of the church in its perfection, at *the restitution of all things*, and a further declaration of the same thing that is declared. Rev. xi. 15. where it is said, “The kingdoms of this world are become the kingdoms of our

“ Lord, and of his Christ, and he shall
 “ reign for ever and ever.”

This is a part of the short sum which that context gives of the issue of the voice of the seventh angel; of which voice it was said, chap. x. 7. “ But in the days of the
 “ voice of the seventh angel, when he shall
 “ sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.”

Now the voice of this seventh angel issues in the kingdoms of this world, their becoming the kingdom of our Lord, and of his Christ, where he is to reign for ever and ever, the coming of God's wrath, the raising of the dead, the rewarding of the prophets, saints, and them that fear God, both small and great, and the destruction of them that destroy the earth, Rev. xi. 15,——18.

This is the sum of the things more fully declared from chap. xiv. to the end of the book. And for a more full declaration of that 15th verse of chap. xi. we have what is said in the end of chap. xxi. which represents the glorious state of the church after Christ's second coming, when he hath put down all rule and authority and power; *and when the fulness of the elect of all nations is brought into the church.* And what church is that there spoken of? Surely no other but that which consists of all them, and in no ways of any other but them,

them, that are saved, and are written in the Lamb's book of life: For where it is said, "The glory and honour of the nations shall be brought unto it, it is also said, there shall in no way enter into it any thing that defileth."

Of this holy catholick church, and not so much of any particular church does this Old Testament promise speak, as is evident from the context.

Now let it be declared in what sense kings are nursing fathers to this church; Do they bestow worldly privileges upon it? And have they any other to bestow? Do they save and defend this mount Zion from its enemies by their power? And is all their power sufficient for this task? Are they to look upon this church, as a father does on a child nursed by him? And is this church to regard the kings of the earth, as a child regards its nursing father? They that would have it thought from these words, that the kings of the earth are nursing fathers to the church, as they are to the nations, where they rule, must find some difficulty in reconciling this with the following words: "They shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet."

Thirdly, It is easy to understand, how kings are nursing fathers to the nations, where they rule, and to their subjects in these nations; and as it is the duty of their
 subjects

subjects to regard them as their nursing fathers, so it is their duty to behave toward their subjects suitably to this designation, and particularly to protect them in their natural and civil rights, of which the liberty of their consciences ought to be looked upon as a very valuable one. And if the kings of the earth had but maintained this, there had never been such a thing seen in the world, as the *whore sitting on the beast, drunk with the blood of the saints*.

But it is not so easily understood how kings and queens in that capacity are united unto any but their subjects, and that they are their subjects, and as of the nations and kingdoms where they rule. If these nations be churches, the king of the nation is king of the church, and so nurtures the church. But this promise speaks of the holy catholic church, and not of a national church, and the New Testament speaks nothing of a national church; so that there is no such thing instituted by Christ, to be nursed by any king or queen, and therefore, this cannot be the sense of the promise, that the kings and queens of the nations shall nurse natural churches.

Neither is there any encouragement given in the New Testament, unto that way wherein some would have the king to be the church's nursing fathers: so they think, the kings should nurse the church by providing abundant maintenance

for the clergy, and so making it needless for all them that are taught in the word, to give obedience to Christ, commanding them, to communicate to him that teacheth in all good things, and further by supporting their authority over the people, and employing the kingly power against all them that submit not to it; and by bestowing worldly priviledges upon the church, and defending her in the possession of these; thus making a worldly kingdom for Christ, and his ministers like the lords of the Gentiles. But especially the kings must nurse the church by defending her from the arguments of such teachers, as the dignified clergy judge hereticks or schismaticks, and by their authority pronounce them such, while they either cannot stop their mouths by convincing arguments, or will not be at pains to do it, and the king is to defend the church from such false teachers, by cutting them off, or some way effectually restraining them from speaking. Tho' heretical teaching (however evil it be before God and his church, and however Christians in a private capacity may shew their abhorrence of it, without disturbing civil society) is none of these evil deeds that the New Testament subjects to the wrath and punishment inflicted by the magistrate: For these are open immoralities, and breaches of the second table of the law, as is very evident from Rom. xiii. which

which speaks only of the second table, and from 1 Pet. ii. 12,—16. it is not easily to be believed, that the church of Christ is nursed by the very same means whereby the antichristian church is nursed, and by which more of Zion's children have been sufferers than of hereticks or false teachers. Our Lord foreseeing heresies and hereticks would go along with his gospel, and the pure profession of it in the world, and that many of his faithful servants would be cut off out of the world, under pretence of cutting off hereticks and schismaticks, has given in this caution against it, in the parable of the tares and wheat, Matth. xiii.

“ Let both grow together until the harvest, lest while ye gather up the tares, ye root up the wheat with them.”

Fourthly, It must be noticed, that these words, Isa. xlix. 23. come as an answer to that question, ver. 21. (which follows promises of a numerous church, upon the rejection of the Jews, ver. 19. 20.) “ Then shalt thou say in thine heart, who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold I was left alone, these where had they been?”

If the Jews should be cast off, it is supposed to be matter of wonder, whence Zion should have so many children, as the 19th and 20th verses import. And the New Testament

Testament declares what difficulty there was about this, and how astonishing it was when it came to pass: Therefore there is a question about it in the prophecy, as a mysterious thing, puzzling to the minds of men. So that the scope of the prophecy is the increase of the church by the calling of the Gentiles, when the children of the Jerusalem, that was on earth, are cast out, and the bringing of the elect of all nations unto Christ, and into that new Jerusalem, which is above, and is the mother of them all. This prophecy speaks not of the defence and protection of any church by the powers of the earth, nor of their bestowing worldly privileges upon it, but it speaks clearly of the erection and increase of that church, which is the glorious antitype of the church of Israel, and it must be explained according to this scope. The New Testament gives us abundant direction in this, and shows how this promise began to be fulfilled in the days of the Apostles, but signifies no other accomplishment of it to the end of the world. And if we compare 2 Cor. vi. 1, 2. with the 8th verse of this chapter, which is wholly a prophecy of the calling of the Gentiles, we will see that we are to seek the beginning of the accomplishment of this whole prophecy in the time of the Apostles.

Lastly, Therefore this promise contains not a description of any office that the
kings

kings of the earth are to exercise about the church; but it is a description of these of whom the church should consist, upon the casting out of the Jews; for when enquiry is made by Zion, "Who hath begotten me these, seeing I have lost my children?" The Lord answers, "I will lift up my hand to the Gentiles, and they shall bring thy sons in their arms." And whereas it is enquired, "Who brought up these? Behold I was left alone, these where had they been?" Or, What are they? and whence came they? The Lord answers, "The kings of the Gentiles shall be thy nursing fathers, and their queens thy nursing mothers." They brought up these, they were nursed by them, as their subjects. And thus the kingdoms of the world, where of old there were no children of Zion, are now as so many nurseries, from whence Zion's children are brought to her. The kings of the earth nurse their subjects, and Zion has many children of them, who are nursed by the kings of the earth, that is, their subjects. Thus the answer is suited unto the question and it is no other but a metaphorical description of the calling of the Gentiles which began in the days of the Apostles to continue through the whole accepted time, the whole day of salvation, until the Lord's second coming, when it shall be said, "The kingdoms of this world are become

become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

As to what is said in the latter part of the verse, *of the kings bowing down to the church and licking up the dust of her feet*; we know that the Lord Christ hath power over all flesh, that he might give eternal life to his people, and that he is exalted far above all power in this world, and that which is to come, and is *head over all things to the church*, making all things, even the greatest enemies of the church, work together for its good, in a way of holy providence, while he rules in the midst of his enemies, until at length, when he comes the second time, he put down all rule, authority, and power; and all his enemies under the feet of the church.

So that it cannot easily be made evident from this, yea, nor from any other text of the Old or New Testament, that the kings of the nations may be unto the New Testament church mount Zion, the heavenly Jerusalem, or to the dwelling place and assemblies of this mount Zion, gospel churches, instead of the kings of the house of David, or that they shall have the same power there, that they had in that earthly nation and kingdom, which was then the church of God.

Yet neither was it only the government of the kings of David's house; in that nation, that was typical of the kingdom of

Christ: For the government of Christ, in his kingdom, is the antitype of all the rule and government in that nation, under its several forms of government, from the time of its being a nation, even as he is also the antitype of all the first-born in the family-state, of the church before that.

For that people became a nation by virtue of a divine promise, and its becoming a nation was the accomplishment of a promise proposed to the faith of Abraham, Isaac and Jacob; and this promise was subservient to the great promise of the seed Christ, for the sake of whom it was given, as may be afterwards more fully declared. And when the house of Jacob did become a nation, it was unto God a holy nation, a kingdom of priests, Ez. xix. 5, 6. That nation was his people separated from all the people upon the face of the earth, Ex. xxxiii. 13, 16.

The whole ruling power in this nation was first in the hands of Moses, and his government was ecclesiastic. When the government was too great a burden for him alone, and the seventy elders were first set apart to bear the burden with him, and to judge in that common-wealth of Israel; they partook of the spirit that was upon Moses for that purpose, Num. xi.

This nation in all its forms of government was a theocracy. God was the very King of the nation: And therefore he was offended with his people for desiring a King
like

like the rest of the nations. And tho' he allowed them a King, as he had given directions about this before, Deut. xvii. from verse 14. to the end; yet that King behoved to be of his chusing, and the manner of the kingdom was declared by him, 1 Sam. viii. ix. and x. chap. The King behoved to be under his express command and direction in the matters of government, and of war and peace; so that they were not kings like the kings of the nations: For the Lord remained still the King of that nation, and the government of it was his: So it was a sacred thing.

The judges that the Lord raised up to judge Israel were plainly sacred rulers, and types of the Christ; and the Lord refers to them, when he makes the promise to David of building him a house, and of the Messiah's kingdom, 1 Chron. xvii. 6,—11.

There were several occasional types of the Messiah's kingdom and government, and several instances and acts of temporal rule and government some way relating to Israel, and several temporal rulers that prefigured Christ's kingdom, as Joseph, Mordecai, Esth. x. and Cyrus, Isa. xlv. and xlv. chap. and the like. But the rule and government in Israel, the church of God, was a standing type and constant prefiguration of the kingdom of Christ. It was for his sake that Israel became a nation and kingdom, and when it was determined

clearly in David's promise, that he should spring of Judah, and David's kingdom was set up in Judah, (1 Chr. xxviii. 4, 5.) as an especial type of the Messiah to come of his house, the rest of the tribes were suffered to apostatise from the covenant at Sinai, and that apostate kingdom, if it was typical of any thing, it was rather antichrist: But the whole government in Judah prefigured the Messiah our judge, law-giver, and king, Isa. xxxiii. 22. There was an especial presence of God therefore among these rulers beyond other rulers; and Jehoshaphat, when setting judges in the land tells them, "Ye judge not for man but for the Lord, who is with you in the judgment." He stood in their congregation and judged among them.

Something to this purpose seems to be intended in the lxxxii. Psal. It is agreed that magistrates and rulers are there spoken of, and called *gods* and *sons of the highest*. But it is not of all rulers that this is spoken, for they are plainly distinguished from other princes, and called gods on that account, wherein they are distinguished from them; yea it is manifest that they are the rulers in God's nation: For they were rulers, as our Lord tells us, "to whom the word of God came, John. x. 35." And such were only the rulers in Jacob: "God did not make known his statutes and the doctrine of his word to other nations"

Or if we may understand, *the word*, that our Lord says came to them, or was with them, the same way as John. i. 1. that is, if we take it for the Son of God himself, whose name is the word of God; then we may explain the first verse of that Psal. of him and his pretence among the rulers of God's nation, "God standeth in the congregation of the mighty, he judgeth among the gods: If he called them gods unto whom the word of God came."

(*α. ὁ ὁ λόγος τῷ Θεῷ ἐγένετο.*) [See Bisterfield upon the place against Crelius.] The duties of their office are pointed out to them, and these are the same, wherein Solomon is made a type of the Messiah. Psal. lxxii. 12, 13, 14. And they are complained of, as not understanding their great office, nor suitably exercising it, but acting contrary to the design of it: So that the church was in a lamentable condition under their government, ver. 2, 3, 4, 5. Then the Psalmist concludes thus concerning them, ver. 6. and 7. "I said ye are gods, and all of you fons of the highest; but ye shall die like men, and fall like one of the princes. After this great account of their office beyond that of other princes, and grievous complaint of their wickedness, and of their weakness and infirmity as dying men, whose eminence ended with their life, he cries out in the last verse. "Arise O God judge the earth, for thou shalt inherit

“all nations” This is he from whom these rulers had the designation, *gods and sons of the highest*, even the Messiah the Son of God, who is indeed the true God. It was their excellency above other princes, that they were rulers in God’s nation, and that in this their office they were types of him, who is indeed God; and thus they are called gods in a way very agreeable to the scriptures, and this, that is said of the types, is abundantly verified in the antitype, so the scripture is not broken. The Psalmist complaining of the types cries for the glorious antitype; even as Jer. xxiii. and Ezek. xxxvi. the types are complained of, and Christ the antitype promised. These rulers were called gods, yet they were but meer men; and he desires that he should take the kingdom, who is God in reality, from whom they borrowed that name, and in whom that designation of theirs is verified. They judged unjustly and weakly like men, but righteous judgement is expected from him; they were dying men, and their government ended with their life; but the Messiah, the Son of God, arises from the dead and takes the kingdom, their government was in that nation, but his kingdom extends to every kindred, tongue, people, and nation. “Arise O God
 “judge the earth, for thou shalt inherit
 “all nations.”

In this view of that Psalm we perceive our Lord's reference to it, Job. x. 32,—36. carries in it a strong argument for his Godhead, and what is ordinarily pleaded against it from that place is entirely taken off.

C H A P II.

Of the distinction between the Old Testament and the New with respect unto the Church, and of the nature of the kingdom of Christ.

WE have been considering some things imported in our Lord's confession, that he is the King promised to the Jews, we shall next see what he says of his kingdom. And here he gives us a short sum of his doctrine concerning his kingdom, and delivers it so, as at once to point against the Jewish mistake, and to satisfy Pilate, that he was falsely accused of being against Cæsar.

*My kingdom, says he, is not of this world,—
Now is my kingdom not from hence.*

Both John Baptist, his fore-runner, and he himself. preaching of this kingdom, designed it the *kingdom of heaven*. Thus they stript the prophecies of the vail of similitudes, taken from that worldly kingdom of God in Israel, which was an earthly pre-figuration

figuration of this heavenly thing. So they explained the prophecies, and this their explication of them had a foundation in the prophecies themselves. For in these such things are said of this kingdom, as could neither agree to that old kingdom of Israel, nor to any kingdom of this world: For this was the promise to David; “When
 “ thy days be fulfilled, and thou shalt
 “ sleep with thy fathers, I will set up thy
 “ seed after thee.—And I will establish the
 “ throne of his kingdom for ever.—And
 “ thine house, and thy kingdom, shall be
 “ established for ever before thee. Thy
 “ throne shall be established for ever” It could not be established before David, in this world, after his days in it were fulfilled; but after David is no more in this world, it is promised, that his kingdom, and the throne of his son, shall be established before him; and in this David professes his full satisfaction, when leaving this world: This kingdom must therefore be of another world, where David is, and where the King reigns for ever gloriously *before his ancients*, that have their days on earth fulfilled, Isa. xxiv. 23. and not of this world. David himself says in spirit, that his Lord should sit ruling on the right hand of God, Psal. cx. 1. comp. Psal. xlvii. and lxxviii. 18. and ciii. 19.—22. A kingdom that hath its king sitting on his throne
 in

in the heavens, and reigning before his
ancients that are in heaven; a kingdom
that is established for ever, and of which
there shall be no end, is neither the old
kingdom of Israel, that was on earth, and
is done away, nor any kingdom of this
world, but must be of another world, and
the kingdom of heaven. It is only in this
heavenly kingdom, that what is said of the
eternity of the Old Testament church, the
type of it, is verified: For, if it were of
this world, or from hence, it could not be
eternal; but now is David's throne and
kingdom not of this world, now it is not
from hence. Consider Psal. lxxxix. 35,--52.

This now supposes another state of things
before, with respect to what is here spoke
of, and imports, that what is here said of
this kingdom was not before, but is now
to take place. This, that our Lord says of
his kingdom, is opposed unto the kingdom
of God, as it had been before this in the
nation Israel. That was a worldly king-
dom, until he came and put an end to
that state of things by his death, wherein
he also laid the foundation of this his king-
dom, which is not of this world. This
present time, wherein he speaks before
Pilate, is that time, when this change was
a making, and immediately to be done in
his death, setting aside the old covenant or
testament, whereby that worldly king-
dom

dom was erected, and sealing the new covenant or testament, whereby the kingdom of heaven is erected and established for ever.

SECTION I.

FOR clearing the distinction between the New Testament and the Old, as to this point, and establishing what is now said, in order to make way for a view of this kingdom of Jesus Christ, it will be necessary that we consider God's promise and covenants from the fall of man.

The first intimation of Christ, and the covenant of grace that was made to sinners, is owned by Christians to be in that word of the Lord, Gen. iii. 15. "And I
 " will put enmity between thee and the
 " woman, and between thy seed and her
 " seed: It shall bruise thy head, and thou
 " shalt bruise his heel." There the whole revelation of this covenant of grace was, as it were, in embryo, to be afterward extended; and this light, shining in a dark place, guided them that were saved by the faith of Christ for several ages. Under the influence of this light Abel worshipped God, in the faith of Christ the promised seed, and obtained witness that he was righteous; and Enoch walked with God, and pleased him, Heb. xi. 4, 5. When this promise was given out, sacrifices were appointed

ointed; as appears from Abel's sacrificing in faith, and being accepted in it: And it is very likely, that the beasts, of whose skins the Lord made coats to cover the nakedness of our first parents, were the first sacrifices, and that therein was a figure of the righteousness of Christ covering our nakedness before God, Rom. iv. 6, 7. Rom. xiii. 14. Rev. iii. 17, 18. Thus the worship of God among sinful men, and their acceptance therein, took its rise from that promise of Christ; and the true worship of God was never without sacrifice since the fall of man, nor were there wanting from that time types of Christ, and of good things to come by him.

In that first promise, it is remarkable that the Lord, laying the whole of the recovery and salvation of lost sinners upon his own sovereign will, and not upon the will of man, declares it his will to establish a division in the earth, by reconciling some unto himself in Christ, the promised seed, their head, and so setting them at odds with Satan, and the rest of mankind his seed, to be conquered by the sufferings of the seed of the woman. It seems also to have been his mind, in that promise, that this division and controversy should be one way or other visible in the world: So it appeared very early in the case of Cain and Abel; and lest the controversy should fail upon Abel's death, the Lord raised up another son to Adam,

Adam,

Adam, in the room of Abel, whom Cain slew, Gen. iv. 25. so that it was kept up some way between the posterity of Seth, and the apostate race of Cain. till such time as the posterity of Seth, except Noah, mingled themselves with Cain's race, and joined with them in their apostacy and wickedness.

This was the cause of the flood, from which Noah and his family were preserved in the ark; which was another figure of salvation by Christ's righteousness in the church, and God's covenant with Noah, and every living thing, having the rainbow for the sign of it, was subservient unto God's design of grace revealed in the promise. There seems also to be something of the gospel in that saying of Noah, Gen. ix. 26, 27. "Blessed be the Lord God of Shem, &c. God shall enlarge Japhet" "and he shall dwell in the tents of Shem." Something is here intimated of Israel, the posterity of Shem their being the church and people of God, and of the promise seed his coming of Shem, and then of the Gentiles their becoming fellow-heirs with the Jews, and partakers of the promise in Christ by the gospel.

But, lest the controversy that the Law had established in the earth should fall when the world of the ungodly are thus destroyed, Ham is preserved in the ark and so it broke out again in Noah's family

After some time the posterity of Japhet, and perhaps many of the seed of Shem, joined with the cursed apostate race of Ham, in that matter of building the tower: That which they proposed was a firm union among themselves, and greatness in the earth, a great name. Thus, as the race of Seth mingled themselves with Cain's seed, to fulfil the lust of the flesh or sensuality, so the posterity of Shem and Japhet joined themselves with the race of Ham, to fulfil the pride of life; to make themselves great and famous in the earth. And this union so displeased the Lord, so that he gives it the reason of his confounding their language, Gen. xi. 4, 6. "Behold the people is one."

This confounding their language was a dreadful judgment upon that generation; for, as it utterly disappointed their worldly designs, so it put an effectual stop to the continuance and propagation of the knowledge of the true God, and the promised blessing among them: And from that time forth suffered their posterity, the nations, to walk in their own ways; they became vain in their imaginations, and changed the glory of the incorruptible God into images made like to corruptible things, and worshipped the creature. This became soon so universal, that, when God called Abraham, he was serving other gods, Joshua xxiv. 2. Thus God straitened them by the confounding

foundings of their language, and straitened Japhet not to be enlarged, till the time of giving the gift of languages. But the Lord would not thus suffer the controversy that he had established by his promise utterly to fail in the earth; so he called Abraham of the seed of Shem, and gave him the promise of Christ, and separated him, and his seed Isaac and Jacob, and the children of Israel, from the nations, till Christ the promised seed should come of him.

We must carefully consider the promise made to Abraham, for now the revelation of Christ the seed became more clear, and the distinction betwixt the Old Testament and the New, must be understood in a great measure by the due understanding of this.

It must be agreed among christians that we own the authority of the New Testament, that Christ is that seed promised to Abraham, in whom all the nations of the earth should be blessed, Gen. xii. 3. and xxii. 18. comp. Gal. iii. 16. So that here the gospel is preached before unto Abraham. Gal. iii. 8. By the nations in this promise we cannot understand all and every one in the nations; nor can we consider them as such political bodies of men in the earth: But according to the New Testament explication, "It is a great multitude of all nations, and kindreds, and people, and tongues," Rev. vii. 9. and v. 9. For otherwise

otherwise, if that promise should be accomplished before the coming of Christ, there would be an end of all visible controversy between the seed of the woman and of the serpent; which we have ground to think cannot be. See Luke xii. 49. — 5. 3. John xvii. 20, 21. Mat. xxiv. chap. and xvi. 24. 1 Cor. xv. 19. 2 Tim. iii. 12. The Apostles shew plainly, that this promise to Abraham had the beginning of its accomplishment in their day, and that to a wonder; and yet there was then no whole nation, nor any one nation, in a national capacity, blessed in Christ. But this will be evident, if we consider, that the blessedness spoken of in this promise is spiritual and eternal, and must be acknowledged so to be by them that take the New Testament account of it, Gal. iii. 8, 9, 14. “ And the scripture foreseeing, that God would justify the heathen, thro’ faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed; so then they which be of faith are blessed with faithful Abraham—That the blessing of Abraham might come on the Gentiles thro’ Jesus Christ, that we might receive the promise of the spirit thro’ faith.” It is manifest no nation of this world can, in a national capacity, be the subject of justification by faith; and of the promise of the spirit, which we receive thro’ faith, and it is as certain that every person in the na-

tions of the world is not to partake of this blessedness: What remains therefore, but that it should be these that are redeemed by Christ out of every nation? And thus we find out the intent of the writings of the prophets about the nations: For they are enlargements upon this promise to Abraham.

Thus far then God's promise to Abraham was spiritual and eternal; and hereby lay the object of that faith, whereby Abraham was justified and eternally saved; even as his spiritual seed of all nations are blessed with him in the faith of the same thing that was then to be found in the promise but now in the accomplishment of that promise, as is declared in the gospel.

Yet there was something in this promise peculiar to Abraham, and not common to him with all believers; and that was that Christ should come of his seed, Gal. iii. 16. Heb. ii. 16. That this might be evidently fulfilled, it was necessary that Abraham's seed according to the flesh, of whom Christ was to come, should be preserved distinct from other people, till the promised seed Christ, should come of them. And of this that was peculiar to Abraham in the promise of Christ, there came another promise which we may see Gen. xii. 2, 7. *I will make of thee a great nation—Unto thy seed will I give this land.* See likewise Gen. xiii. 14, 15. and Gen xv. from ver. 13. It is evident

evident this promise was temporal, as the other is spiritual and eternal, and behoved to be accomplished before that other. And this temporal promise was given as a pledge of the accomplishment of the eternal promise, and carried in it a type or earthly pattern of the heavenly things of that promise: For the land of Canaan, promised as an inheritance to his seed, according to the flesh, was a type of the heavenly inheritance, and so Abraham, Isaac, and Jacob, took it to be, Heb. xi. 8, 9. 10, 14, 15. 16. And the seed of Abraham according to the flesh, that became a nation, and inherited Canaan's land, is evidently a type of Abraham's spiritual seed of all nations, the heavenly nation, that inherits the heavenly country. And the difference betwixt these two, was typified by Ishmael, the son of the bond woman, and Isaac the son of the free woman, in Abraham's family, Gal. iv. 21.—31.

This twofold promise laid the foundation of a twofold relation to God; the one spiritual and eternal, betwixt God and them that believed the spiritual promise, and all the children of Abraham according to the spirit in all the nations of the earth; the other earthly and temporal betwixt God and the seed of Abraham according to the flesh, which behoved so far to continue till Christ came, as the end designed by it required. Of both these God speaks to Abraham,

braham, Gen. xvii. when he gives him the covenant of circumcision to be kept by him, and his seed after him in their generations. This circumcision was a sign of Christ's being to come of Abraham's seed, according to the flesh, and it represented the shedding the blood of that promised seed and the putting off the body of the sins of the flesh, and was a seal of the righteousness of faith to them that believed in the seed to come: So that by the nature of it, it behoved to be done away by the coming of that promised seed; and therefore it belonged to the temporal promise, and the temporal relation betwixt God and Abraham's seed according to the flesh, as that promise and relation was subservient, and had a reference unto the eternal promise and the relation arising therefrom. And thus God made the covenant of circumcision with Abraham, to be a God unto him and to his seed after him, in their generations. (Gen. xvii. 7, — 11, &c.) By this means separating Abraham and his seed that were to be a nation, and inherit Canaan, to be a peculiar people to him above all people, and enclosing the promise of Christ among this circumcised people, until that promised seed should come.

But hitherto Abraham's twofold promise was not accomplished; therefore when God gave him the covenant of circumcision, he made himself known to him only

by the name of *God Almighty*, able to accomplish all that he had promised. Abraham's faith was exercised with many seeming impossibilities standing in the way of the accomplishment of both the promises, yet it was victorious, and he became thereby a noble pattern to all that should believe, *as did also Isaac and Jacob after him*; the temporal promise not being yet fulfilled, and it behoved to be fulfilled before that which is spiritual and eternal.

Now when the Lord proceeded to fulfil the temporal promise made to Abraham, Isaac, and Jacob, to make their seed a nation, and give them the promised land, he did it by means of a covenant; even that which he made with them, *when he took them by the hand to bring them out of the land of Egypt*, by the mediation of Moses, *Exod. xix. 3,—8.* This is called the *old covenant*, *Heb. viii.* on account of the temporal relation between the Lord and that nation, which is done away. It is also called the *law*, *Gal. iii. 17.* *Heb. x. 1* because of the law therein given to the nation of Israel; and the *first testament*, *Heb. ix. 15.* on account of the typical adoption, and the temporal inheritance, which was first given before the promise of the eternal inheritance was fulfilled. And when he proceeded in the fulness of time to fulfil that great spiritual and eternal promise of blessing all nations

tions in Christ, he does it by means of another covenant, even that which he makes by the mediation of Jesus Christ with Abraham's spiritual seed of all nations redeemed from spiritual bondage and the wrath to come, by the blood of the Lamb, the truly holy and heavenly nation. This is called the *new covenant*, Heb. viii because of the new spiritual and eternal relation betwixt God and this new nation made up of all the nations of the earth which could not be without making old that covenant, whereby he stood peculiarly related to one nation, and whereby the uncircumcised nations *were without God in the world.* Eph. ii. from ver. 12. And it is called the New Testament on account of the true adoption Gal. iv. 1,——7. And the eternal inheritance therein given to as many of all nations as the Lord calls. Now when the first inheritance is done away Heb. ix. 15. this is the better covenant, as much better as the sure promises of spiritual and eternal blessedness to all nations in heavenly places in Christ, upon which it is established, are better than the promises of temporal blessings in earthly places to the nation of Israel, upon which that first covenant was established; as much better as the whole people within the bond of this covenant, whose sins God remembers no more, who all of them know him, and in whose hearts his law is written, that they

may never depart from him, are better than that covenanted nation, which continued not in that same covenant whereby it was related to God, and was cast off by him; and as much better as the blood of the son of God sealing this covenant, is better than the blood of beasts dedicating the first, and as his mediation is better than the mediation of Moses. And these are the two covenants, or testaments, of which the Apostle speaks, Gal. iv. chap. Heb. viii. and ix chap.

Our divines are very shy to use the scripture expression in this case, and shun to call them two covenants, but think they express the thing better when they call them two dispensations of the covenant of grace. And they take this way to establish this great truth, that none were saved since the fall, but through Christ by faith in him. Their design is good, but why should they shun to use the scripture language; and think they express the thing better than the spirit of God, who knew best the fittest words, and thereby reflect on him, as if his words were not fit for the purpose? Yet his words have a plain sense, and are better fitted to the purpose than these they have put in the place of them. He calls them *two covenants*, and so they are indeed, as much distinct as heaven and earth are, and shews plainly, that all the covenanted in that first covenant were not saved, yea
that

that none were saved but by faith in the promises of Christ, upon which the new covenant is established. Thus all the saints from Adam to Christ obtained eternal life, and never one of them was saved by that national covenant with Israel, which is done away, though having a shadow of good things to come, it was subservient to the promise of Christ, and to the faith of that promise, and was a schoolmaster to bring them to Christ, that they might be justified by faith.

SECTION II.

THAT we may have some further view of these two covenants, with the different states of things established by them, and of the kingdom of Christ established by the new covenant, we may consider Hebrews xii. from ver. 18th to the end, where we have a short account of the difference betwixt the covenant at Sinai, and the new covenant, the different states of things under them, the excellency of the new, and the state of things established thereby, the doing away of that covenant with what pertained to it, the remaining of the things pertaining to the new covenant, and the conclusion of all is, *wherefore we receive a kingdom that cannot be moved, &c.* which is

the kingdom of Jesus Christ, of which we speak.

The Apostle is upon an exhortation to holiness; and whereas the Jews objected against the New Testament way of it, that it made void the law, and encouraged men in sin, he pleads strongly for holiness; 1. From the grace of the new covenant bringing us near to God, in opposition to the terrible voice of the law, injecting slavish fear and keeping sinners at a distance. 2. From the glorious holy society established by the new covenant, into which we are brought by the voice of the new covenant, in opposition to the voice of Sinai, erecting an earthly nation. 3. From the greater majesty and glory of the voice of the new covenant, which is from heaven, than of that voice which spake on earth. And, 4. From the greater vengeance upon them that turn away from this voice speaking from heaven; vengeance from heaven being more dreadful than vengeance from earth. Other things might be noticed here to this purpose, but I shall confine myself to my present scope.

The Apostle speaks here of the two covenants, calls them both a *voice* and both that covenant, and this that we have now, is the voice of God. Yea that voice at Sinai was the voice of the same person, who is the mediator of the new covenant: for he appeared on Sinai, and gave the law, by

by the disposition of angels, and the ministry of Moses, the typical mediator, and entered into that covenant with his typical people, whom he redeemed with a typical redemption out of Egypt; so that he is the God of Israel. He speaks now in a more condescending manner, not keeping sinners at such a distance, being incarnate, and his voice now is the *voice of his Son, which speaketh better things than that of Adam*; but still he is the same person that spake of old. And it is to be observed, that his voice then *shook the earth*, but now he himself is notably at work as mediator of the new covenant, *shaking not the earth only, but also heaven.*

Notice how the Apostle distinguishes these two speakings of his, or his voice in the old covenant, and in the new: 1. As to the time of them, *then*, at Sinai, when he brought the children of Israel out of Egypt, and *now*, in the day of the gospel. 2. He distinguishes them by the place of speaking, *Then he spake on earth from the top of the mount, that might be touched*, after he had redeemed that people out of Egypt; but now he speaketh *from heaven, from mount Zion, the heavenly Jerusalem*, having finished his work of redemption upon the earth. 3. He distinguishes them by the effects of them. *His voice then shook the earth*; but now he hath promised, saying, "Yet once more I shake not the earth on-
" by

ly, but also heaven; and this word yet once more signifieth the removing of those things that are shaken as of things that are made. that those things which cannot be shaken may remain. Wherefore we receiving a kingdom, &c."

There was a great earthquake at Sinai when the first covenant was made, but by the main of the text, it appears, that this shaking of the earth was significant of a notable alteration of the state of things with respect unto the church then; even as the earthquake and rending of the vail of the temple was significant of a notable alteration of the state of things about the church. I shall lay forth what I take to be the Apostle's scope in the following observations:

Observ I. *There was a notable alteration and change of things with respect to the church and earth, by the Lord's voice in the covenant with Israel at Sinai.*

What this change and alteration was, we may see in the following instances:

1. Then was the Lord accomplishing the promise made to the patriarchs, that was first to be accomplished before the promise to the seed, in whom all the nations should be blessed, Gen. xii. 1, 2, 6, 7. and xiii. 15. and xv. chap. &c.

Then was he known by the name *Jehovah*, the independent, unchangeable God, keeping and performing his word against

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all that stood in the way. Thus he was known in the performance of his word to the patriarchs, to whom he was only known by the name *Almighty*, able to perform in due time what he had promised; For they lived not to know him in the performance of his promise, Exod. vi. 2,—3.

2. The church or God's covenanted people, the seed of Israel, who were the Lord's people by the covenant of circumcision, did then pass out of the family-state, wherein the church had been from the beginning into the state of a nation, and became a nation and kingdom of God, he being now related unto them as a nation by that national covenant, Exod. xix. 3, 4, 5. "And
 " Moses went up unto God, and the Lord
 " called unto him out of the mountain,
 " saying, Thus shalt thou say to the house
 " of Jacob. and tell the children of Israel,
 " you have seen what I did unto the E-
 " gyptians. and how I bare you on eagles
 " wings, and brought you unto myself
 " now therefore, if you will obey my
 " voice indeed, and keep my covenant
 " then ye shall be a peculiar treasure unto
 " me above all people, for all the earth is
 " mine, and ye shall be unto me a king-
 " dom of priests, and an holy nation.—
 " These are the words which thou shalt
 " speak unto the children of Israel." Read
 also verse 7, 8, 9. This was not before
 God was not related to his people from the

all, nor to the house of Jacob, in the capacity of a nation; for before the church was in families.

2. The worship of God, and his special presence, was then settled in the sanctuary, and all the ordinances of worship were fixed and established, whereas that presence of God and his worship had not a fixed abode before: For they built altars to the Lord in the several places, where the Son of God appeared to them, when sojourning in the land of promise, as in a strange country. But now there is a settled place of the worship of God; as we see *Exod. xxix. 42,—46.* “This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet with you to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory, and I will sanctify the tabernacle of the congregation and the altar: I will sanctify also both Aaron and his sons, to minister unto me in the priest’s office. And I will dwell amongst the children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I am the Lord their God.”

4. By the covenant at Sinai, there was separation made betwixt all the nations, the earth, and Israel, now brought out of the land of Egypt, to be settled by themselves in a land and kingdom of their own where they had been strangers before among other people.

Unto this separation served the law and commandments contained in ordinance delivered to that nation in the covenant at Sinai. The Apostle calls this the *enmity or the wall of partition* betwixt them, and all other people; and by the covenant containing this law, the nation Israel was God's peculiar people; all that were not within the bond of that covenant, being thereby excluded the church of God, as all that came within the bond of that covenant were of that nation and church, there being *one law for the stranger and the home-born* Eph. ii. 11, 12, &c. Exod. xix. 5. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine."

Observ. II. *This great alteration in the church left the state of it earthly, and did not extend to heaven to make any change there.*

He spake on earth, his voice shoketh the earth; but now he shaketh also heaven.

The eternal promise of all spiritual blessings in heavenly places in Christ to all nations was not yet performed by the voice

that *shoke only the earth*: For by that voice, the Lord was doing no more but fulfilling that promise made to the patriarchs, which was temporal and earthly; so he then *shoke only the earth*.

However great this shaking was, heaven was not moved by it. All things remained there, as they were after the giving out of the first promise of Christ to fallen man: For from that time it became the receptacle of the departing souls of them that died in the faith of the promised seed, and these spirits of just men were there with the angels, expecting the full accomplishment of that great promise, even as the saints in heaven now are expecting till the enemies of Christ's kingdom be made his footstool, and looking for the glorious day of the compleat redemption and perfection of the whole church, according to that promise, in the faith of which they have died. Enoch was translated into heaven without death long before this voice that *shoke the earth*, so that it did not extend to heaven to make any alteration there.

But all the earthly shadows of heavenly things to come by Christ, that were instituted from the fall, were ingrossed in this covenant, and delivered to Israel, with many others added in the law of commandments contained in ordinances. Thus sacrifices instituted at the giving of the first promise, and a holy place of worship

on earth, and an altar and circumcision, were all carried into the covenant at Sinai; so that whatever was earthly in the church, typifying heavenly things to come, belongs to that covenant made with Israel, and all the earthly ordinances that were before, together with many more now appointed, were now delivered to Israel. as rudiments by which they might come to the knowledge of Christ, like children beginning to learn, and the Apostle calls them the *rudiments of the world*. These rudiments the law put into the hands of the Israelites; and this is one way, wherein the law was their *schoolmaster to bring them to Christ*, that they who believed might be justified by the faith of the promised seed.

So the state of the church erected and established by this shaking, was no more but earthly. and there was nothing heavenly in it, abstract from the typical reference it had to heavenly things to come by the promised seed.

For the people that were brought within the bond of that covenant, and of whom the kingdom of God, established thereby did consist, were an earthly seed born after the flesh, even Israel according to the flesh. And tho' there were some among them *born of the spirit*, yet this belonged unto the New Testament kingdom, and was their preparation for it, according to God's purpose, by means of the promise of Christ.

This

This was of the promise of Christ not yet accomplished, and not of that covenant made with all the seed of Israel according to the flesh. The earthly birth, or that birth after the flesh, availed much in the case of the church erected at Sinai, as to the enjoyment of the privileges of it. But now our Lord says to Nicodemus, *except a man be born again, or born from above, he cannot see the kingdom of God*; and Gal. iv. 25. *Jerusalem which is above is the mother of us all*.

That covenant had also a worldly sanctuary, and ordinances of divine service, the way into the holiest of all not being yet manifest; as the Apostle shews, Heb. ix. chap. And he declares them no more but *earthly patterns of heavenly things to come*.

The Lord's kingdom in that nation was earthly. It was set up, established and defended by earthly power, as an instrument in the Lord's mighty hand. When Joshua was leading the people into the promised land, the Lord appeared unto him with a sword in his hand as the Captain of the Lord's Host; and the spirit of the Lord came upon men in that kingdom to enable them to fight. It is not so in the New Testament kingdom, which is distinguished from that, by being called the *kingdom of heaven*, and in opposition to that way of doing, of which we have instances, Heb. xii. we are called "to run the race set before

“fore us with patience, looking unto Jesus
 “the author and finisher of our faith, who
 “endured the cross, despising the shame.”
 That kingdom of God was managed in an
 earthly way, and because of the sins of that
 nation against their covenanted God and
 king, it was subject to earthly changes and
 disorders, wasting and captivity; and many
 evils of that kind from within themselves,
 and from the nations about. In opposition
 to this the new Jerusalem is said to be “a
 “quiet habitation, and violence no more
 “heard in it, wasting nor destruction in
 “its borders,” Isa. xxxiii. 20. and lx. 18.
 This heavenly nation can receive no da-
 mage by earthly violence.

The inheritance of that church was an
 earthly inheritance. The promised land
 was a spot of this earth, tho' a type of the
 heavenly inheritance. The blessings pro-
 mised to that nation in that covenant were
 earthly blessings, *the good things of this life*,
 and the evils contained in the curses of it
 were earthly miseries, Levit. xxvi. chap.
 and it is not easy to conceive how a nation
 as such can be the object of other sort of
 blessings or curses. Thus according to their
 national keeping of that covenant, they en-
 joyed this blessedness in the promised land;
 and according to this the Lord explained
 his providences about them by his prophets.
 He does not so to other nations of the
 world. Now matters are far otherwise
 with

with the heavenly nation typified by this ;
 “ For if in this life only we had hope, we
 “ are of all men most miserable ; and he
 “ hath blessed us with all spiritual blessings
 “ in heavenly places in Christ.” But set-
 ting aside the promise of Christ, given be-
 fore this covenant, and the typical relation
 that these things had to Christ, and good
 things to come by him, we will find no-
 thing heavenly and eternal in them. Our
 Lord says to the Jews, “ Search the scrip-
 “ tures, for in them ye think ye have eter-
 “ nal life, and these are they which testify
 “ of me.” And his saying seems to im-
 port this, if you find them not testifying
 of me, you will find nothing of eternal life
 in them.

SECTION III.

Obs. III. **I**N the New Testament, there is
 another and more notable change
 and alteration of things on earth, and also in
 heaven, with respect unto the church.

Whose voice then shoke the earth ; but now
 he hath promised. saying yet once more, I shake
 not the earth only, but also heaven.

The Son of God, who, by his voice in
 the covenant at Sinai, shoke only the earth,
 now shakes again the earth and also heaven
 by the mediation in the new covenant.
 Then he was fulfilling earthly promises
 made to the patriarchs, as we have heard ;
 so

so he shook only the earth; but now he is in the accomplishment of the better promises of heavenly blessings to sinners of all the nations of the earth, for the sake of which the other promises were given, and so he shakes not the earth only, but the heavens.

How he shakes the earth and also heaven, by his mediation in this new covenant established on better promises, we may see in the following instances. (1.) As to the earth, there is a remarkable shaking of it again, by the Mediator of the new covenant.

1. He descended into the lower parts of the earth, Eph. iv. 9. He became the seed of the woman, and took on him the seed of Abraham and of David according to the promises. “ When the fulness of time was come God sent forth his son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy the power of it, and deliver us. He hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ.”

Christ, that we might receive the promise of the spirit through faith."

This is the new thing, that the Lord hath created in the earth, the performance of that good thing promised to the house of Israel, and to the house of Judah, which was not performed before. The promises had been long pregnant with it, and now they began to bring forth, when the fulness of time was come.

This notable new thing is the foundation of all the alterations on earth, and also in heaven, of which we here speak.

2. He hath hereby abolished the temporal covenant made with the nation of Israel, and set aside all the earthly things thereby established; and in consequence of this, he brought desolation on Jerusalem and the temple. But this is the removing of the things that are shaken, of which the Apostle speaks, ver. 27. and therefore we shall not stay on it here.

3. By the doing away of that covenant, sinners of all nations, formerly excluded by that *wall of partition*, are brought into the church by faith in Christ, the end of the law for righteousness to every one that believeth, and so they become *a people that were not a people*. Thus the earth, and all nations, are shaken, Haggai ii. 6, 7. "Every valley is exalted, and every mountain brought low, that the glory of the Lord might be revealed, and all flesh see
" it

> “it together.” Isa. xl. 4, —9. This great alteration is much insisted on in the New Testament; for instance, see Gal. iii. and iv. chap. Eph. ii. and iii. chap.

4. By this means the church hath passed out of the state of an earthly nation, like that established by the shaking of the earth at Sinai, and is now a glorious general assembly out of all nations, typified by that national assembly: For it is also a nation, but not earthly, not of this world; and so it very far excels the earthly nation.

The Apostle calls it, *the General Assembly and Church of the First-born, which are written in heaven*; which points out to us 1. That the New Testament Church consists not of any one nation or sort of men, as of old, but is a general assembly of all nations and kinds of people, “Where there
“is neither Jew nor Greek, circumcision
“nor uncircumcision, Barbarian, Scythian,
“bond nor free, male nor female, for they
“are all one in Christ Jesus. Gal. iii. 28.
“And Christ is all unto them, and is in
“them all.” Col. iii. 10, 11. For this is a church raised not upon the temporal promise of making Abraham’s seed according to the flesh a great nation, but upon that promise, *In thy seed (which is Christ) shall all nations of the earth be blessed.* And according to this promise, it consists neither of one nation only, nor of any whole nation; but is a general assembly gathered

out of the nations into one in Christ, and blessed in him. 2. That all true members of this church are the children of God, Gal. ii. 25, 26. And this is opposed to the condition of the church of Israel under the law or Sinaitic covenant, which gendered unto bondage: For tho' to Israel, according to the flesh, pertained the typical adoption, yet they were in bondage, and had not the true adoption. John viii. 33,—36. and tho' they that believed on Christ in the Old Testament promises got power, or right, *to become the sons of God*, or to be members of the church of the first-born, John i. 12. yet that was not by the temporal covenant making all Israel the church of God, nor was this the common privilege of the whole church, erected by that covenant, as it is of this church, neither was the spirit of adoption given to believers themselves under that covenant, as it is now, Gal. iv. 6. Rom. viii. 14 — 17. This is the common privilege of this whole general assembly and church: They are all joint heirs with Christ the first born from the dead, and so they are an assembly of first-born. There was never such a church as this before. 3. The Apostle says, *they are written in heaven*; enrolled there, as being citizens of that heavenly Jerusalem, and as having their nativity from thence: For they are the children of that Jerusalem which is above, Gal. iv. 26. This is opposed to the

earthly Jerufalem, and a citizenship therein, the old earthly church.

Unto this church New Testament believers on earth are come; now this state of things, this church, hath taken place, and they are highly privileged beyond all expression, in being members of this church. And this is what we have now in the place of the old national church of Israel; so that there is no more any such national covenant, or national church, as was before the general assembly and church of the first born.

(2.) Heaven is also shaken by the Mediator of the new covenant: and how that?

1. "He that descended first into the lower parts of the earth, is the same that hath ascended up far above all heavens, that he might fill all things." Eph. iv. 9. 10.

He hath ascended above the first heaven, the air, the seat of satan's kingdom, who is therefore called the *prince of the power of the air* Eph. ii. 2. He had shaken that kingdom, and made himself master of it in his death, and is now ascended above it.

He hath also ascended above the heavens of the sun, moon, and stars, and they are all put under the feet of the mediator Christ Jesus. This same person was before their maker; but now they move under his

him, the son of man, "made head over all things to the church, which he hath purchased with his own blood."

And he hath further ascended into the heaven of God's glory, where the angels and spirits of just men were, and is exalted far above angels, and every name, that is named in the world to come, unto the Father's right hand. This is the heaven which is here said to be shaken.

And was there not a glorious change and alteration there, when the Lamb that was slain began to appear alive in the midst of the throne, when he that was made lower than the angels for the suffering of death was crowned with glory and honour, and sat down with the Father on his throne? Was not the heaven remarkably shaken, when this High Priest entered there, and presented himself before the Father with the blood of his own sacrifice, thereby God is infinitely glorified, and his glory fully displayed to angels and men, and whereby the way into the holiest is made manifest, and all his people for ever perfected? This was indeed a new thing in heaven; that blood of the new covenant was full of wonders, when it appeared there, as the fiery tongues, and a rushing wind or vapour of smok were signs in the earth beneath, Acts ii. 16, 19. Was there not a glorious change in heaven, when the son of David took his seat on his throne

throne at the Father's right-hand, and was anointed with the oil of gladness above his fellows, and crowned with many crowns, and proclaimed king thro' heaven (*Let all the angels of God worship him*) and thro' all the earth in the gospel, with the Holy Ghost sent down from heaven, and acknowledged in the joyful acclamations of worshipping angels and spirits of just men in heaven, and of his people on the earth. There behoved to be a very great alteration in heaven, when the Mediator of the new covenant prepared the throne of his kingdom there, and sat down on the throne of his holiness to rule the nations from thence, P^{sa}l. xlvii. 5,—8. and ciii. 19--22.

This appearance of Jesus Christ in heaven, as it was, so to speak, the filling up of a place there, that was empty before, so made a vast alteration in the whole state of things there. For,

2. The Old Testament saints that died in the faith, and were in heaven before Jesus entered there, were hereby perfected; that is, they came to the enjoyment of that which they believed and hoped for on earth, and which they were expecting in heaven; even the accomplishment of the great Old Testament promises of Christ, and the good things to be brought in by him. They now see the promised seed in whom all the nations of the earth are blessed, and their happiness is enlarged in becoming members

members of this glorious general assembly and church now erected, and in receiving of the spirit from Jesus Christ, as it was given to him in an inconceivably glorious manner, after he ascended to the right hand of God, that he might fill the things in heaven as well as on earth, Acts ii. 33. Eph. iv. 10. This was David's faith and hope: Now he sees the throne of his kingdom established before him for ever. And this is what he sets forth as the faith, hope, earnest desire, and prayer of the Old Testament saints, Psal lxxv. 4, 5. Where we see they expected to be abundantly satisfied with the good things of this house of God, which is a house of prayer for all flesh, to which they have access, according to an election of grace. And the Old Testament saints have the answer of their prayers for the accomplishment of the promise of the Messiah in these terrible things in righteousness, which befel the Jewish nation, when the Lord demolished that earthly church; and in his becoming the confidence of all the ends of the earth, and of *them afar off upon the sea, or in the isles.* And now David, that sat in the Lord's throne in the typical kingdom, which is removed, has all his desire in beholding his Son and Lord sitting on his throne, and in being a fellow-subject with New Testament believers of all nations. Moses, who was faithful as a servant in all the old earth-

ly house, which is demolished, is now farther advanced in being a part of his heavenly house, a stone of this glorious building of God, over which is Jesus Christ the Son of God; yea that great prophet and lawgiver is now more happy in hearing this prophet, and receiving the law from his mouth. And Abraham the father of the faithful, that rejoiced to see his day afar off, is now blessed among his brethren of all nations, in beholding his glorious promised seed. Thus the Lord Jesus our King reigns in mount Zion, and before his ancients gloriously, Isa. xxiv. 23. and they are come to the full enjoyment of what they were till now expecting, so being perfected, according to Heb. xi. 9, 10, 13, 14, 15, 16, 39, 40. and chap. xii. 23. "They
 " received not the promise—God having
 " provided some better thing for us, that
 " they without us should not be made
 " perfect. And we are come to the spirit
 " of just men made perfect."

3. The innumerable company of angels are likewise brought into a new order, in subjection to the man Jesus Christ, who is the Son of God, 1 Pet. iii, 22. Col. ii. 10. They have received a great addition to their knowledge, and their happiness is much enlarged now beyond what it was before, by being admitted to behold the glory of Christ in the New Testament church, 1 Tim. iii. 16. 1 Pet. i. 12. Eph.

ii. 10. and by their having a part in this glorious society, whereof Christ is the head. For tho' he took not on him their nature, and tho' they were not redeemed by his blood, and be not so near to him as his brethren the redeemed are, yet they owe their preservation from falling to him, according to their election unto this his kingdom; therefore they are called *the elect angels*, 1 Tim. v. 21. They are comprehended in the things in heaven that are now gathered together in one in Christ, with the things on earth, and reconciled by him, Eph. i. 10. Col. i. 20. And we are said to come to the innumerable company of angels, Heb. xii. 22. They bear some part in the church's worship, Heb. i. Rev. v. 11, 12. They are now fellow servants with us unto the man Christ Jesus, Rev. xix. 6. and xxii. 9. And this is one excellency of the New Testament church above the old, that it is not subjected to angels as that was; but they are now subjected to him that was made lower than they for the offering of death, and are fellow-subjects with his servants, Heb. i. and ii. chapter, consider chap. iii. ver. 2, 3, 5. "They are all ministering spirits, sent forth to minister unto them who shall be heirs of salvation," and are present in gospel churches, and they will appear with the head of the church ministering to him and his members, when the church shall be fully

ly

ly separated from all other societies. Mat. xiii. chap. and xxv. 31. Something of this kind seems to be pointed out by our Lord in his saying to Nathanael, when he professed his faith in him as the king of Israel; “Because I said I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith unto him, verily, verily I say unto you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the son of man.” This new order among the angels ministering unto David’s son in his kingdom, according to Psal. ciii. toward the close, is a notable alteration in heaven; and it may be also noticed, that the angels seem to have received something of his spirit, for serving him in his church, Rev. xix. 10. Thus he that ascended above all heavens, that he might fill all things, has filled the Old Testament saints, and his angels, and now they are the angels of the son of man, Matth, xiii. 30, 31.

4. There is a notable alteration in the worship of heaven, by Jesus the Mediator of the new covenant his entering there, and appearing as the slain Lamb alive again in the midst of the throne. Of this we may have some view in comparing the iv. and v. chap. of Rev. and considering the difference betwixt the worship described in the one and in the other. Yea, and now
heaven

heaven is opened as the sanctuary for sinners of all nations on earth, and a house of prayer for all people, that they may join in the worship of the Lamb, and of him that sits on the throne, with that glorious company above, as one worshipping assembly, Heb ix. and x. chap. This was not while the first tabernacle was standing; for then the way into the *holiest of all* was not thus manifest. But more of this afterward. Only we may notice to this purpose, Rev. v. 13. and xiv. 2. 3. where the worship of the company of heaven is represented, and the company of the redeemed on earth joining with them in it, and none but they.

But this leads unto another observation, which is not alien from the words, according to the view I have of them, and it is thus.

SECTION IV.

Obs. 4. **I**N *this second shaking heaven and earth are joined together.* For this we may consider Eph. i. 10. Col. i. 20. and this context: And how this is we may consider under these two heads.

1. They in heaven, and believers on earth, are one society, one city of God, one building and house of God, one kingdom and one family, whereof the father of our Lord Jesus Christ is the father, and he the first-born, the antitype of the first-born

born in the family-state of the church, Eph. iii. 15. The children of this family upon earth, that are but as babes in the cradle, or upon the breasts, in comparison of them above, are yet children of the family as well as they, that sit at their father's table there. He is one whole family. They in heaven, and they on earth are not two churches, but one; the spouse of Christ but one. It is one kingdom of God, and they who were last in respect of the Jews, who inherited the old earthly kingdom of God, do now come from the east, west, north, and south, and sit down with Abraham, Isaac and Jacob, and the prophets, in the kingdom of God. Thus the Apostle says of the believing Gentiles on earth, that they were *fellow-citizens with the saints and of the household of God*, and that they were fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel, Eph. ii. 19. and iii. 5, 6. The Apostle calls this the mystery of Christ now revealed by the spirit, even as Eph. i. 9, 10. he calls this the mystery of his will made known to them; his gathering together in one in the fulness of time, all things in Christ which are in heaven, and which are on earth even in him. The church in heaven and on earth is the body of Christ, his fulness, the fulness of him that filleth all in all, and one whole building, which being all fitly framed together

in

in him. the foundation and corner-stone, groweth unto an holy temple in him.

2. There is a new communication between heaven and earth opened by this shaking of the heaven and earth together; the saints on earth have access unto that holiest of all by faith, in the new and living way consecrated for them thro' the veil of Christ's flesh, and join with them above in the New Testament worship; and from the Lamb in the midst of the throne, that same spirit of his that fills them above, comes down upon all the redeemed upon earth, so that they have a blessed communion together in Christ, in whom they are one. And heaven being now opened by Jesus his entering there. the angels of God are ascending and descending upon the son of man, the antitype of Jacob's ladder; which is the great thing that our Lord called Nathanael and the disciples to look after.

Obf 5. *By means of this shaking, not the earth only but also heaven, the state of the church, is now become heavenly, Gal. iv. 26. Ph. iii. 20. Eph. i 3. and ii 6. and iii. 10. Col iii 1. and the context. On this account it is called the heavenly Jerusalem: This also is the reason of that common designation of the church in the New Testament; the kingdom of heaven. And that the state of the church is now heavenly may appear, if we consider these things.*

1. The

1. The sanctuary, or holy place of the church's worship is now heaven itself, where Jesus is entered. The New Testament sanctuary is not a wordly sanctuary, as that of the Old Testament. It is no more in any place of this earth, John iv. 23. "Ye shall
 " neither in this mountain, nor yet at Je-
 " rusalem, worship the Father, Heb ix 11.
 " Christ being come an high-priest- of good
 " things to come by a greater and more
 " perfect tabernacle, not made with hands,
 " that is to say, not of this building." Yet
 this church has a sanctuary, as well as the
 Old Testament church. It has something
 instead of that wordly sanctuary, which is
 done away. And the Apostle plainly tells
 us, that this is heaven itself. Heb. ix. 12,
 24. "By his own blood he entered in once
 " into that holy place;—For Christ is not
 " entered into the holy places made with
 " hands, which are the figures of the true,
 " but into heaven itself, now to appear in
 " the presence of God for us. The way
 " into this holiest of all was not yet made
 " manifest, while the first tabernacle was
 " yet standing," Heb. ix. 8. But now by
 Jesus his entering heaven, as the High
 Priest of the church, heaven is become the
 sanctuary for us; and we have "boldness
 " to enter into this holiest by his blood,
 " by a new and living way that he hath
 " consecrated for us, thro' the vail, that
 " that is to say, his flesh, Heb. ix. 19, 20.

It

It was the appearance of the Son of God
 prefiguring his incarnation, and some way
 manifesting himself present. that made the
 places where he so manifested himself holy.
 And when he was actually incarnate. his
 presence in the second temple made it more
 glorious than the first, tho' it wanted the
 shechinah: And. when he is now no more
 in this world but in heaven. his perso-
 nal presence there, in the human nature,
 makes that the sanctuary and we have ac-
 cess into the holiest of all through the veil
 of his flesh.

The glory of God shines unto the church
 in Jesus Christ, the image of the invisible
 God. The gospel with its ordinances ma-
 nifests the glory of God unto believers in
 the face or person of Jesus Christ, who is
 in heaven at the father's right-hand, be-
 yond the reach of all the world's observa-
 tion, and is seen only by the faith of his
 people there. John xiv. 19.

The first thing that a convinced self-con-
 demned sinner (for none other come to
 God by him. has to do with, in drawing
 near to God, is the flesh of Jesus Christ,
 his human nature that suffered, which is
 now in heaven. *I beheld. and lo in the
 midst of the throne stood a lamb, as it had
 been slain.* We consider him in the worship
 of God as the slain lamb, now alive in hea-
 ven: And herein we discern the infinite
 worth of his glorious divine person, and so

we ascribe worthiness to him in our worship. In seeing him thus, the glory of all the divine attributes opens itself to us in him. the brightness of the father's glory, and in seeing him we see the father, having liberty to come to him as a father: And in the slain lamb we have all the fulness of the Holy Ghost dwelling to be communicated with us, by whole influence also we thus enter into the holiest thro' the veil of Christ's flesh. Thus we find the one Godhead in three glorious persons in this our entrance into the holiest thro' the veil of his flesh. Thus we have the object of worship in this heavenly kingdom. "This is the true Godhead and eternal life. Let us keep ourselves from idols." Here it is that God dwells with men in the heavenly house not made with hands; and so far as men have access here, so far they are near unto God in his ordinances.

The throne of grace, the mercy-seat pointed out to us in the gospel, is now nowhere but there, where Jesus the true propitiation is. There only is the church high-priest ministering, and there only is the true sanctuary, the true place of worship. Heb. iv. 14, 15, 16. and viii. 1,—5

There is now no more any place on earth, where the whole church assemble for worship, but they all assemble in the heavenly Jerusalem where Jesus is. the antitype of that on earth, to which the church

church of Israel assembled, and toward which they worshipped from all corners of the land. Here they on earth have their conversation, Phil. iii. 20. and unto that place the tribes of God go up now worshipping God. all serving in the newness of the spirit: And there are no worshippers here, but spiritual worshippers. Thus there is an end put to all controversies about earthly holy places, and temples of God made with hands, John iv. 20, 21.

2. The seat of the kingdom, and of the church's power and government, is now only in heaven, where the son of David is set on his throne at the father's right-hand. It is no more on this earth, nor any spot of it, as of old. For this kingdom is spiritual and heavenly, and so cannot have an earthly seat. It puts forth its power upon the souls of men, and influences the inward man, the spirit of our minds. Therefore says our Lord, Luke xvii. 28, 29.—“They shall not say, lo here, or lo there.”

Men of all nations and places of the earth do at one time or another belong unto this kingdom: And it is but some of the people, a few, a little flock, in comparison, in any nation of this world, that have been, or are the subjects of this kingdom. So it hath not its seat in any nation of this world, nor in them all together.

The subjects of this kingdom, that live on earth, are all *strangers or sojourners* in it,

having " here no continuing city ; and
 " in this life they had hope only that
 " were of all men the most miserable.
 For the seat of the kingdom to which they
 belong is not here, but in heaven, where
 the throne of the kingdom is, and their
 king sits ruling on his throne. The thrones
 of judgment, the thrones of the house of
 David, were set in Jerusalem that was on
 earth, and there was the seat of that king-
 dom ; but the throne of this kingdom is
 above in the heavenly Jerusalem.

There is the bulk and greatest number
 of the subjects living at rest with their
 king. Few in comparison are on this earth
 at any time, and these have their hostels
 their mansions, their being here only as in
 a tabernacle or tent, upon a journey, or
 in a warfare, 2 Cor. v. from the begin-
 ning, John xiv. 2, 3. and there they have
 their nativity, *Jerusalem which is above is*
the mother of them all. They have their ci-
 tizenship there, Phil iii. 20. and their
 names are enrolled there as citizens of that
 city, even while they are sojourning on
 this earth. Their whole strength and fur-
 niture for their warfare on earth is there,
 and from thence, Eph. vi. 10, 12.

And all the acts of government upon
 the subjects of Christ in his gospel church-
 es on earth, have their whole authority
 and force only from thence, and there they
 are all ratified and confirmed, or they are

null and void, Mat. xviii. 18. "Whatsoever ye shall bind on earth, shall be bound in heaven: And whatsoever ye shall loose on earth, shall be loosed in heaven." Thus the discipline of the visible churches of Christ, which is of his institution, is heavenly.

3. The inheritance of the New Testament church is also in heaven; whatever it be that was prefigured by Canaan, the land of promise, with the privileges and blessings thereof that is certainly the inheritance of the New Testament church: and where that inheritance is, to which Old Testament saints looked thro' that vail, there is now the inheritance of the church. Now, that is heaven. Heb. xi. 9, 10, 13, 16. The privileges, and promised blessings of this church are with Christ in the heavenly places; and his subjects on earth enjoy what they have of them here in their conversation there by faith, seeking the things that are above, where Christ sitteth on the right hand of God; for they are dead to this earth, and their life is hid with Christ in God, Eph. i. 3. Col. iii. 1,—4. The inheritance of the saints to which they are begotten, and which they are called to hope for, is declared to be in heaven, 1 Pet. i. 4. While on this earth, they are exercised with many temptations and afflictions to wean them from this world, to prepare them for that, and make them

earnestly desirous of it. And the joy and pleasure proper to them in this world, is that which they have in the hopes and fore-tastes of that inheritance.

Our Lord calls his disciples *not to lay up for themselves treasures on earth, but in heaven.* See his exhortation, Mat. vi. 19. 20, 21. And the Apostle tells the Hebrews, “That after they were enlightened, they took joyfully the spoiling of their goods, knowing in themselves, that they had in heaven a better and more enduring substance,” Heb. x. 34. How wonderfully did the gospel of the kingdom, upon the first down-pouring of the spirit. draw the hearts of the Jewish converts off from their inheritances in that land, which was before the land of promise, unto this better and more enduring inheritance, typified by that which is done away.

The Apostle complains of the Judaizing teachers, who were for an earthly state of the church, *that they minded earthly things,* and in opposition to them. he says, *our conversation is in heaven.* They are rare but happy, whatever their condition be in this world, that can now join him heartily in that saying of his. But then they had a clearer view of the mystery of the kingdom of heaven, and were more powerfully influenced by what they knew of it, than we. And I doubt not but to the loss of that is much owing our darkness of mind

mind, and carnality in the worship of God, our conformity to a present world, our want of the primitive mortification, holiness and heavenliness. and rejoicing in hope of the glory of God, so much complained of; but in vain, while the causes of the things complained of are neglected.

From what has been already said, we may have some view of the difference betwixt the Old Testament and the new, and betwixt the church of the Old Testament, and the New Testament church, and how far the new excels the old. The Jews thought that the declaration of this, in the preaching of the gospel by the Apostles, was a very great reflection upon the Old Testament, and tended to weaken its authority, yea and to make it void. But the Apostle declares, that he who hath shaken both the earth and heaven is the same whose voice then shook the earth, and that this new shaking is the accomplishment of his promise in the Old Testament. Christians will own, that the writers of the New Testament were inspired, for explaining and declaring the fulfilment and great intent of the Old Testament prophecies, by the same spirit, that indited them: For no prophecy of the Old Testament is of any private interpretation, “seeing the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the
“ Holy

“ Holy Ghost,” 2 Pet i. 20, 21. And the
 gospel declaration of the sufferings of Christ
 and the glory that follows, makes this
 manifest, which the prophets were “ search-
 “ ing into, to find what, or what manner
 “ of time, the spirit of Christ, which was
 “ in them. did signify, when it testified of
 “ it before hand,” 1 Pet i. 10, 11, 12.
 And by this means, we have the word of
 prophecy more confirmed unto us. 2 Pet
 i. 19. Now the Apostle here explains the
 prophecy of Haggai, chap. ii. ver. 5, 6, 7.
 “ The word, that I covenanted with you
 “ when ye came out of Egypt, and my
 “ spirit remaining among you, fear ye not
 “ For thus saith the Lord of Hosts ye
 “ once it is a little while, and I will shake
 “ the heavens and the earth, and the sea
 “ and the dry land, and I will shake all
 “ nations, and the desire of all nations
 “ shall come.”

What the Apostle insinuates, of the voice
 at Sinai, its being the voice of the Son of
 word of God, seems to be taken from the
 prophecy. And in that promise of another
 shaking, there appears a reference unto the
 shaking of the earth in the making of the
 covenant, of which the prophet spake im-
 mediately before; and the Apostle plainly
 says, *that this shaking of the earth, and the
 ten.* spoken of in that promise, had been
 when he wrote; *but now,* says he, “ he hath
 “ promised, saying y^e t once more, I shall

“not the earth only, but also heaven.
 “Wherefore we receiving a kingdom.”

But he takes special notice of that word in the prophecy, *yet once more*, and insists upon the import of it, which is, the changing and removing the things established by that first covenant, and the establishing of a new state of things, which cannot be again shaken, and therefore must remain, verse 27. “And this word, yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things, which cannot be shaken, may remain.” And here is matter for some more observations.

SECTION V.

Obs. 6. **B***Y this last shaking of the heavens and the earth, the things, which were established by the shaking of the earth, are removed.*

The moveable things, as all the temporal and earthly things of that first covenant were, are set aside.

The worldly sanctuary, with the ordinances of divine service belonging to it, stands no more, Heb. ix. chapter.

The worldly kingdom established by that first covenant is also removed, with all things belonging to it. *The scepter is now*
 “departed from Judah, and the law-giver
 “from

“ from between his feet, for Shiloh is
 “ come ” God has overturned, overturned
 overturned, that worldly kingdom, which
 was his church, *till he came, whose right it
 to rule the kingdom of God; and God's
 kingdom, which is not now of this world
 is given to him.*

And to this we may add the removal of
 the worldly inheritance. “ Here we have
 “ no continuing city, but we seek one to
 come,” Heb. xiii. 14.

The temple, with what belonged to it,
 and the kingdom, especially in the house
 of David, were as the sun and moon in the
 Old Testament church: For that kingdom
 was called a light before God in Jerusalem,
*the city, which he had chosen to put his name
 there,* 1 Kings xi 36. This light, this sun,
 is now turned into darkness, and has dis-
 appeared to give place unto the *sun of just-
 teousness, who reigns in mount Zion, and
 before his ancients gloriously.* The old sanc-
 tuary, with what belonged to it, fitly com-
 pared to the moon, (as being changeable
 and regulated by the moon, and having no
 true light of its own, but what is borrowed
 from Christ typified in it) hath its issue in
 the blood of Christ, Eph. ii. 15. “ This
 “ the sun is turned into darkness, and the
 “ moon into blood, and all the light they
 “ give ” is far out-shined by the light of
 that great and notable *day of the Lord, that
 now is,* Acts ii. 20.

In a word, all the glory of the letter is
 done away, to give place to the more excel-
 lent glory of the spirit, and sense of that
 letter, 2 Cor. iii. chapter.

These things were not removed but by
 the removing the covenant, which did e-
 stablish them. And these texts plainly shew
 the doing away of that covenant, Gal. iv.
 21, 24, — 30. “ For it is written that Abra-
 ham had two sons, the one by a bond-
 maid, the other by a free-woman. —
 Which things are an allegory: For these
 are the two covenants the one from the
 mount Sinai which gendereth to bond-
 age, which is Agar. — Nevertheless, what
 saith the scripture? Cast out the bond-
 woman and her son. for the son of the
 bond-woman shall not be heir with the
 son of the free-woman ” Heb. viii 6, —
 13. — “ In that he saith a new covenant,
 he hath made the first old: Now that
 which decayeth and waxeth old is ready
 to vanish away ”

That covenant could not be removed
 but by its being fulfilled by Christ and
 reaching its end in him Mat v 17, 18.
 Eph ii. 12, 13, 14, 15, 16 “ That at that
 time ye were without Christ, being stran-
 gers from the covenants — But now in
 Christ Jesus, ye who sometimes were far
 off, are made nigh by the blood of Christ.
 For he is our peace who hath made
 both one, and hath broken down the
 middle

“ middle wall of partition between us,
 “ having abolished in his flesh, the enmity
 “ the law of commandments in ordinances,
 “ ces, &c.”

That first covenant therefore is now removed, and that on these accounts (1) As being the ministrations of death, and *gendering unto bondage*, 2 Cor. iii. chap Gal. iv. 24 (2.) As being unable by itself to justify the covenanted, and bring them truly near to God, or to make a man perfect as pertaining to the conscience, Heb. vii. 18, 19. and viii. 9, 12. and xi. 1, 9, 15. and x. 1, 2, 16, 17. (3) As affording only a shadow of good things to come, and not the very image of the things, but veiling them, 2 Cor. iii. chap. Heb. x. 1. and viii. 7, 9, 11. And so not being able to make God manifest to all the covenanted people. (4.) As not being able to make the covenanted people holy, and truly obedient to God, nor to keep them for ever in subjection to him, 2 Cor. iii. 3. Heb. viii. 9, 10. (5.) As being worldly and not spiritual and heavenly, 2 Cor. iii. chap. Gal. iii. 3. Col. ii. 8, 20. (6.) As being a wall of partition betwixt the covenanted nation, and all other people, excluding all them that came not within the bond of it, from the church of God, and from hope in the promise of Christ, Eph. ii. 11, 12. 13, 14.

By the abolishing of this covenant, the earthly seed, the earthly nation, that stood related

related to God by it, are likewise removed, Gal. iv. 30, 31. John viii. 33.- 36. Heb. xiii. 6.-13. And if that people come in again, as no doubt the elect among them will, they must come in upon another and more durable footing; even the same upon which the spiritual seed of Abraham in all nations stand eternally related to God.

Obt. 7 *The things that are established by his shaking of the heavens and the earth are things that must remain.*

And what are these things that cannot be shaken, and therefore remain?

1. All that was spiritual and eternal in the word and promises of God, and in the experience of the saints, stands and remains in and by the new covenant. As we observed before, that all that was earthly and typical about the church of God, from the fall of man, was carried into the covenant at Sinai. the Old Testament; so now we may observe, that all that was spiritual of old stands and is established in the new covenant: *All the promises of God are yea and amen in Christ,* 2 Cor. i. 20. The promise of the seed of the woman, the enmity betwixt the two seeds, and the victory of the woman's seed; the promise of the seed of Abraham, and of eternal blessedness to all the nations in him; the promise of the seed of David to sit on his throne, and rule the true Israel, the true kingdom of God, for evermore, with all the promises and prophecies

phesies explaining and enlarging upon these stand good in the accomplishment of them by this shaking of the earth and heavens, and all they that died in the faith of these promises, have reached the end of their faith, and remain in the New Testament church, to enjoy eternally, that which they believed and hoped for.

2. The moral law, the same for substance under all covenants, and which has been in all the covenants that God made with men, stands and remains here, and is written, not on tables of stone, but in the hearts of all them that are within the bond of this covenant, that they may never depart from God.

This eternal rule of righteousness could not be shaken, Matth. v. 17, 19. but as it was always suited to the manifestation God made of himself in the covenants he entered into with man; so the New Testament revelation being the clearest and fullest, and making known what before was hid in God, makes that law suitable to itself, and therefore it is given in the New Testament in another and more excellent manner, than it was given to Adam, or the children of Israel at Sinai. It would be long to declare this fully, we shall only notice, that the moral law stands in the new covenant, delivered by the Lord redeemer to the church, and we have it in this covenant, together with the instituti

sons of Christ, under the covert of his blood, even as the book of the law in the first covenant was sprinkled with the blood of the sacrifices, Heb. ix. 19, 20, 23. And to engage to do the duties required in the law any otherwise, but as this law stands in the new covenant sprinkled with the blood of Christ, is to engage to fulfil the covenant of works some way, and so to subject ourselves to the curse; and therefore there can be no such thing as a covenant of duties between God and us under the New Testament, distinct from the New Testament which is in Christ's blood. The obedience of the Lord's covenanted people is better secured in the new covenant than ever it was made before, either in the covenant made with mankind in the first Adam, or in the covenants made with Israel after the flesh: For now he puts his laws into their mind, and writes them in their hearts; and as their obedience is thereby, and in its own nature, more spiritual, and more free; so, when they are perfected, as they will infallibly be, their obedience will very far excel not only Israel's poor service, in the *oldness of the letter*, but Adam's obedience before he fell. And how much more excellent is conformity to the second Adam, who is the Lord from heaven, in our obedience, by his spirit, than conformity to the first Adam, even while innocent, by our natural powers? 3. When

the types, the shadows, are fled away, and the patterns of heavenly things are shaken off, the heavenly things themselves, the substances of these shadows, stand by the new covenant, and remain established for ever.

The original word rendered *removed*, may import *translated*, and we may make this observe upon it, *That whatever was excellent in the types, we have it unto much better advantage in the antitype, when the types are set aside*: For here we have heavenly things for earthly, and the things themselves established to remain for ever, when the figures and patterns of them are done away.

Here is the eternal covenant sealed with the blood of the Son of God, instead of that earthly temporal covenant, dedicated with the blood of beasts. A covenant more sure, more efficacious, more extensive, established on better promises, and having a better people covenanted.

Here is the glorious heavenly sanctuary instead of that worldly figure of it, and ordinances of divine service more pure spiritual, and heavenly, wherein we have a more glorious discovery of the living God in the person of Jesus Christ, and more intimate nearness with him. This sanctuary is a house of prayer for all people, and hath more excellent worshippers than the old, and shall stand for ever.

Her

Here also is the the “inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God, through faith, unto it;” even the inheritance which the father gave to his Son Jesus Christ, and of which he took possession for himself and his people, when he ascended, that they might enjoy it with him for evermore.

And here is the true kingdom, not earthly, as of old, but heavenly; and managed not by dying men, but by Jesus the true God, manifest in the flesh, and that has arisen from the dead to judge the earth, and to inherit all nations, P^sal. lxxxij. 8. A more excellent kingdom for power and glory, number of subjects, and their quality, prosperity and peace; and for stability. Of this kingdom there shall be no end, for it hath the things that cannot be moved.

But against this it may be objected, shall not this kingdom, and the things of it, be moved at the second coming of Christ? and will there not be a new state of things when he shall deliver up the kingdom to the father? How is it then said, that this is an everlasting kingdom, and that this state of things will remain for ever?

Ans. 1. It is evident, at least, this kingdom, and the things established in the shaking

shaking of the heavens and earth, will remain until the consummation of all things.

2. These things that thus remain, will at that time have their perfection; so that will not be another state of the church, but the perfection of this that now is; even as the setting aside of the tabernacle, and building the temple, and the glory of the kingdom under Solomon, after the people were settled in the land of promise, made not another state of that church, but was the perfection of that state which was before. So we see sometimes the Apostle speaks of our being come to the heavenly Jerusalem, and receiving this kingdom already, and sometimes says, *it is to come*, and that we *seek this city to come*; for, tho' we be come to it, and it be already set up, yet it will not appear till then, nor will it till then be perfected; and so we seek it and expect it as to come.

Now whatsoever things they be that shall then be done away, they are such things as belong unto the imperfection of this state of the church; and when the full perfection of this state is come at the appearing of Jesus Christ, then the things that attended it, while not yet perfected, will be no more. Of this sort are the preaching of the gospel, and the institutions of the New Testament for the subjects of this kingdom sojourning on earth, which are to continue only till the end of the world,

world, Eph. iv. 10.—13. We may also notice what the Apostle says, 1 Cor. xiii. 9, 10, 11, 12. “For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: But when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.”

The subjects of the son of God, so far as they are subject to him, are subjected to the father, who is excepted in putting all things under him, for this purpose, that the things subjected to the son, may be thereby subject to him, who is represented by the son in his kingdom. But, tho' the subjects of Christ, who are his members, be thus subject to the father; yet they are not fully subjected to him, while the enemies of his son's kingdom remain, or while he rules in the midst of his enemies, and his people are not totally delivered from them: But, when Christ shall have fully destroyed his enemies, and put them under the feet of his members, as they are already under his own feet personally considered, and fully subjected all his members to the father, then he shall rule no more in the midst of his enemies, or for bringing his people

people in subjection to the father: For then will he deliver up that commission fulfilled, and deliver them up perfectly subjected to the father in himself their head. And then, when that which belonged to the imperfection of this kingdom is ended, this kingdom will be in its perfection, and the subjects remain for ever in perfect subjection to the father in the son their head, from whom the whole body has that denomination, *the son*, as being all joint heirs with him, and as being his members; even as the whole body the church is called Christ, 1 Cor. xii. 12. God is already in all them that are members of Christ's body the church, but is not yet all in them, while they remain unperfected and while the last enemy is not destroyed neither yet is he in all them, that are designed by him for being members of the church; but when the last enemy is destroyed, and God is *all in all, and every one of them*, this will be the perfection of the state wherein they were before; "Only that which is in part shall be done away when that which is perfect is come." 1 Cor. xv. 24,—28.

The temple of God that is now a building, and is all receiving stability, unity and order, glory and beauty, from the glorious foundation and corner stone Christ and is growing in him unto a holy temple when it is fully built and finished, it will

not be another building, but this same perfected, and it will stand perfect for ever, as a holy temple in him the Lord, even as it is *now fitly framed together and growing in him*, Eph. ii. 20, 21.

3. Christ, the head of the church, is already in the possession of that glorious perfection of this state unto which his people shall then come in fellowship with him, for their perfection will consist in their conformity to him, and communion with him, in that which he now possesses, John iii. 2. Col. iii. 3, 4. Seeing then he is perfected, and will remain so for ever, the perfection of his members, in fellowship with him, in that whereof he is already possessed for them, will not be another state of the church, but the perfection of this same, which hath taken place by the shaking of the heaven and the earth; so then the state of the church raised by this last shaking, must remain for ever, must grow unto perfection, but can never be done away.

Obf. 8. *The things removed were moveable, as being made things, but the things that remain are unmoveable, and cannot be shaken.*

This is the reason of the removing the things that are shaken, and of the remaining of the things established by the shaking of heaven and earth. The things removed were in their own nature moveable, but the things that remain are things *that cannot be shaken*, 1 Pet. i. 24, 25.

For

For, 1. The things removed were merely created things, but the things that remain have something uncreated in them.

The blood of the Old Testament was the blood of meer creatures, and all their sacrifices were meer creatures; but the blood sealing the New Testament is the *blood of God*, and the sacrifice is divine, Heb. ix. and x. chapter.

They that sat on the throne of the Lord in that his earthly kingdom were mere men, but the son of man, who sits in the throne of this kingdom, is *Jehovah, the Lord of Hosts, Jehovah our righteousness*.

The priests that ministered in the worldly sanctuary were weak dying men, but the minister of the heavenly sanctuary is the eternal Son of God, “able to save to the uttermost all that come to God by him,” Heb. iv. 14, 15. and chap. vii.

The inheritance of the earthly church was a spot of this earth flowing with milk and honey, and abounding in earthly good things; but the inheritance of this church is *all the fulness of God*.

The glory of the Old Testament church, even that within the vail, was no more but a created thing; but here the uncreated glory of the invisible God shines in the person of Jesus Christ: And this is the glory of the New Testament church, 2 Cor. iii. chapter.

2. The things removed were of this building, earthly things made on earth, and many of them made with mens hands; so they might be shaken: But the things remaining are spiritual and heavenly, not of this building, nor made with hands, and therefore cannot be shaken.

The things of the Jewish church were earthly, made on earth. The law, tho' written with the finger of God, yet it was written and engraven only in stones, and this engraving, however durable, could be done away. The stones were broken by Moses, and when renewed they might be defaced by time, and destroyed as they were at length; but now the law of Christ is written in the hearts of his subjects with the spirit of the living God, sent down from heaven with the gospel, dwelling and abiding in them for ever, and this can never be done away. *I will put my fear in their hearts, they shall never depart from me.*

The things done away, the tabernacle and temple, were the work of mens hands; the things that remain are not made with hands, having God himself for the builder and maker of them, and are eternal in the heavens, and so they cannot be shaken.

3. The things removed were moveable, if we consider the end of their make, and the purpose for which they were made. They were made as a figure for the time then present, and as patterns of the heavenly

venly things, that now take place; but the things that remain are the things prefigured by them. and so the shadows of good things to come beloved to give place to the good things themselves, or the very image of them, Heb. ix. and x. chapter.

SECTION VI.

IN the 28th verse, we have the application of all this: *wherefore we receiving a kingdom that cannot be moved, let us have grace, (or rather hold the grace) whereby we may serve God acceptably with reverence and godly fear.*

The apostle here tells us, that this is the great product of this shaking of the heaven and the earth, and this is what is come out of it to us; we have received an immovable kingdom.

He designs this new state of things *a kingdom*; and this designation is common to that which is removed, and to this: For by the shaking of the earth, Israel after the flesh became the kingdom of God and by the shaking of the earth, and also heaven the kingdom of God being taken from them, the true *Israel* are God's kingdom which being prefigured by the former, go on under the same name. This new state of the church is set forth both in the Old Testament and the New under the notion of

kingdom. Thus it is most frequently represented in the writings of the prophets; and after the promise to David, it was still expected by the saints under this notion. When our Lord came the Jews were full of expectations and enquiries about the kingdom of God, that should come. John Baptist, and the Lord himself, in his ministry on earth, made constant use of this same designation; only, as we have noticed, they corrected the error of the Jews, by calling it *the kingdom of heaven*, and this was the great subject of their preaching. *The kingdom of heaven is at hand.* The gospel is designed the gospel of the kingdom, and they that preached the gospel, after our Lord's ascension, and the down-pouring of the spirit, preached *the thing concerning the kingdom of God*, Acts viii. 12. and xx. 25 and xxviii. 31. So that this is the most notour and common designation of this new state of things, a sacred notion of the New Testament church, the antitype of the Old; and it ought to be more insisted on by them that preach the gospel, if they would copy after the first preachers, and if they would indeed preach the gospel of the kingdom, than ordinarily it is now, when the ancient knowledge in this mystery of Christ seems almost extinct.

Truly the New Testament church fully answers this designation: Here is the King the mighty One, on whom our help is laid,

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M

chosen

chosen out of the people; their glorious one of themselves, their governor proceeding from the midst of them; and with whom none among the sons of the mighty can be compared. Here are the best subjects gloriously united and separated from other people, Num. xxiii. 9. and an order and government infinitely excelling that of all other kingdoms; absolute government without compulsion or oppression perfect liberty, and a willing people, without any confusion or disorder; a government of rich grace, reigning through righteousnes unto eternal life; unparallelable laws, written on the hearts of the subjects, and most righteous judgment, rendering unto every one according to his works; here is glorious power for the defence and for the enlargement of the kingdom. and for the destruction of its enemies, P'sal. cx. P'sal. lxxviii. 17, 18. This is the king against whom there is no rising up with success
 “The enemy shall not exact upon him
 “nor the son of mischief wrong him.” See Isa. xxxiii. 20,—24.

This is the kingdom of God; his peculiar treasure, his portion and inheritance. Here and no where else is he known and enjoyed, here only has he cordial subjects and here it is only that he is worshipped and served according to his mind and will in his holy place. “Why do ye leap ye
 “high mountains? This is the hill which
 Go

God desireth to dwell in; yea the Lord will dwell in it for ever. God is in his holy place, as in Sinai; let us hold the grace, whereby we may serve him with reverence and godly fear.

This is the father's kingdom, and all his people, the brethren of his dear son, their brother-ransomer, are his children, heirs of God, and joint-heirs with Christ Jesus.

But we do not yet see the glory of this kingdom, which must be hid from the world till the New Jerusalem come down from heaven at the second coming of Jesus Christ; we only believe the holy catholic church. And why is it that we affect a temporal kingdom of God, but because we abide not in the lively faith of this glorious invisible kingdom, and mind not heavenly things, nor converse in heaven as we ought? By this means came the earthly kingdom of antichrist, where we have the uniformity of the letter, instead of the uniformity of the faith, and the unity of the spirit in the bond of peace; human authority, with tyranical and worldly power, instead of the authority and spiritual and heavenly power of the Lord Jesus; and worldly splendor and glory, a worldly inheritance, instead of the spiritual glory of the kingdom of Christ, and the riches of the glory of his inheritance in the saints. "Up make us gods," said they, for as for this Moses, we know not what is become of him;" and then of this mystery of iniquity, set up in-

stead of, and in opposition unto the mystery of the kingdom of heaven, it was said, *This is the holy Catholick Church*, and the men of this world bow down to this idol, and worship it. But the Lord of the church will utterly destroy this idol, and every thing, that remains of it in the earth, by the brightness of his glorious second coming, when the Holy Catholic Church shall appear, and this after he has consumed and waited that abomination with the spirit of his mouth, in the gospel of the kingdom.

Now, the Apostle infers from what he had before said, that this kingdom cannot be moved; and so it excels the old in all these respects whercin it is unmoveable. It is easy to perceive, by what has been already said, that it cannot be moved; and further it is plain, that a kingdom, set up by God for the destruction of all its enemies, and unto the advantage of which he is making all things, even the opposition of enemies, to work together, *can never be moved*. A kingdom founded in redemption from the curse of God, and where his mercy that endureth for ever, his grace that faileth never, reigns unto eternal life; and that hath its seat in heaven, can never be moved by any opposition from any airth, or any evil within itself. And truly, there is nothing certain, nothing safe, but in this kingdom.

The Apostle, speaking of himself and other New Testament believers in his day
says

says of this kingdom, *We have received it,* as he had said, *ver. 22. Ye are come unto mount Zion, &c.* And this is the advantage that New Testament believers have by this shaking of the earth, and also heaven John the Baptist said of this kingdom, in his ministry, *It is at hand;* and while our Lord said the same thing, he told that there were some there “that should not taste death till they saw the son of man coming in his kingdom,” or the kingdom of God coming with power, Mat. xvi. 28. Mark. ix. 1. They saw this, after the Lord ascended and poured out the Holy Ghost, and then they began to preach of it, after this manner; “Therefore being by the right hand of God exalted, and having received of the father, the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens (*i. e.* with his body as Jesus did) but he saith himself, the Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Acts ii. 33,—36. And thus this kingdom, spoken of long before by the prophets, and declared to be at hand by John Baptist, and by Jesus Christ himself, while on earth, was fairly set up, and took place, when he

sat down on his throne in heaven, and sent his gospel with the Holy Ghost from thence unto all nations, gathering the things on earth together with the things in heaven into one in himself. John Baptist was more than a prophet, because he had this to declare, *the kingdom of heaven is at hand*; but the least of them that preach the gospel of the kingdom, which the apostle says, *We have now received*, has greater things to declare than John the Baptist, and so is greater than he. This is our great priviledge under the gospel, that this kingdom is set up, and is daily increasing. New Testament believers have received this kingdom, and they are herein priviledged far beyond the Old Testament saints, who did not receive this glorious accomplishment of the promises till it was, so were not made perfect without us. And however little we may reckon of this through our blindness and inadvertancy to it, *yet the angels desire to look into this glory*, following the suffering of Christ, 1 Pet. i, 10, 11, 12.

For my part I could not understand the Lord and his Apostles speaking of this kingdom, and the glorious new state of things, far excelling what was before. For, thought I, the Old Testament saint were saved the same way as we, and they went to heaven, when they died, even as New Testament saints; the covenant of grace was still the same, and all the differ

ence between the Old and New Testament is only in some circumstances ; how then do the Apostles make such a world's wonder of the excellency of this new state of things, and of the great happiness of living under it, and having a part in it? But when it pleased the Lord by several means to open the scriptures, and thereby lead me into some notion at least of what I have been hitherto attempting to declare, I came to find, that (whatever was the happiness of the Old Testament saints in heaven before Christ came, and though there was never any eternal salvation for sinners, but of free grace through Jesus Christ, and by faith in him) there is a greater difference betwixt the New Testament and the Old, than I apprehended, and that our Lord and his Apostles are far from speaking hyperbolically in declaring the exceeding glory of the New Testament state of things above all that took place in the world before ; and that every scribe, instructed in the kingdom of God, has glorious new things to bring out of his treasure, as well as old. Yet after all that has been hitherto said, some, ~~no doubt~~, may see but little ground for reckoning much upon the glorious things God hath done in the latter days, and may be looking on the things said, as airy notions, perhaps afraid of them and thinking within themselves, *Oh that our faith were like the faith of the Old*

Old Testament saints? They do well to imitate their faith; for it is proposed to us as a pattern to follow; “but still looking to
 “Jesus the author and finisher of our faith
 “who for the joy that was set before him
 “endured the cross, despising the shame
 “and is set down at the right hand of the
 “throne of God.” God has revealed nothing in vain, and what he seems to make much of, we must not despise. And if there be any difference betwixt things hid in God, and manifested, betwixt a type and the thing typified, betwixt a promise and the accomplishment of that promise there must be such a difference betwixt this new state of things and what was before: and if the accomplishment of a promise have things in it, which were not while the promise was not accomplished there must be new things, even a new kingdom here. Yet because many can see no satisfying accomplishment of the prophecies in the time of refreshing, which commenced upon Christ’s ascension, and his coming in the gospel, and are to issue in the times of restitution of all things at his second coming, and because they cannot see the new things of the kingdom of God, which were not before Christ descended into the lower parts of the earth and ascended far above all heavens, that he might fill all things; it will not be amiss therefore to put them in mind of some thing

things farther to satisfy them in this point.

As

(1.) God is manifested in this New Testament-church and kingdom, as he was never before, Job i. 18. Heb. i. 1, 2, 3. God is represented to the creatures no way to the disadvantage in the *word made flesh*, the brightness of his glory, and the express image of his person. All the discoveries were imperfect before the express image of his person was exhibited.

This same New Testament-church discovers something, that was hid in God from them since the beginning of the world, not from men only but from the angels. Eph. iii. 9, 10. It is no disparagement to the Old Testament saints, or their happiness in heaven, before Christ came, to say that there was something hid from them, which the angels themselves knew not. "For unto the angels in heavenly places is now known by the church the manifold wisdom of God." Now God's great counsels are laid open to them, they now see the end of the creating the world, and of the entrance of sin, and of their preservation from falling, and of the translating the Old Testament saints into heaven among them, and of all the promises, types, and shadows of the Old Testament, and the mystery of his whole procedure from the foundation of the world unfolded, and new wonders of wisdom expoid to them, which

which they had no thought of before: All this is made known to them by the church even this same church, that we reckon little upon. Blind, though less creatures are we, that are called to the knowledge of this church, and profess to believe it and yet see no form or comeliness in it, beyond what was in the world before it was. And yet the angels desire to pry into it and as it were go to school again to learn something of God they knew not before. They had studied the works of creation and providence before, they had enquired into all the promises and types of the Old Testament, and considered whatever prefigurations, or preparations for this state of things, were in the heavens before; but like children looking to a wise workman gathering materials, making preparations and addressing himself to some notable piece of workmanship, they wondered what it should come to at the length: Now here they see it in the church: Yea and they are obliged to the son of man for new lessons in the church, which they never learned before. The Son of man Christ Jesus knows more of God, than ever man or angel knew; even the soul of Jesus Christ is filled with wisdom very far above angels and therefore he makes that gradation. Mark xiii. 32.—*Of that hour knoweth no man, no not the angels—neither the son.* This knowledge of God that is in the church is

first communicate to the soul of the Son of man, and from him to angels and men; neither can they know any thing of God, but what was known before, except this way. This then is the teacher of angels, as well as of men; and this his church is his school: The angels are not ashamed to own themselves his scholars here, Rev. xix. 1. and compare Rev. i. 1. with xxii. 9.

That of God which is made known in this kingdom, as it was never before, is especially his grace; therefore the Apostle, when speaking of this kingdom, that we have received, says, *Let us hold the grace.* To clear this let us consider, 1. The state of things before the entrance of sin. 2. From thence to the setting up of this kingdom.

As to the first of these, 1. Whatever discoveries of God's goodness were in that state, yet there was no such condescension of God toward the creatures, as in the person and mediation of Emmanuel, God with us. 2. Neither was there any full representation of his love in a fruit like itself. He gave many things, but not his son in that first state; but now "God so loved the world, he gave his Son," a fruit of his love, equal to itself! 3. There was no discovery of pardoning mercy in that state of things; not the least evidence of it. But here it reigns through the righteousness of Christ, unto eternal life, and all the glory of God shines here. 4. There was no pre-
serving

erving grace belonging unto that state of things ; and therefore both angels and men fell. As to the preservation of the angels that stood, that was not owing unto the state wherein they were made, but unto their election of sovereign grace unto this kingdom ; and that grace is the grace of this kingdom.

Next, if we consider the state of things after the fall, before Christ came, under the Old Testament, we will see that this kingdom excels in this respect of a discovery of God's grace : For, 1. Then, this grace was not only foreshewed in dark promises and types, not yet fully exhibited. True, the saints were saved in believing it but they believed it to come afterward.

“ They died in faith, not having received
 “ the promises ; but saw them afar off
 “ and were persuaded of them, and embraced them.” All the grace they enjoyed was the fruit of their election unto this kingdom, and was their preparation for it : So it was the grace of this kingdom like a few drops of rain before a full shower. This grace, foreshewed and foretasted by Old Testament saints, was much veiled not only in the types, but in the promises and prophecies of it ; so that the “ Prophets themselves enquired what, or what
 “ manner of time the spirit of Christ, which
 “ was in them, did signify, when it told
 “ before hand, the sufferings of Christ, and
 “ the

the glory that should follow." Consider
 Pet. i. 10, 11, 12. The light that shines
 in the New Testament has given unto New
 Testament believers more understanding of
 the promises and prophecies, than the pro-
 phets themselves had. Moses's law, with
 all the prefigurations it had of this grace,
 was a vail over it, so that the children of
 Israel could not stedfastly look to the end
 of that which is abolished: "But we all
 with open face behold as in a glass, the
 glory of the Lord." And these dark a-
 forehand discoveries of the grace of God
 were inclosed in narrow bounds, first in the
 families of the patriarchs, then in the na-
 tion of Israel; but now "the grace of
 God that bringeth salvation, hath ap-
 peared unto all men," all nations. See
 Eph. ii. from the 12th verse. Then it was
 whispered in a corner, now it is proclaim-
 ed to every creature, Rom. xvi. 25, 26.
 If we consider the Old Testament, and the
 state of things under it in themselves, and
 abstract from the promises of this grace,
 and the typical reference they had unto
 this grace; there we have the ministration
 of death, but here the ministration of righ-
 teousness and of the spirit. There was bond-
 age and fear; here is liberty and love, and
 lively hope. There they were held at a
 distance; here there is access into the ho-
 nest by the spirit of adoption, and boldness
 and confidence by the faith of Christ. In

a word, the law given by Moses ministered
and wrought wrath, but grace came by
Jesus Christ: The law had the promise
and shadows of grace, but the truth of
these came by Jesus Christ, John i. 17.
“ Now hath God saved us, and called us
“ with a holy calling, according to his
“ own purpose and grace, which was given
“ en us in Christ before the world began
“ but is now made manifest by the appear-
“ ing of our Saviour Jesus Christ, who
“ hath abolished death, and brought life
“ and immortality to light through the
“ gospel, 2 Tim. i. 9, 10.”

(2.) There was never such union and
communion between God and the crea-
tures in the world before, as in this king-
dom. Now God's nature and ours is won-
derfully met in the person of the Son
God, the King of this kingdom. This was
not till Christ came; neither was the Holy
Ghost dwelling in the son of man, as the
head, and in all his people as the members
of his mystical body. For however the
Old Testament saints were prepared for
this, by the spirit of Christ in them before
hand, yet they could not be thus united
to the *word made flesh, the first-born from
dead, the head of the body the church,* Ep
i. 19,—23. Col. i. 18, 19. Our Lord pro-
poses this wonderful new thing to his dis-
ciples for their encouragement, when about
to leave them, John xiv. 17,—20. Spe

ing of the Holy Ghost, he saith, *he dwelleth in you*, and further promises, "he shall be in you, and I will come unto you. The world seeth me no more, but ye see me; because I live ye shall live also. At that day ye shall know that I am in my father, and you in me, and I in you."

(3.) God was never so worshipped in the world before, as he is in this kingdom. While the creatures were perfect, they glorified God to their power; but all the creatures put together could not, by any performance of worship, fully glorify him: they came infinitely short of this: And there were some of his attributes not known to them, particularly pardoning mercy; so he had not the glory of it from them: Neither was his vindictive justice glorified in that state of things to purpose. But God would have the glory of these attributes, and he will be perfectly worshipped and glorified. This could not be by mere creatures, and it behoved to be by a sacrifice; therefore sin must enter into the world, or God cannot be thus worshipped and glorified in the world. From the entrance of sin, God was not worshipped among men, but by sacrifice and offerings for sin: But alas! the sacrifices of beasts, men, or angels, could never fully glorify God's justice, mercy, and all his other attributes; he would never have appointed such sacrifices, but with a view to a better that

that should follow. “In burnt offerings
 “and sacrifices for sin, he had no pleasure.
 “But then, in the fulness of time, the
 “Son of God came, the High Priest and
 “sacrifice of God’s providing.” He hath
 glorified God by presenting unto him an
 offering for sin, whereby the justice and
 mercy of God, and all his other attributes,
 are glorified to the full. Was there ever
 a worshipper like this in the world before,
 or such a high priest as Jesus the Son of
 God? “Now every high priest is ordain-
 “ed to offer gifts and sacrifice: Where-
 “fore it is of necessity, that this man have
 “somewhat also to offer,” Heb. viii. 3,
 and that is the sacrifice of himself, his own
 blood, wherewith he hath entered into the
 true holy place, heaven itself, there to pre-
 sent it continually before the father, as the
 minister of the sanctuary and the true ta-
 bernacle. This sacrifice, once offered, and
 the blood of it brought into the holy place,
 and presented before the throne, glorified
 God infinitely and fully; because it is the
 sacrifice of the Son himself, his own blood,
 the blood of God. *Burnt offerings, and sa-
 crifice thou wouldst not; then said I, lo I come.*
 There is something worth the noticing in
 that (*I*) repeated with a *behold*. The trend
 of the whole leans there; God, that found
 himself not suitably worshipped, not fully
 glorified in all the sin offerings, for want of
 worth in them, is pleased in this, “*I, this*
 “*it*”

“ is my beloved Son, in him I am well-pleased.” See Jer xxx. 21. This (*I*) is the father’s equal, partaker with him in the same Godhead, *the man his fellow*, that was in the form of God, and took on him the form of a servant, for this purpose. Here is a divine worshipper then, and divine worship performed, and given to the father by Jesus Christ, presenting before him this his offering, and God is fully glorified by the blood of God.

This is the worship given unto God in the name of the whole church, Heb. ii. 12. and God is infinitely pleased in it. All the church in heaven and earth behold it, and cry, *worthy is the Lamb that was slain*; for what is our worship but an acknowledgment and homologation of this most perfect worship given to the father by Jesus Christ. God takes no pleasure in any worship, where this God glorifying offering is not acknowledged. The high priests on earth went into the holiest with their offering, bearing on the breast and shoulders, or arms, the names of the tribes engraven, with the engravings of a signet: But oh, to be set as a seal in the heart, as a seal on the arm of this high priest, compearing in the presence of God for his people, and worshipping in their name. This was a good thing to come of old; now it is come: Let us improve it. “ Let us come boldly
 “ to a throne of grace, to obtain mercy,
 N 3 “ and

“ and find grace to help us in the time of
 “ need. Bring no more vain oblations :”
 Acknowledge the oblation made. *Offer un-*
to God thanksgiving for what is done. And
 we must also know, that this is a most aw-
 ful thing : Here the divine glory and ma-
 jesty shines in its strength. When we serve
 him acceptably holding this grace, it must
 be with reverence and godly fear. “ O
 “ worship the Lord in the beauty of holi-
 “ nefs : Fear before him all the earth.”

(4.) There was never such a society before
 in the world, as is this kingdom. Of this
 incomparable society we have some account,
 Heb xii. 22, 23, 24. and we have some-
 thing of it, Col. i. 20. But in the Epistle
 to the Ephesians, which seems designed to
 give an account of the excellency of the
 New Testament church, we have this thing
 much extolled by the Apostle. He uses
 several similitudes to set it forth ; he calls
 it a city, wherein we are fellow-citizens,
 chap. ii. 19. and to this agrees what is said,
 Heb. xii. 22. “ Ye are come to the city of
 “ the living God.” And Phil. iii. 20 *Our*
conversation, or citizenship, is in heaven. He
 calls it a *household, a family* ; the whole fa-
 mily in heaven and in earth, chap. ii. 19.
 and iii. 15. He calls it a body, chap. iii. 6.
 chap. iv. particularly ver. 16th, and chap. i.
 23. He calls it a building, a temple, chap.
 ii. 20, 21. “ And are built upon the foun-
 “ dation of the Apostles and prophets, Je-
 “ sus

sus Christ himself being the chief corner-
 stone, in whom all the building fitly
 framed together, groweth into an holy
 temple in the Lord," And chap. iii. 16.
 19. He prays for believers, that they
 may be *strengthened with all might by the
 spirit in the inner-man*; that *Christ may dwell
 in their hearts by faith*, and that *they may be
 rooted and grounded in love*; for this purpose,
 that so they may be able to have a true
 prospect of, and take up rightly the dimen-
 sions of this glorious spiritual building.
 "That ye may be able to comprehend with
 all faints, what is the breadth, and length,
 and depth and height"). And he tells us
 what advantage they should have thereby;
 so they shall know the love of Christ that
 passeth knowledge, and be filled with all
 the fulness of God." So great a matter
 did the Apostle, yea the spirit of Christ in
 him, make the understanding of this glo-
 rious thing. And chap. i. 8, 9, 10, he mag-
 nifies the grace of God much in making
 known the mystery of it to them. "He
 hath abounded toward us in all wisdom
 and prudence: Having made known un-
 to us the mystery of his will, according
 to his good pleasure, which he hath pur-
 posed in himself." And what mystery of
 his will can this be? Even this, "That in
 the dispensation of the fulness of times,
 he might gather together in one" (or
 rather again in one head) "all things in
 Christ,"

“ Christ, both which are in heaven, and
 “ which are on earth, even in him.” There
 is a wonderful association, or rather union
 of different things here that were separated,
 but never united after this manner before.
 God and the creature, angels and the spi-
 rits of just men in heaven. Again, heaven
 and earth, and on earth Jews and Gentiles,
 and they of all nations, all ranks, condi-
 tions and sexes, are all joined in one in Christ
 Jesus, the Son of man, who is the Son of
 God. This is a most glorious society for
 number; and when it appears at the last
 day, all the promises and types of it, in this
 respect, will be found fully verified in it.
 They are gathered in one in Christ, even
 in him. This must be peculiarly noticed
 because so repeated. There was never such
 a bond of union, such an uniting head in
 any society in the world before as this is.
 In him all the members stand in the near-
 est manner united to one another, and to
 God. John xvii. 21, 23. 1 Cor. xii. 12, 13.
 And this wonderful union is most firm and
 everlasting: It is impossible that it should
 be by any means dissolved. *On this rock*
will I build my church. There had been an
 union and peace among the creatures be-
 fore, but it was dissolved by the entrance
 of sin. God has now settled this society
 and its union upon an everlasting founda-
 tion. The things in heaven and earth are
 united together here in the most holy man-
 ner

ner; the bond of union is divine. In him also they sit together in heavenly places, Eph. ii. 6. There was never such a society as this in the world before, *Jesus ascended far above all heavens, that he might fill all things.* This was reserved unto the dispensation of the fulness of times, as the Apostle says. And in this all God's great counsels and designs concerning all his works whatsoever do terminate. The head of this body the church is head over all things unto it, even as all things were before made by him, and for him, Eph. i. 22, 23. Col. i. 16, — 20.

(5.) There was never such an inheritance in the world before, as that which the Father gave to Jesus Christ his Son, when he set him at his own right hand in heavenly places; and in this inheritance his people in heaven and earth are joint heirs with him, who purchased it by his own blood, Rom. viii. 17. Gal. iv. 7. Eph. i. 11, — 18.

The eyes of our understandings must be enlightened by the spirit, if we would know the hope of his calling, and the riches of the glory of his inheritance in the saints.

The glory bestowed on the Son of man, the head of the church, and the fulness given to him in possession, when he ascended to the Father's right hand, is such, as was never given to any before: And this is the inheritance of the New Testament church, of which believers have the earnest
and

and first-fruits here, while they see him *by faith, whom the world cannot see*, John xvi. 14, 15. Yet they *live by faith, not by sight*; but “when Christ, with whom their life is now hid, shall appear, then shall they appear with him in glory.”

There can be no question, but it was an addition to the happiness and glory of them in heaven, when they began to partake with the Son of man, Christ Jesus, in that fulness bestowed on him; however great their happiness was there before, while they were there, as Abraham, Isaac and Jacob, dwelling in Canaan the land of promise, but not yet possessing the inheritance. Thus the inheritance of this kingdom is a new thing, excelling all that was before.

(6.) That holy spirit of promise wherewith believers are sealed in Christ, which is the earnest of their inheritance, even the spirit of adoption, the Comforter, seems to be another new thing in his kingdom, and peculiar to New Testament believers, as these scriptures seem plainly to declare, John vii. 38, 39. “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive: For the Holy Ghost was not yet given, because Jesus was not yet glorified. John xvi. 7. Nevertheless I tell you the truth, it is expedient for you, that I go away,

“ for

“ for if I go not away, the Comforter will
“ not come unto you; but if I depart, I
“ will send him unto you, Acts i. 4, 5. And
“ being assembled together with them,
“ commended them, that they should not
“ depart from Jerusalem. but wait for the
“ promise of the Father, which. saith he,
“ ye have heard of me. For John truly
“ baptized with water, but ye shall be bap-
“ tized with the Holy Ghost not many
“ days hence, Acts ii. 33. Therefore be-
“ ing by the right hand of God exalted, and
“ having received of the Father the pro-
“ mise of the Holy Ghost, he hath shed
“ forth this, which ye now see and hear.
“ Acts xv. 8, 9. And God which knoweth
“ the hearts, bear them witness, giving
“ them the Holy Ghost, even as he did un-
“ to us; and put no difference betwixt us
“ and them, purifying their hearts by faith.
“ Acts xix. 2, 3. He said unto them, have
“ ye received the Holy Ghost since ye be-
“ lieved? And they said unto him, we
“ have not so much as heard, whether there
“ be any Holy Ghost. And he said un-
“ to them, unto what then were ye baptiz-
“ ed? And they said, unto John’s baptism.
“ Rom. viii. 15, 16, 17, 23. For ye have
“ not received the spirit of bondage again
“ to fear; but ye have received the spirit
“ of adoption, whereby we cry, Abba,
“ Father. The spirit itself beareth witness
“ with our spirit, that we are the children
“ of

“ of God. And if children, then heirs
 “ heirs of God, and joint heirs with Christ
 “ If so be that we suffer with him, that
 “ we may be also glorified together.—
 “ Ourselves also, which have the first
 “ fruits of the spirit, even we ourselves
 “ groan within ourselves, waiting for the
 “ adoption, to wit, the redemption of our
 “ body. 2 Cor. i. 21, 22. Now he which
 “ stablisheth us with you in Christ, and
 “ hath anointed us, is God, who hath also
 “ sealed us, and given the earnest of the
 “ spirit in our hearts. Gal. iii. 13, 14
 “ Christ hath redeemed us from the curse
 “ of the law---that the blessing of Abra-
 “ ham might come on the Gentiles, thro
 “ Jesus Christ, that we might receive the
 “ promise of the spirit through faith. Gal
 “ iv. 3---6. Even so when we were chil-
 “ dren, we were in bondage under the e-
 “ lements of the world, but when the ful-
 “ ness of the time was come, God sent
 “ forth his son made of a woman, made
 “ under the law, that we might receive
 “ the adoption of sons. And because ye
 “ are sons, God hath sent forth the spirit
 “ of his son into your hearts, crying, Abba
 “ Father. Eph. i. 13, 14. In whom ye
 “ also trusted, after that ye heard the word
 “ of truth, the gospel of your salvation
 “ In whom also, after that ye believed, ye
 “ were sealed with that holy spirit of
 “ promise, which is the earnest of our in-
 “ heritance

“heritance, until the redemption of the purchased possession, unto the praise of his glory.”

And these are some instances of the excellent new things of this glorious kingdom, which being duly considered, with what has been before said, may satisfy us, that it was not unworthy of God to speak so much of it by the prophets, and to represent it before-hand in so many figures. And if neither the present state of this kingdom, nor the glorious perfection and manifestation of it *in the times of restitution of all things*, which are to take place at our Lord's second coming, will satisfy us, as to the accomplishment of the prophecies concerning the glory of this kingdom; I know not what will satisfy us, if it be not that temporal kingdom, which the Jews have been looking for in their unbelief and hardness of heart, and in their opposition to the kingdom of our Lord Jesus; but it ought to be most firmly believed among christians, that they shall be ashamed of these their expectations. They despised the kingdom of God, which they had of old, and now when that is done away, and the kingdom of heaven is come, they affect that old kingdom much, and exceedingly despise this; and while they are so affected, it is evident they cannot receive this kingdom of God, which is not of this world. But when the vail, which is upon their

† O hearts

hearts, in the reading of the Old Testament, is taken away, they will see the glory of this kingdom, and its excellency above that which is removed: So will they forget the earthly things, and seek the things that are above, where Christ sitteth on the right hand of God; and, if they shall rise with Christ from that death under which they lye, they will be dead to this world, and have their life hid with Christ in God, not to appear till he appear, and they with him in glory, Col. iii. 1, 4.

And thus far we have been considering the import of our Lord's expression, *my kingdom is not of this world*. We shall next see, how he manifests to Pilate that his kingdom is not of this world.

C H A P. III.

*Of the distinction betwixt the kingdom of this world
and the kingdom of Christ.*

WE have heard how our Lord confessed himself to be that King promised to the Jews, and owned his kingdom before Pilate, and we have also heard his testimony concerning the nature of his king-
dom

dom as not now of this world, and so quite distinct from that which his accusers were looking for. By this his testimony it is evident, that the charge brought against him of being against Cæsar, by making himself a King, was altogether without foundation. But further, he demonstrates to Pilate, that his kingdom in the world is not a worldly kingdom, and so does not interfere with Cæsar's kingdom, when he says, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: But now is my kingdom not from hence."

It was a fact, that might be plain to the observation of Pilate and the Jews, that he did not allow his servants to fight to defend him from the Jews.

It is true, he had signified to his disciples that they would be in such circumstances, as wherein they would stand in extreme need of this sort of defence, and had said to them, "He that hath no sword, let him sell his garment and buy one," Luke xvii. 36. Yet, while they stood in the greatest need of selling their garments to buy swords, before the emperor turned christian, they did not reckon that these words of the Lord were intended to oblige them to take the sword for their defence in their profession: For when the disciples answered Christ, saying, *Here are two swords*, he said

unto them, *It is enough*; surely not for eleven disciples, but it was enough for his purpose, which was to give occasion, *first*, for the *miracle of healing Malchus's ear*, wherein he gave a notable evidence of his good-will to his enemies, and that he was able to deliver himself, but condescended to suffer; and a notable pattern to his people of doing acts of kindness to enemies, and of patience in suffering; and *secondly*, for the following prohibition of drawing the sword in his quarrel; for when he healed the ear, he said to his enemies, *Suffer ye thus far*, Luke xxii. 51. and to Peter, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." He speaks there of another sort of defence, more agreeable to the nature of his heavenly kingdom, than the sword of his disciples, which he would have used rather, if it had not been unsuitable to his present condition, and against the fulfilment of the scripture, verse 53, 54. "Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels. But how then shall the scriptures be fulfilled, that thus it must be?" There is no use of the sword of the disciples to defend the kingdom of heaven; the armies of angels are more suitable to this kingdom than armies of fighting men.

After

After this discharge of the sword, we have no commandment to Christ's disciples to take the sword to fight for his kingdom, nor any encouragement to expect his concurrence, or look for success in that way; but rather the contrary: For as he says to Peter, "All that take the sword shall perish by the sword," so this is upon the matter repeated, Rev. xiii 10. "He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

Where it seems the good fight of faith and patience is opposed to the fight, which is by the sword. This threatening, with respect to the disciples and saints of Jesus their taking the sword, for the defence of his kingdom, has been verified in many instances. We need not go farther than this same land. The disciples of Christ here took the sword, and openly professed it was for the defence of Christ's kingdom; but they went into captivity, and were killed, first with the sword of Montrose, (whereby the land also suffered for the perjury immediately going before) next by the sword of Cromwell, and then with the sword of Charles the II. and the bishops; neither was it by their own sword, that they were at length delivered. The Lord owned as many of his truths and ways as they contended for, and them in adhering

to them unto death; but not their mistakes, nor their way of fighting with the sword. The earth hath helped the woman in many instances against antichrist since the reformation, swallowing up the flood of persecution, cast out of the mouth of the dragon; but the earth and the woman are two very distinct things.

However, it was a plain fact, that our Lord did not allow his servants to fight to defend him from the Jews, and hereby he manifests, *that his kingdom is not of this world.* To this purpose he gives an account of a kingdom of this world, and describes it by that without which it cannot be; and that is *self defence* by worldly power.

As the kingdoms of the world took their first rise from the necessity of associations for this defence, so it is impossible, in the nature of the thing, that they can be, or stand without it. Tho' a kingdom might be supposed without breaking in upon other kingdoms, yet no kingdom can be without power to defend itself from outward attacks by the sword, and from evils arising within itself: So that our Lord's account of a kingdom of this world is most just, as it is also the fittest that could be for his present purpose.

And here he establishes the natural principle of self defence in the kingdoms of this world. His subjects on this earth are members of these societies, that have power to defend

defend themselves by the sword, and he has allowed them to do their duty in their stations and callings in them, and his grace will make them more faithful and conscientious in the duties of their stations and callings in these kingdoms.

As violence offered to the consciences of men is one of the greatest injuries, so, in all associations for defence by the sword, this ought to be attended to, and all men have a right of defence in the kingdoms of this world from violence offered to their consciences in matters of religion. This right is by no means refused to these kingdoms by the Lord Christ. Antichrist is the great invader of the liberty of mankind in this matter. He is furnished with worldly power, and he uses it unto this purpose. Where he prevails, tyranny, as in other respects, so especially in this, hath taken place, and men are enslaved this way; but in protestant kingdoms and commonwealths, there is some more freedom, and the subjects of Christ enjoy that liberty in common with others in these kingdoms, where this natural right of mankind is in any measure defended. Thus far has *the earth helped the woman*: And this is proper to the protestant cause, so far as the sword and the power of the kingdoms of this world is concerned in it. And upon this ground stands the revolution fully warranted, as it concerns religion.

And

And this is the common cause of many kind, according to the first rise and reason of the kingdoms of this world.

Now from the account our Lord gives of a worldly kingdom, he demonstrates that his kingdom is not of this world, and therefore does not interfere with Caesar's for since he did not allow his servants to fight for his defence, and so had set all that without which no kingdom of this world can be, it is evident his kingdom cannot be of this world. And he plainly intimates, that his kingdom is of such nature, that it does not admit of that kind of defence, "My servants would fight that I should not be delivered to the Jews: But now is my kingdom not from hence."

Some think this is to be confined to his present circumstances, when he was only laying the foundation of his kingdom, and his sufferings; and that because he came into the world to suffer for his people who could not be redeemed without his sufferings, and to fulfil the prophecies concerning his sufferings, he behoved to suffer but they reckon the case is not so now with his subjects, since his kingdom is set up in the world; they may now associate themselves to defend his truths and institutions and to defend one another in their profession of them by all the power of this world that they have or can attain unto. And
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Should I think, if it were not for the following reasons.

1. Our Lord does not here give his present circumstances as the reason of his not allowing his servants to fight for defending him, but the nature of his kingdom; or, if he draws an inference from this matter of fact, to shew the nature of his kingdom, this his inference is made void by this account of the thing. If our Lord had given the least intimation of this to Pilate, or if Pilate had taken the least suspicion of this from his words, he would have been apprehensive of his kingdom, and found fault in him, which yet he did not. It is true, he says, *Now is my kingdom not from hence*; but this (*now*) as has been said, refers to the state of God's kingdom before this in Israel, and is plainly opposed to it, importing the great change now a making on that point. And when our Lord is making an account of his kingdom to Pilate, is it reasonable to suppose, that he speaks of it only in that time, when he was but laying the foundations of it, and when it was not yet set up.

2. He calls his followers to imitate him in this very thing, *patient suffering*. When he foretels his sufferings and death, Mat. xvi. 21. Peter, who had made that excellent confession concerning his person, yet affecting a temporal kingdom, and filled with that sort of zeal, rebukes his master, saying,

saying, *Be it far from the Lord, this shall not be unto thee,* ver. 22. We do not read of a more sharp rebuke given to his disciples on any occasion, than that which he gave to Peter at this time, “Get thee behind me: Satan, thou art an offence unto me: For thou favourest not the things that be of God, but those that be of men.” He minded earthly things, and so set himself against the sufferings and death of Christ, the wisdom of God, and the power of God for the redemption and salvation of the church. But though his sufferings were thus absolutely necessary, and Peter far in the wrong to stand against them, yet this may be supposed to be far from his servants and followers; seeing the case is not the same with them as with him, who behoved to suffer for the redemption of the church. Our Lord destroys such a supposition, by telling his disciples and all his followers that they must be conformed to him their master and leader, in this point of suffering, and so deprives them of all hopes of a temporal kingdom, and lays a perpetual bar in the way of their minding earthly things. His followers, though they be not to suffer for the redemption of the world, yet they must be conformed to their leader; they must follow their crucified master bearing their cross after him, ver. 24. 25.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself

himself: and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Luke has it, "Let him take up his cross daily," chap.

x. 23. To the same purpose says our Lord; when speaking of his sufferings for the salvation of his people, and for gathering them unto him, John xii. 23,—26. "He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me," &c. The

true profession of Christ's truths; and all his commands and institutions; will always, one way or other, cross our worldly interest; for all that will live godly in him must suffer; and it is a vain thing to think to hold him and our worldly interest together.

*No man can serve two masters, Tim. iii. 12.
Rev. xii. 17*

This same Peter, that could not endure to hear of his master's sufferings, tells us expressly, that Christ hath left all his people an example of patient suffering, and sets before us that same very thing, that some would make peculiar to our Lord, as a pattern to copy after; 1 Pet. ii. 19,—23. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when

" ye

“ ye do well, and suffer for it, ye take it
 “ patiently ; this is acceptable with God.
 “ For even hereunto were ye called ; be-
 “ cause Christ also suffered for us, leaving
 “ us an example, that ye 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 threatned not, but committed
 “ himself to him that judgeth righteously.”
 Thus he sets forth Christ as a pattern, not
 only to slaves, as some conceive, but unto
 all his followers. And chap. iv. verse 1.
 he thus exhorts christians, “ For as much
 “ then as Christ hath suffered for us in the
 “ flesh, arm yourselves likewise with the
 “ same mind.” Here is armour for Christ’s
 followers instead of the sword, which Pe-
 ter himself once took when he was in no
 good condition for suffering ; but now he
 says, “ Arm yourselves with the same mind
 “ that Christ had, when he suffered for us
 “ in the flesh.”

Our Lord tells his disciples, Mat. x. 16.
 “ Behold I send you forth as sheep in the
 “ midst of wolves : Be ye therefore wise
 “ as serpents, and harmless as doves.” I
 have found this wisdom of the serpent
 much insisted on, and our Lord’s call to it
 much perverted to patronize his followers
 in using that wisdom of this world, as to
 which a man must become a fool, that he
 may be wise : But the harmlessnes of the
 dove

dove, the christian meekness, and patience in suffering for the name of Christ, is less spoke of. He would have his followers to outshine the men of this world in bearing injuries, especially in his cause; and calls them rather to prepare for more sufferings, when they are injured, than to resent injuries done them, under pretence of avoiding greater wrongs that may follow, if they should bear patiently, Matth. v. 38, — 48. He does not allow his subjects to disturb the kingdoms of this world, by taking the sword to advance or defend his interest and kingdom in the world, but calls them to be subject to the powers that be, to *pay tribute* to them, “to pray for them, and to lead quiet and peaceable lives in all godliness and honesty,” Mat. xxii. 21. and xvii. 24, — 27. Rom. xiii. 1, — 8. 1 Tim. ii. 1, — 4. Tit. iii. 1, 2. 1 Pet. ii. 13, — 17. And it has been observed, that the christians, while they were sufferers, had no hand in the insurrections that were in the empire.

3. However much the disciples affected a temporal kingdom before the Lord ascended, Acts i. 6. yet after his ascension, and the Holy Ghost's coming, they studied conformity to him in this matter, and never attempted to take the sword, either for promoting, or defending his interest and kingdom in the world: And here we may observe a difference betwixt the

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Testament kingdom, and the new. Of old the spirit of God came upon his subjects in that earthly state of the church, to enable them to fight with the sword against the enemies of that kingdom, to destroy them, and to defend the kingdom of God: And by a very few the Lord wrought great deliverances then, and destroyed vast numbers of men. Gideon, Barak, Sampson, Japhthah, &c. “through faith subdued kingdoms, waxed valiant in fight, turned to flight the armies of the aliens.” But the Apostles of Christ, though they had 5000 men in Jerusaleem, Acts iv. 4. a greater number of men than these, by which the Lord wrought great temporal deliverances of old, yet they never attempted to stir in that way of it, but submitted patiently to suffer. And even when the captains and officers feared the people, lest they should have been stoned, and so were obliged to bring them without violence, they came peaceably. The church of Jerusaleem was then full of the spirit of Christ, the people magnified them, and the power of the spirit of God was remarkable in the great miracles done upon the bodies of men, to heal their diseases: If the spirit had been given as of old, to enable them to fight, or if it had been the will of Christ, that his kingdom should be advanced or defended in that way of it, they had men enough to defend themselves against the Jews, and
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the Romans, for the Lord saves *by few as well as many*; and what was the hand of the Jews and Romans, against the hand of the Lord, and his sword in the hand of his people, as in the hand of Gedion of old? But Christ would not have his servants to fight for him, because his kingdom was not now of this world. I question not but the difference observed by Gamaliel, betwixt these two men, that arose with the sword, who were destroyed, and whose followers were dispersed, and the Apostles of Christ, who had nothing of worldly power about them, and made no stir that way, was the thing that made him suspect that *this work was of God, and could not be overthrown*, Acts v. 26, 27, and 34,—39.

The Apostle insinuates a difference in this point, betwixt the New Testament believers and the Old Testament worthies, whom he brings in as witnesses to the way of faith in Christ, and whom he would have us to imitate in their faith and patience, Heb. xi. and xii. chap. from the beginning. For he says, “ Let us run with
 “ patience the race that is set before us,
 “ looking unto Jesus the author and finisher of our faith, who for the joy that
 “ was set before him, endured the cross,
 “ despising the shame, and is set down at
 “ the right hand of the throne of God.
 “ For consider him, that endured such contradiction of sinners against himself, lest

“ ye be weary and faint in your minds.
 “ Ye have not yet resisted unto blood,
 “ striving against sin. This is another race
 “ set before us, than that of subduing king-
 “ doms, waxing valiant in fight, and put-
 “ ting to flight the armies of the aliens.”
 This is the christians fight, even the spirit-
 ual warfare against sin in ourselves, and in
 the world about us; this is the christian
 resistance: Even holding fast the profession
 of our faith unto the death, against all con-
 tradiction and terror, that serves to move
 us to let it go. This is the christian hero,
 that is conformed to the Captain of salva-
 tion, in bearing the cross, despising the
 shame, and enduring the contradiction of
 sinners; and to this agrees that exhortati-
 on, Heb. xiii. 12, 13, 14. “ Jesus—that he
 “ might sanctify the people with his own
 “ blood, suffered without the gate. Let us
 “ go forth therefore unto him without the
 “ camp, bearing his reproach; for here we
 “ have no continuing city, but we seek
 “ one to come.”

We have the christian warfare, suitable
 to the nature of Christ's kingdom, and al-
 together distinct from a worldly warfare
 set forth, Eph. vi. from the 10th to the
 20th verse. Notice verse 12th, and see the
 warfare of the first christians opposed unto
 a worldly warfare; “ For we wrestle not
 “ against flesh and blood, but against prin-
 “ cipalities, against powers, against the ru-

“ let

"lers of the darkness of this world, a-
 "gainst spiritual wickedness in high pla-
 "ces." And the armour unto this war-
 fare is the armour of God, which the a-
 postle describes. Here we have no other
 sword, but the sword of the spirit. The
 first christians used no other sword but this,
 and withstood their enemies, the enemies
 of Christ's kingdom, with no other armour
 but this armour of God: In those days it
 was in their eyes the greatest honour to
 suffer shame for the name of Christ, Acts
 v. 41. They did not then dissemble or hid
 any part of the truth for fear of suffering,
 they were not then filled with many con-
 trivances of worldly wisdom to avoid per-
 secution, and to make to themselves a great
 name in the earth; then they saw a beauty
 in being conformed to Christ in his suffer-
 ings, and they breathed vehemently after it,
 Phil. iii. 10. The apostle calls as many as
 were duly instructed in the christian faith
 to be thus minded, in opposition to the
 Judaizing teachers, who minded earthly
 things, ver. 15, 17, 19, 20. Obedience to
 our Lord's command, Matth. v. and con-
 formity to him in that point, was no strange
 nor ridiculous thing then among christians,
 as it is now, 2 Cor. ii. 20. "For ye suffer
 if a man bring you into bondage, if a
 man devour you, if a man take of you,
 if a man exalt himself, if a man smite
 you on the face."

4. A society avouching Christ to be head and king of it, furnished with worldly power for defending his truths and institutions, and associated for defending his interest, and their profession of subjection to him, by the sword, is undoubtedly a kingdom of this world, by our Lord's description of a kingdom of this world: For it agrees with our Lord's account of such a kingdom, in that whereby it is distinguished from his kingdom: Let it be what it will then, his kingdom it is not. And such an association is plainly cross to this testimony of our Lord concerning his kingdom.

But against all this it is said, Is it not lawful to defend our natural and civil rights? And why not our religious rights too, seeing they are the most valuable: Or, though the first christians used not the sword, when christianity was not a civil right, yet when it became so by magistrates and whole nations their professing christianity, may it not be defended even as a civil right? *Ans.* 1. How far religion is a natural and civil right, to be defended by the sword in the kingdoms of this world, has been already declared. But that sort of defence is the common right of mankind, and not peculiar to Christ's subjects. 2. It cannot be denied, that a defence of civil and natural rights in the kingdoms of this world is lawful and necessary; and they

they that have power will defend their lives and fortunes by the sword; but the truths and institutions of Christ, and the privileges of his kingdom, which are not natural, nor civil and earthly, but spiritual, are not capable of such a defence; they must be defended another way. 3. If there should be a society for defending the truths and institutions of Christ, in the profession of them, by the sword; then these truths and institutions would be thus laid in the constitution of that society, which, by our Lord's description of a worldly kingdom, is a kingdom of this world: But it is expressly contrary to this his confession, that his truths and institutions should be in the constitution of a kingdom of this world: For thus that worldly society or kingdom would be his kingdom, or his church; but he says, *my kingdom is not of this world.* 4. In such an association of Christ's subjects, persecution will be unavoidable. For should any in that society give up with the profession of any of these truths and institutions, which the society judges to be Christ's, he must, according to the nature of society, be deprived of the defence of that society, which hath these truths in its constitution, and forfeits his right to all the worldly privileges of that society, which, by the constitution of it, belong unto the profession of these truths, and the observation of these institutions. Further, if any in that society,
while

while it stands, should find himself obliged in his conscience to profess contrary to any of these things that are held for truths of Christ by the society, and are in the constitution of it, then the power of the society must be put forth against him for the defence of the society. So such an association will be found inconsistent with that natural right of mankind, to be defended in the kingdoms of this world, from violence offered to their consciences, which yet our Lord hath not taken away from these kingdoms by sending his gospel unto them. And this, if it were maintained, would answer all the good ends, for which such an association can be: For to destroy mens lives, that will not receive Christ or profess him, is not an end of a worldly society, that Christ will approve of.

When God's kingdom was worldly of old, the case was otherwise: For then the profession of any other religion than the religion of the nation of Israel, was rebellion against the king of that nation; but now says Christ, *My kingdom is not of this world, not from hence.*

If the natural right of mankind, with respect to religion, had been maintained in the kingdoms of this world, there had never been such a thing as the kingdom of antichrist; and Christ's subjects cannot be great sufferers, where this right is preserved, and if it be preserved, others will en-

joy the benefit of it as well as they; but if it be not, they are the persons that will suffer most: Others can dissemble their principles, and feign subjection to tyrannical power; but they are bound by the law of Christ openly to confess all his truths, the least of them not excepted, so far as they know them, and that as they would not be denied by him at his coming.

It does not appear in his word, nor as yet in his providence, that ever he designed, that his servants in this world should be, by themselves, in a capacity to defend their profession against the powers of this earth, by the sword. And they must *be strangers on earth*, conformed to the image of their suffering master, in bearing the cross, and not conformed to this world, whatever shape it put on, whatever form it be cast into, but transformed by the renewing of their minds, that they may prove what is that good and acceptable, and perfect will of God, Rom. xii. 1, 2. "They are crucified to the world, and the world to them; they are dead to it, and their life is hid with Christ in God, not to appear till he appear," Gal. vi. 12, 14. Col. iii. 3, 4. Then it is, that the saints shall reign on the earth, and till then, they will be companions in the kingdom and patience of Jesus Christ.

If any of Christ's subjects shall at any time be in places of power, he has given them

SECTION I.

THIS kingdom is not set up, maintained, or advanced in the world by human policy; but by the truth. It might be expected, that when the power of the sword is laid aside, there would be the more need of this kind of wisdom; but instead of this wisdom, we have here the truth. They that were employed at first in setting up and promoting this kingdom in the world, used great plainness of speech, and spake naked truth without disguise. 2 Cor. iv. 1, 2. "Therefore, seeing we have this ministry, as we have received mercy, we faint not: But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience as in the sight of God." And upon a review of their conduct, they had this to say, 2 Cor. i. 12. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youwards." And this belongs unto that wisdom, which is peculiar to the kingdom of Christ, and is opposed to the wisdom of this world, after this manner,

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ner, 1 Cor. iii. 18, 19, 20. "Let no man
 "deceive himself: if any man among you
 "seemeth to be wise in this world, let him
 "become a fool, that he may be wise. For
 "the wisdom of this world is foolishness
 "with God. For it is written, he taketh
 "the wise in their own craftiness." And
 again, "The Lord knoweth the thoughts
 "of the wise, that they are vain." If we
 consider that context, we may find this
 kind of wisdom pointed at, as one of the
 things that defile the temple of God, being
 most useful in carrying on party-designs,
 and managing feuds; and we may see what
 the Apostle James says of this wisdom, and
 how he distinguishes it from that wisdom,
 which is from above, James iii. 13, 17.

Yet there are some things brought, as
 from the word of God, for the use of this
 kind of wisdom in advancing the kingdom
 of Christ. That which the apostle wipes off,
 as a foul aspersion cast upon him. 2 Cor.
 xii 16. 17, 18. (*Being crafty I caught you
 with guile*) is by some adduced to this pur-
 pose, and they call it holy guile! And his
 making the gospel of Christ without charge
 to the Corinthians, tho' he had power to
 be chargeable to them, and his becoming a
 servant to the various tempers and disposi-
 tions of men in indifferent things for the
 gospel's sake, that he might gain their souls
 to Christ, and save them, 1 Cor. ix. 18,—
 23. is pleaded to patronize our walking in
 crafty

crafty compliances with the corrupt inclinations of the men of this world, in order to gain an authority over them, to save ourselves from the effects of the world's hatred, and to advance our worldly interest. This did not Paul.

SECTION II.

THE kingdom of Christ is set up, maintained and advanced in the world by bearing witness unto the truth, and so not by the strength of human reasoning, nor by the moving influences of human eloquence.

This truth has wisdom in it, "even the hidden wisdom of God, which none of the princes of this world knew;" and there is an utterance in bearing witness unto this truth, which they that know, can distinguish from human reason and eloquence. But our Lord came not into the world to teach moral philosophy, nor to oblige men to acknowledge the truth by the force of philosophical argument, nor to entice them to embrace it by the charms of rhetorick: For he came to bear witness unto the truth.

This faithful and true witness gave his testimony on the earth in the days of his flesh, and now bears witness to us from heaven, from whence he speaks in the ministry of the gospel, Heb. xii. 25. 1 Pet. i.

12. His ministers that are sent by him are his witnesses, declaring unto men the testimony of God. They must have some acquaintance with this testimony themselves, at least by that illumination, which is called common, and is the foundation of all these gifts, that are for the edification of the church, 1 Cor. xii. 4, 7. And they must lay open, what they thus know to the world, proclaiming it as Christ's messengers, or declaring it as his witnesses. This is preaching. Now as it would be very unfruitful for a herald making a proclamation, or a witness bearing testimony, to philosophise or harangue, to dispute or dress up his discourse in all the beauties of eloquence, in order to persuade men of what he testifies, so it is in this case. And this serves rather to make the testimony suspected. If by force of argument or eloquence, he can induce men to acknowledge and receive what he testifies, so as to answer the design of it, what use is there for that testimony which he declares.

When we embrace the gospel in the proper way, so as to be saved by it, it is by divine faith receiving the divine testimony. "For if we receive the witness of men, the witness of God is greater, and he that believeth hath this witness in himself," John v. 9, 10. Our Lord, speaking of the evidence given to the Jews for his being the Messiah, John's ministry, and beyond that

the works given him to finish, doth at length send them to the testimony of God in the word, declaring that "they believed not, because they had not his word abiding in them," whatever regard to it they professed, John v. 32,—39. There is an extrinſick evidence for christianity, which may ſtop the mouths of gainſayers, and move men to attend to the divine testimony in the word of ſcripture-revelation; but the faith, whereby men are ſaved, doth not ſtand on this extrinſick evidence, but on the evidence that is in the divine testimony itſelf. Some would make our faith to be the aſſent to the concluſion of ſuch a ſyllogiſm as this: "Whatever God ſays is true; but God ſays this: therefore this is true." But the buſineſs of faith is with that propoſition, *God ſays this*. There is not ſo much occaſion for faith to ſhew us, that whatſoever God ſays is true, and that if he ſays this, it muſt be true. The great pinch, where faith is needful, is in the making out to us that God ſays this, and the work of faith is to give aſſent to this propoſition; whatever way it be therefore, that this is made out to me, in that way comes my perſuaſion of it. If my perſuaſion be in the aſſent to the concluſion of a philoſophical argument, then it is ſcience, not faith; if my perſuaſion go upon the evidence of human testimony, then it is human faith. And if my perſuaſion go upon

evidence, that the divine testimony carries in itself, then it is truly divine faith.

No man can say it is impossible, that God should testify his mind and will, in such a revelation as we have in the writings of the inspired prophets and apostles, and give abundant evidence, that it is he that speaks in this word itself. Neither will it be manifested to be impossible, that by means of this revelation, he should frame the minds of these, whom he will have to understand it, into a suitableness to this his truth, and make them capable to discern this evidence, in having a true understanding of the truth which he testifies, and which carries this evidence in itself. Yea it cannot well be conceived, how we can be furnished, in another manner, with a new set of principles by a divine revelation. But men will have the Most High to satisfy them of the truth of his revelation in their own way. “The Jews required a sign, and the Greeks sought after wisdom.” The Jews saw signs; but were they satisfied with them? No, *as many of them as received not the witness of God in themselves, and had not his word abiding in them, believed not unto salvation.* And our Lord tells us, Luke xvi. 31. “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” And if the Greeks that sought after wisdom, had lived unto these days, they had seen abundance

dance of that kind of wisdom they were seeking for, brought forth to evidence the truth of the gospel, and some men satisfying themselves so much in it, as to imagine, that their assent, upon this evidence of their own production, is indeed divine faith, yea and to ridicule all pretences unto any higher evidence of another kind, as enthusiastick imaginations. When these men come to enquire into the meaning of this revelation, whereof they pretend to be thus convinced, they explain it to themselves by that same wisdom, whereby they convince themselves, that the revelation comes from God. Thus the Greek would find his wisdom in the gospel, and it should no more be so ridiculous to him, as sometime a day it was; but then I am mistaken, if he would be much the wiser or better by it; and it is plain, that the blessed fruits of the gospel brought forth by them that believed it, as it was the jest of the Greeks, have not attended this new faith, even in them that make most of it.

But, says the apostle, we have a better way of doing to convince men; we declare the testimony of God, 1 Cor. ii. 1, 2.
 “ We preach Christ crucified, unto the
 “ Jews a stumbling block, and unto the
 “ Greeks foolishness; but unto them which
 “ are called, both Jews and Greeks, Christ
 “ the power of God, and the wisdom of
 “ God.” 1 Cor. i. 23, 24.

In this testimony, and the subject of it, so soon as it is truly discerned, the Jew will find the power of God in a far more glorious manner, than in all his signs, even the power of God unto his salvation; and this is the sign of the prophet Jonas, Mat. xii. 38, 39, 40. The Greek will find here the wisdom of God unto his salvation, excelling his, as far as God excels him, confounding his wisdom, and making all his wisdom of words, his disputing eloquent wisdom, *foolishness*: For here he will see more than notions or words, *even the deep things of God*, and “the wisdom of God in
“ a mystery, the hidden wisdom, which
“ none of the princes of this world knew,” and which *was ordained before the world* unto our glory. Thus both Jew and Greek will find more satisfaction in the gospel than they were enquiring for. But who will find this? Only the Jews and Greeks that are called of God by this testimony concerning Christ crucified. The rest, both Jews and Greeks, will remain where they were, stumbling at the preaching of the cross, and counting it foolishness, because they find not that in it, which they were requiring and seeking after.

Every one who is persuaded upon this evidence sees with his own eyes. The unwise and unlearned need not take the truths of this revelation, and the meaning of it, upon trust from the men of wisdom, because
they

they have not ability nor leasure, to satisfy themselves about it. The jew needs not be obliged to the Greek for his wisdom, nor needs the Greek the signs of the Jew here ; for unto both Jews and Greeks, that are called, Christ crucified ; testified of in the gospel, is *the power of God, and the wisdom of God*. This evidence, which the divine testimony carries in itself, is for men of all sorts, whom the Lord shall call. The wisdom of the wise man, is no advantage to him, as to the receiving this evidence ; nor is the stupidity and foolishness of the unwise, any loss to him in this case : “ Yea, “ God hath chosen the foolish things of the “ world, to confound the wise, and hides “ those things from the wise and prudent, “ while he reveals them unto babes.” No man can see these things, *except he be born again*, and the unwise who have not a discerning of the disputing wisdom of words, nor a taste for the pleasures of human eloquence, stand as fair for this, as the disputer of this world. When the unwise receives the testimony of God upon its own evidence, though it make him wise unto salvation, it does not turn him into a philosopher : and when the wise man believes the testimony of God, though it make him wiser than ever he was before, yet not with that wisdom which he sought after, and wherein he once gloried ; for it makes that wisdom foolishness to him, and now he

he is taught to glory only in the Lord Christ, who is made of God to him wisdom. Thus God, in saving sinners, stains the pride of man's glory (and there is nothing whereof men desire to glory more than their understanding and wisdom) that he alone may be exalted. We fell from God, affecting to be as gods for knowledge, and it was every way meet that God, in recovering us to himself, should effectually humble us in this respect, glorifying his own wisdom, and staining the pride of ours.

This truth of the gospel, whereby Christ advances his kingdom in the world, is practical, and when it is received upon its proper evidence, it must influence the practice: But all that evidence, which is by some set up as the only true evidence upon which we receive the gospel, may be, and is clearly perceived by men, that are noways influenced by the gospel in their practice: For what should hinder them to perceive it? Many such have as clear wits, and as much thirst for philosophical knowledge, as other men: What then should make such a man a christian in his practice? His corrupt affections certainly must be rectified. But how should that be, if it be not by the light and evidence of the gospel? Yet he has that evidence already, and he is the same man still. But if this is to be done with a blind influence of power without
light,

light, how shall our wise men understand this, or reconcile this kind of dealing with a rational man? To be moved thus and influenced blindly to live, the christian life must certainly be unto these men as ridiculous, as the true way of receiving the gospel is. Therefore this man must have more light to make him a christian than our philosophers can afford him, and that is no other than the light that shines in the truth of the gospel itself, the testimony of Jesus Christ, which when he is enabled to behold, will effectually change him, and conform him to itself in heart and life, so far as he beholds it. Now this is by means of the *foolishness of preaching*, or declaring unto men the testimony of God in such a way as is, unto the wise men of this world, foolishness; and when the truth of the gospel is received, by this means, “Not as the word of man, but as it is indeed the word of God, it worketh effectually in all them, that thus believe it.”

Men may have all that persuasion of the truth of the christian religion, which the extrinsic evidence can afford, without discerning the glory, or feeling the power of any one truth of the gospel; and whence is this; but that they receive not the truth of the gospel upon its proper evidence, and so indeed receive it not at all? For, whatever may be pretended, they who discern not the glory of gospel-truth, and in whom

whom it works not effectually, do not receive it, and believe it, *as it is in truth. the word of God*, 1 Thes. ii. 13. Col. i. 6. 1 John. v. 19, 20. 1 John ii. 4. “He that sayeth, I know him, and keepeth not his commandments, is a liar; and the truth is not in him.” And however much they who despise the evidence proper to the gospel as enthusiastic, may value themselves upon doing such things, and leading such a life as an infidel may lead as well as they; yet it is impossible, that the peculiar fruits of that faith, which works by love, and purifies the soul unto unfeigned love of the brethren, can be found with them, or that they should have these works to produce, by which the apostle James calls men *to show their faith*, and by which our Lord will try the faith of the hearers of the gospel at his second coming, Mat. xxv. 31.—46.

This persuasion of the gospel, which produces fruits suitable to the gospel, is begotten in men neither by the signs of the Jew, nor the wisdom of the Greek, however these may serve to make men attentive to the gospel, and render them inexcusable in an open rejection of it; but by this bearing witness unto the truth. Christ himself is the witness, and the gospel preached by his ministers is his testimony, and whosoever receives his testimony has set to his seal that God is true. In him we have all the persons of the Godhead bearing witness un-

to us; the Father speaks to us only in him and by him, "and none knoweth the Father save the Son, and he to whom the Son will reveal him," Mat. xi. 27. "God, who at fundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,—the brightness of his glory, and the express image of his person," Heb. i. 1, 2, 3. *And the spirit of truth, the Holy Ghost, given by the Father without measure unto him the Son of man, is sent by him from the Father,* and bears witness to us in the gospel, Isa. lxi. 1, 2. John iii. 34. John xiv. 16, 17. and xv. 26, 27. and xvi. 13, 14, 15. Thus the testimony of Jesus is the testimony of the glorious three, that now bear record in heaven, 1 John v. 7. When Jesus began his ministry on the earth, there was a glorious manifestation of these three at his baptism, Mat. iii. 16, 17. but now they witness gloriously in heaven in the testimony of Jesus, which we have now from thence. Jesus Christ began to testify in his ministry upon the earth, and was then declared very far to excell all that came before him. John Baptist, greater than all the prophets, testifies of him, that he was preferred before him, tho' coming after him; and that on these accounts, 1. Because *he was before him*, (the eternal God) John i. 15. and because he is *from above* (the Lord from heaven),

ven). John iii. 31. and to this agrees our Lord's saying, "I was born, and I came into the world, to bear witness unto the truth." 2. Because he was upon all the councils of God and in the contrivance of the great things brought to light by him, John iii. 32. "What he hath seen and heard that he testifieth." John i. 18. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." 3. Because the Father giveth not the spirit by measure unto him, John iii. 34. The man Christ Jesus was furnished with the spirit for the exercise of his prophetic office on the earth beyond all the prophets, and his hearers wondered at all the gracious words which proceeded out of his mouth, and were obliged to own that he spake with a peculiar authority, and *that never man spake like this man*. But now having ascended to the right hand of the Father, and having received of the Father the promise of the spirit, he speaks from heaven in a far more glorious and powerful manner, and when he began to testify from thence, he made his rude Galileans speak in an amazing manner *the wonderful things of God*, Acts ii. 7, 11. John xvi. 12, 13. Eph. iv. 10,—13.

And this is that prophet that was promised to the church by Moses, Deut. xviii. 14, 19. His voice at Sinai, that shook the earth,

earth,

earth was so terrible that the children of Israel said unto Moses, "Speak thou with us, and we will hear: But let not God speak with us, lest we die," *Exod. xx. 19.* And according to this the Lord said to Moses, "they have well spoken that which they have spoken: I will raise them up a prophet from among their brethren like unto thee." In hearing the voice of this our brother the antitype of Moses, we hear the voice of the Lord our God without that fear; for now "he hath taken part with us in flesh and blood, for which cause he is not ashamed to call us brethren, saying, I will declare thy name unto my brethren."

His kingdom is set up and advanced in the world by the exercise of this his prophetic office, and thus we see how his prophetic and kingly offices are connected. His kingdom is a kingdom of light, into which we are translated from the power of darkness, *Col. i. 13.* And "he is a commander to the people, by being a witness to them, *Isa. lv. 4.* He bears witness unto the truth, and every one that is of the truth heareth his voice."

SECTION III.

PILATE saw that our Lord laid great stress upon this truth, and though he
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despised truth, as a mean of setting up a kingdom, when he proposed that scornful question, *What is truth?* and waited not for an answer; yet it becomes us diligently to enquire, till we be satisfied, what this truth is; and though it was not fit that Pilate should know it at that time; seeing, as we may hear, it respected Christ's cross: Yet it is of the utmost importance and advantage to us to know it now.

We find God's mercy and his truth much spoken of and celebrated in the Old Testament. It is the promise of Christ that is intended; and truly God's mercy and truth together, are no where to be found but with him, Psal. lxxxix. 24. They who saw his glory, when he came in the flesh, found him *full of grace and truth*, John 1. 14. He testifies of himself, that he is the *Truth*, Joh. xiv. 6. In him, the son of God manifest in the flesh, "The end of the law for righteousness to every one that believeth, all the promises of God are yea and amen," 2 Cor. i 20. So that he is the great subject of this his testimony in the gospel; and in order to understand what he mainly intends by the truth here, we must consider how he is especially set forth in the gospel, to be believed in unto salvation, and what doctrine of the gospel it is whereby it is especially distinguished both from Judaism and natural religion.

We shall find that the great things testified of him in the gospel is, that he is the end of the law for righteousness to every one that believeth, that he was delivered for our offences, and raised again for our justification; and we are told that, *He who believeth this in his heart, and confesseth it with his mouth shall be saved*, Rom. iv. 24, 25. and x. 4, 8, 9, 10. When the apostle declares himself not ashamed of the gospel, and calls it the power of God unto salvation, he tells us, *It is because therein is the righteousness of God revealed from the faithfulness of God to the faith of every believer*, Rom. i. 16. 17. When he gives an account of the great subject of the gospel message, he tells us it is this, “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them—And be ye reconciled unto God: For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” 2 Cor. v. 18.—21. And when he speaks of the testimony of God, the object of saving faith, he tells us; it is *Christ crucified*. 1 Cor. ii. 1, 2. 1 Cor i. 23, 24. This was the great intent of the prophecies, which spake of the sufferings of Christ, and the following glory: “For to him gave all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sin,” Acts x. 43. This therefore is

that truth of the gospel, which is especially witnessed unto, and whereby Christ says, his kingdom is advanced in the world. And this may be further clear unto us if we consider,

1. That this is the distinguishing truth of christianity, whereby is differenced from meer natural religion, and from all the religions in the world, that any way compete with it. This is the great thing, the first thing, that any religion can propose, to sinful men; how they should be pardoned, reconciled to God, and justified in his sight? If the christian religion differ from others in any thing, it is in this; they all propose other ways of coming into favour with God, and false ways, but Christ hath made peace by the blood of his cross, and thereby reconciled all his people, of all nations, unto God in one body, and has come and preached this peace to them that were afar off, and to them that were nigh; and this is the truth, wherein the true God is gloriously manifested and distinguished from every false god.

2. God's truth in the just sentence of his broken law, and in the promise of life to sinners, meets and consists only in Christ our redeemer from the curse of the law, by being made a curse for us, that the blessing might come upon us: And therefore this may well be called the truth.

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The law condemned us in a head and representative, and there was nothing in it to hinder our suffering in another head, if God should think it meet; and they who are justified in Christ, were as verily punished in him, and as verily fulfilled the law in him, as they sinned in Adam, Rom. v. 15.—19. Thus when God pardons a sinner and justifies him in Christ, he noways makes void the law, seeing we have fulfilled it in Christ our head, unto far better purpose, than if we had undergone the curse by ourselves without him. So when he holds us guiltless, he does not hold us guiltless, and clearing he does not clear, according to a phrase frequently used in the Old Testament, but always spoiled in our translation, Exod. xxxiv. 6. 7. Numb. xiv. 18. “That will by no means clear the guilty.” It should be, *Clearing will not clear*. Jer. xxx. 11. It is said to the church, “Though I make a full end of all nations, I will not make a full end of thee, but I will correct thee in measure, (or, I will take a wise way of correcting thee) and will not leave thee altogether unpunished.” It should be, *and clearing will not clear*: For the phrase is the same here, as in Exodus, tho’ differently translated. We may find the same phrase, Jer. xlvi. 28. Nah. i. 3.

3. This is the truth of the legal shadows, “The law was given by Moses, but truth

“ came by Jesus Christ, who is the end of
 “ the law for righteousness unto every one
 “ that believeth.” See Heb. ix. and x. ch.
 and in this truth the promises of God are
 yea and amen: For it is either the accom-
 plishment or the foundation of the accom-
 plishment of them all, 1 Pet. i. 11.

4. This truth concerning Christ deliver-
 ed for our offences, and raised again for our
 justification, is that wherein the stamp of
 divine authority on scripture-revelation is
 chiefly manifest. All the parts of this reve-
 lation depend on this, and are connected
 with it; so that, take away this truth out
 of the gospel, it will be another gospel, and
 the whole doctrine of the prophets and a-
 postles will be utterly made of none effect
 as to eternal life and salvation. That faith,
 whereby we savingly believe scripture-re-
 velation is faith in the blood of the Son of
 God, and by this faith we receive the whole
 scripture-revelation, which does all from
 beginning to end one way or other relate
 unto this. And this is the great touch-stone
 for the trial of true and false doctrine. See
 Heb. xiii. 7, 10. Eph. iv. 13, 14, 15.

5. This truth, witnessed unto in the gos-
 pel, is the great mean whereby the power
 of God is put forth to save sinners, and to
 subject them to him in his kingdom, Luke
 i. 77. Gal. iii. 2. Rom. i. 16, 17. 1 Cor. i.
 18, 23, 24. Col. i. 13, 14. It was by the re-
 velation of Christ's righteousness in the go-
 spel

spel, that Christ's kingdom was at first set up and advanced in the world, and it was by the revival of this great truth, after it had been buried under antichrist's reign, that the Lord began to consume that wicked one at the reformation. Luther said, "This article reigns in my heart, and with this the church stands or falls." Without this great truth all other means for promoting or defending the kingdom of Christ will be altogether ineffectual; yea, on the contrary, serve to advance the kingdom of satan. The strength of Christ's kingdom, and its safety lies all in this truth: So that they, who would advance this kingdom in the world, must bear it about with them in their hearts, in all their preaching, and in all their conversation in the ministry; and truly this would be a spring of daily refreshment to themselves, and of great liberty and boldness in all the labour of the gospel-ministry, and in all the sufferings that attend it.

6. To the same purpose also we might consider the name, whereby Christ is called among the subjects of his kingdom, *The Lord our righteousness*; and that great motto of the church, whereby it is distinguished from all other societies. Jer. xxxiii. 16. "In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name, wherewith she shall be called, *The Lord our righteousness.*"

Thus

Thus we see the connexion betwixt the kingdom of Christ and his priesthood. His King is Melchisedec, King of righteousness, and a priest on his throne; and the influence of his priesthood on his kingdom is set before us, Psal. ii. 8. Psal. cx. Isa liii. 11. 12. All the glory of Christ's kingdom follows upon and flows from his sufferings, and they never served him in his kingdom, whatever they may pretend, that did not first submit unto his righteousness.

C H A P. V.

Of the subjects of Christ's kingdom.

THE last thing to be considered in the testimony of our Lord, is the account he gives of his subjects. He is not ashamed to confess them, and his relation to every one of them, and far less reason have they to be ashamed to confess him, or to be ashamed of one another.

He says, *Every one that is of the truth beareth my voice.*

Here we must consider, 1. What it is to be *of the truth.* 2. What is the import of that, *every one that is of the truth.* 3. What it is to *hear Christ's voice.* And, 4. What

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the connexion betwixt *being of, the truth,* and *hearing his voice.*

If these things be understood, we cannot be at a loss about the subjects of this kingdom on earth.

SECTION I.

WE have had some account of that truth, by which our Lord here describes his subjects. Now it concerns them, that would know, if they have any part in this kingdom of Christ, to understand well what it is to be *of this truth.*

There is an expression, Rom. vi. 17. which seems to have a near alliance with this, and may serve to clear it, “Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine, which was delivered you;” or more agreeably to the first language, that *type, or frame, or mould of doctrine into which ye were delivered.* The doctrine here pointed to by the apostle seems to be the same with that truth of which our Lord speaks, even the gospel of Christ, as it *reveals the righteousness of God from faith to faith, that the just may live by faith,* and manifests the righteousness of God without the law, *which is witnessed by the law and the prophets,* Rom. iii. 21. Of this great doctrine the apostle had been treating in the foregoing part of the epistle,
and

and in this chapter, he is shewing the connexion betwixt justification and sanctification, and declaring the influence that this blessed doctrine of justification has upon sinners to sanctify them, and this in opposition to a common objection, and an error into which men are very ready to fall, who have not a true insight into the doctrine of God's glorious free-grace, in the justification of guilty sinners through the righteousness of Christ alone. To this purpose he had said, verse 14. "Sin shall not have dominion over you, for ye are not under the law but under grace;" and here he tells them to whom he writes, *That they were the servants of sin*, but it was matter of thankfulness to God, that they were delivered from that slavery, and still the greater ground of thankfulness, the more they had been enslaved. And by what means were they delivered from the bondage of sin, and made servants of righteousness? He tells it was by *that doctrine*. Yet the bare outward revelation, and their hearing and having a notion of that doctrine, as they had of other doctrines they heard, was not sufficient unto this. "Ye have obeyed," says he, from the heart that mould of *that doctrine*, into which ye were cast, and so being freed from the service of sin, they became servants of righteousness." That blessed doctrine was as a mould unto their hearts, into which they being cast and
new

new framed, became answerable unto it, and so were freed from the yoke of sin, and fitted unto the service of righteousness. Thus the apostle expresses the work of regeneration, and our union with Christ, by means of the doctrine of justification by the free grace of God, "through the redemption that is in Christ's blood," and so he shows the influence that this doctrine has upon our sanctification, as he does further, Rom. vii. 4, 5, 6. And by this we may see what it is to be *of the truth*.

1. To be of this truth is to be, as it were, cast into it as in a mould, and framed according to it. "That form of doctrine, whereinto ye were delivered."

This truth is not at all of us: For as it is none of these principles which are commonly called natural to us, so we do not receive it as we do conclusions, that we draw from or by these principles; nor do we admit it on the account of its agreeableness unto these principles of ours. It is altogether foreign to us naturally, and yet it is a truth, that must be a most powerfully practical principle in us to make us live a new life, unto which all the principles we had before, howsoever improved by us, could never influence us. And therefore it must be as deeply rooted in our minds as any of our principles, and have such possession in our souls, as to master all those corrupt principles, that have taken such
seat

seat in the minds of all mankind, as to overpower all the right dictates of the natural conscience, and in spite of them to influence mankind into a life of sin. Now it is evident, we cannot bring home this truth to dwell after this manner in our souls.

On the contrary, when a sinner begins to be convinced of his sin, and of the judgement of God against him, and is routed to hearken to the dictates of his conscience, he labours to answer these dictates, and so goes about to make amends for his sin himself, and to establish a righteousness of his own; but the farther he goes on this way, as he strengthens sin the more, Rom. vii. 5, 9. so he fortifies himself the more against the entrance of this truth into his soul, especially if he imagines himself anyways successful in his attempts after righteousness upon natural principles. And if the natural conscience be thoroughly awakened it will influence the sinner, after all his attempts to satisfy it, unto despair: For it knows nothing of the imputed righteousness, and can take no satisfaction in it, till this truth take possession of the soul; and it requires as much to satisfy the duly awakened conscience, as to satisfy the justice of God.

It is also manifest in them who know these things in their experience, that, as there is a great enmity in the heart of man
against

against God, so this enmity shows itself especially against this truth. because therein is made the most glorious discovery of God, and because it is that which effectually brings us near him, and conforms us to him.

And such is the pride of man's heart, and so much does this truth stain the pride of his glorying, that the mind and heart of man will by no means submit to it, but rather be engaged in the hardest labour for self-righteousness, or despair, and give up with all hopes of eternal life, than submit to, and take rest in the righteousness, which this truth brings unto us. So it cannot be of us to receive this truth to bear sway in our souls, and it is no wonder that there have been so many suitable reasonings against it, so many perplexing disputes about it, and so many sorts of opposition made unto it, since it has been published and professed in the world.

This truth comes into our minds and hearts from above by divine teaching, and it is *engrafted in our minds*, James i. 21. Not growing naturally in them, but brought from elsewhere, and engrafted, that we may bring forth a new kind of fruit, according to the nature of the graft, and not according to the nature of the stock, into which it is grafted. It is as the seed whereby we are *begotten of God unto a new life*. James i. 18. "Of his own will (not of ours) begat he us with the word of truth." It

is that seed of which we are born again —
 Pet. i. 21, 25. “ Seeing ye have purified
 “ your souls in obeying the truth through
 “ the spirit, unto unfeigned love of the
 “ brethren ; love one another with a pure
 “ heart fervently : Being born again not
 “ of corruptible seed, but of incorruptible,
 “ by the word of God, which liveth and
 “ abideth for ever. For all flesh is as grass,
 “ and all the glory of man as the flower of
 “ grass. The grass withereth, and the flow-
 “ er thereof falleth away, but the word of
 “ the Lord abideth for ever. And this is
 “ the word, which by the gospel is preach-
 “ ed unto you.”

They, in whose minds and hearts this truth is engrafted, and who are begotten and born again of this incorruptible seed, are *of the truth*, and these are they whose souls are cast into the mould of the gospel revelation of righteousness in Christ, “ de-
 “ livered for our offences, and raised again
 “ for our justification.”

This is that regeneration, that new birth wherein we are united to Christ as members of his body, and wherein our whole conformity to him takes its beginning. So far are we conformed to God’s image in Christ, and subjected unto him, as this truth takes place in us, and not a whit farther.

We may likewise notice, that to be of this truth is the same as to be *of faith*, Gal

iii. which is opposed to being of the works of the law.

2. To be of this truth is to believe it. They that are delivered into that form of doctrine, do *obey it*. And the way that we obey a truth testified unto, is by believing it upon the authority of the testifier. In believing this doctrine there is a subjection of the mind unto the authority of God in his testimony, which is in this doctrine. Thus we are said to obey that form of doctrine, into which we are delivered. And this persuasion of this truth, upon the evidence of the divine testimony in it, is indeed that faith whereby we are justified and eternally saved. And this is that which the scripture seems mainly to intend, when it speaks of faith, and calls us to believe. See 1 Thes. ii. 13. 1 John v. 9, 10. John iv. 42. John iii. 33. John vi. 68, 69. "This is that faith which is the evidence of things not seen, the substance of things hoped for," Heb. xi. 1. This persuasion of the truth is, 1. That faith whereby we are justified, and which has the promise of blessedness, Mat. xvi. 16, 17. "Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Rom. x. 6, 8, 9, 10. But the righteousness which is of faith speak-

“eth on this wise—The word is nigh
 “thee, in thy mouth and in thy heart,
 “that is the word of faith which we preach,
 “That if thou shalt confess with thy mouth
 “the Lord Jesus, and shalt believe in thine
 “heart, that God hath raised him from
 “the dead, thou shalt be saved. For with
 “the heart man believeth unto righteous-
 “ness, and with the mouth confession is
 “made unto salvation.” We may take
 notice, that the heart is **not** here opposed
 unto the mind, as is commonly thought,
 but unto the mouth. 2. This is that faith
 whereby a troubled conscience comes first
 to true peace and quiet, P^sal. cxxx. 4.
 “But there is forgiveness with thee, that
 “thou mayest be feared.” 3. This is that
 faith which is the prime fruit and evidence
 of the new birth, and whereby God dwel-
 leth in us, and we in him, 1 John v. 1:
 “Whosoever believeth, that Jesus is the
 Christ, is born of God.” 1 John iv. 15.
 “Whosoever shall confess, that Jesus is the
 “Son of God, God dwelleth in him, and
 “he in God.” 4. And this is that faith
 that overcomes the world, and is our vic-
 tory over the world, and all the lusts and
 temptations of it, 1 John v. 4, 5. “For
 “whatsoever is born of God overcometh
 “the world: And this is the victory that
 “overcometh the world, even our faith:
 “Who is he that overcometh the world,
 “but he that believeth, that Jesus is the
 “SON

“ Son of God. This is he that came by wa-
 “ ter and blood ; and it is the spirit that
 “ beareth witness, because the spirit is
 “ truth.”

Thus the scripture notion of faith agrees with the common notion of faith and belief among men, a persuasion of a thing upon testimony, but that faith whereby we believe the gospel has been very much darkened, by the many things that have been said in the description of it, while that which is most properly faith has been either shut up in a narrow and dark corner of the description, or almost excluded from it, as a thing presupposed unto faith, and not that very faith itself, whereby we are justified and saved. And some have so defined faith, as to take in into its own nature the whole of gospel obedience. Agreeably to this, we have heard in sermons, that it has two hands, one to receive Christ, and another to give ourselves away to him ; and when we are pressed and exhorted to believe in Christ, it is as if we were urged to put forth some (we do not know what act of the will) or to give forth something towards Christ by God's help, by which we are to be saved, on account of the connection made in the promise betwixt salvation and that deed, whatever it be, which is called faith. By this means the hearers of the gospel are set on to seek to do that deed, that work, called faith, to save them, and en-

title them to eternal life ; and serious souls are perplexed with many fruitless inquiries in themselves whether they have this thing called faith, while that which lies at the bottom of the most part of their doubts, is either the weakness or the want of the persuasion of this truth, and their taking no notice of it, because it is not much noticed in the accounts of faith that are made to them ; and it is foolishly reckoned by many, that the belief of the truth is a common thing, and that it is no great matter to attain unto it, tho' the apostle hath said, " God hath from the beginning chosen you " to salvation through sanctification of the " spirit, and belief of the truth," 2 Thes. ii. 13 This glorious truth containing in it *Christ the end of the law for righteousness unto every one that believe it*, is able to give rest to the weary soul, to make a blessed calm in the most troubled conscience, and to raise up the most desperate sinner unto a lively hope. All this influence it hath upon them that believe, and in their believing of it : Therefore, while this is not attended to, it is a vain thing to labour after the assurance of hope ; for where faith in this truth is not in exercise, neither the thing hoped for, nor the true ground of hope can be discerned, " Faith being the substance of " things hoped for, the evidence of things " not seen." It is impossible to have a *lively hope through the resurrection of Christ*, without

out a lively faith in him, *delivered for our offences, and raised again for our justification*: Therefore they begin at the wrong end, that press after the assurance of hope, without laying the foundation of the assurance of faith.

But what is this assurance, this *πληροφορία*, of faith? There are mistakes about this: For some, perhaps, finding all their endeavours after the assurance of hope without the lively faith of this great truth of the gospel, altogether fruitless; and being at length brought to clear and sure belief of this truth, and finding their consciences quieted, the disposition of their hearts changed by the influence of this truth, and hope arising in their souls; they have imagined, that all this flowed at first from an assurance of Christ's being made fully theirs, and a certainty of their own salvation by him; and so they have made that the nature of faith; whereas these fruits take their first rise from the truth believed, and not from a persuasion of our interest in it, and of the absolute certainty of our salvation, which is the assurance of hope, and must arise from faith with the fruits of it, Heb. vi. 11. Therefore we find the saints in the New Testament, when professing their assurance of hope, always speaking therewith of their faith, and the fruits of it. See 1 John iii. 23, 24.

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The assurance of faith can be the assurance of no other thing, but what is proposed in the gospel unto all the hearers of it, to be believed by them, upon hearing it, unto their salvation: But it is evident, it is not revealed unto every gospel-hearer, that Christ is absolutely given unto him, and that he shall be saved, because this is not true; and therefore every hearer of the gospel is not bound to believe this concerning himself; nor will the hearers of the gospel that perish be damned, for not believing that they should never be damned. Seeing then the assurance of faith is the assurance of what is laid out in common to every gospel hearer, to be believed for their salvation; and seeing it was never, nor can be at any time a truth, that Christ is absolutely given certainly to save every gospel-hearer, or that every gospel-hearer shall be saved; we must have another notion of the assurance of faith; and the scripture is very clear in this matter, when it speaks of the assurance of faith at its highest, it calls it the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ, Col. ii. 2. And what is that but a full persuasion of the truth of which Christ speaks, when he says, "Every one that is of the truth hear-
"eth my voice."

So then whosoever is verily persuaded of this truth, that Christ bears witness unto,
and

and that upon the credit of his testimony, and the evidence that it carries in itself, is of this truth; and this faith or belief is the fruit of the soul's being cast into the mould of that doctrine, without which no obedience can be given unto it.

3. They that are of the truth obey it from the heart; they love it. As this testimony of Jesus is received by faith, whereby we set to our seal that God is true, having the witness in ourselves; so there is the greatest good proposed in this truth to be embraced by us. *He hath shewed thee what is good, Mic. vi. 8. Eat ye that which is good, Isa. lv. 2.* This is the proper object of love; as faith respects the truth witnessed unto, so love respects the good in this truth.

This love is another fruit of the new birth, flowing immediately from true faith, and is never, nor can be separated from it. We read of some professors of the truth perishing, because they received not the love of the truth, and this is made an evidence of their not believing it, 2 Theff. ii. 10, 13.

This love acts upon Christ in this truth. 1. In a way of esteem, valuing him above all things, and counting all things besides him, all things that stand in competition with him, *loss and dung*. Thus they that truly find Christ are with him, as the wise merchant with the pearl of great price, when he hath found it, selling all to buy that
that

that pearl. Christ is indeed precious to all them that believe, and that to such a degree, that he is their only glory: But the soul that thus loves him will be grieved that it cannot esteem more, and will be ready to think it loves him not at all, because it finds not any esteem of him within itself suitable to such a glorious object; and such a soul will be jealous for him against his great rival *self*, which is constantly putting in for a share, at least, of that love and esteem, which the soul finds only due to him. 2. In a way of earnest desire expressed by the apostle, when he says, “ Yea
 “ doubtless, and I count all things loss—
 “ that I may win Christ, and be found in
 “ him, not having mine own righteousness
 “ which is of the law, but that which is
 “ through the faith of Christ, the righte-
 “ ousness which is of God by faith; That
 “ I may know him, and the power of his
 “ resurrection, and the fellowship of his
 “ sufferings,” Phil. iii. chapter. They that love and truly desire Christ, find, as it were a want in them, which nothing but he himself can fill up, and an uneasiness until they enjoy him, arising from faith’s apprehension of his compleat sufficiency and fullness, his perfect suitability unto their whole case, and his excellent glory. They desire him, so as to be ready to part with all things, and to suffer the loss of their nearest and dearest things for him, and this desire lets them

them

them on to the use of all the means of his own institution for finding him. His word, and all his ordinances, from the least to the greatest of them, are as the field, where this their treasure is hid; and therefore *they sell all to buy this field*. Christ is especially desired by believers in that respect, wherein he is a stumbling-block and foolishness to the world; even his cross and his righteousness, and they desire him so much on this account, that they breathe after conformity unto him in that same cross. 3. In a way of complacence and delight. The soul having found Christ, and seen his glory, shining in this truth by faith, is joyfully satisfied, and well pleased in him and his righteousness, rests under that shadow, from all such perplexing enquiries as that, *What shall I do to be saved?* and that with great delight, and seeks no further. The believer takes a peculiar complacence in the wisdom and power of God unto salvation, and in the glorious discovery of the divine attributes, especially the comely complexion of the divine mercy and justice in this truth, and in that wonderful connection betwixt the glory of God and the sinner's salvation, that is to be seen in this truth, and in Christ himself that glorious person, in whom all this is manifest; such is the believer's complacence in Christ, that he abhors the nearest and dearest things to him, as they stand in competition with him.

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He counts his own righteousness but loss and dung for him. "And he that hates
 " not father and mother, and even his own
 " life, for Christ, is not worthy of him."
 This love to Christ is especially manifest in our love to all them that are of this truth without exception, on the account of their relation to him; and it is a very vain thing to pretend love to Christ, while we love not the least of his little ones, beyond any other sort of men in the world.

Thus they that are of the truth loves it; and as faith says of that word, "Christ
 " came into the world to save the chief of
 " sinners," that it is faithful, so love says,
It is worthy of all acceptation. Christ's subjects are thus devoted unto this truth, it has their hearts, and so they are of it.

4. To be of the truth, is to be influenced by it, and to have it working effectually in us, unto all the ends for which it is revealed to us and received by us. 1 Thes. ii. 13. 14. Col. i. 5, 6. We have not this truth, as a speculation only to divert ourselves with it, or as a precious jewel, only to be laid up that we may please ourselves by now and then looking upon it; but it must be a living principle of action in us, and must be with us, when we ly down and rise up, and walk by the way, to influence us in the whole of our conversation in the world, and in the whole of the service of God. It is with this truth, and in it that
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the spirit of Christ comes to dwell in our souls, Gal. iii. 2. And this is the great instrument, by which he works his gracious works in us. The sanctification of the spirit is with the belief of the truth. Seest thou, says James, *how faith wrought with his works*, James ii. 22. And we are told, that *without faith it is impossible to please God*, Heb xi. 6.

As it has been a dangerous error, on the one hand, to think of leading a christian life, and pleasing God, abstractly from this truth, so it is a no less dangerous error, on the other hand, to think, that we may receive it unto our joy and deliverance from the torments of hell, without its working effectually in us to make us live unto God. The word of the truth of the gospel brings forth fruit in all them that know the grace of God in truth: And tho' in stony ground it wither, and among thorns be choaked, yet in good ground (that is, where men obey from the heart that form of doctrine into which they are delivered) it bringeth forth sometimes thirty, sometimes sixty, sometimes an hundred-fold. Thus the truth reigns in them that do believe it; so they obey it from the heart, and so they are of it.

Now we understand what is to be of the truth, and that it is the same thing that the apostle calls, being of faith, Gal. iii. 7, 9. which, as was noticed, he opposes to

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being

being of the deeds of the law. Therefore all that are of the deeds of the law, and submit not to the righteousness of God, but in their ignorance of the truth, are seeking by some means to establish a righteousness of their own, however sincere they may appear to themselves or others, yet they have not gospel-sincerity in them, for they *have not the truth in their inward parts*. The imputation of righteousness without works, and a spirit without guile, go together, Psal xxxii. 1, 2. Rom. iv. 6, 7, 8. And all sincerity and singleness of heart before God is of this truth. With such a true heart it is that the apostle calls us “to draw near
 “and come into the holiest by the blood
 “of Jesus, in full assurance of faith, Heb.
 “x. 19, 22. The heart of man is deceitful
 “above all things, and desperately wicked,
 “until the truth, as it is in Jesus,” take possession of it, and make the man sincere and upright, so far as it takes place in him, Eph. iv. 21, 25. And therefore it is strange to see sincerity set up, as it were, in opposition to this truth, and the glorious righteousness it brings to us, the only spring of all the godly sincerity that is in the world. We find singleness of heart taken notice of, as a remarkable fruit of the truth in them that received it, when it came first from Christ, exalted by the right hand of God, Acts ii. 46. And their pretences to the faith of it are very poor, who study not simpli-
 city

city and godly sincerity, but walk in policy and fleshly wisdom, and glory in the wisdom of this world, as to which the truth will make all them, that are of it, fools.

SECTION II.

THE subjects of Christ's kingdom are, *Every one that is of the truth.* And these things are imported in this.

1. This truth, with its influence, is not now confined to any sort of men, however qualified, and however excelling others. The uncircumcised nations were excluded from Christ, until he should come, and had no hope in the promise, by means of the wall of partition betwixt the Jews and them; but now, Christ having broke down that in his death, and come *preaching peace to them that were afar off and nigh*, they both through him have an access by one spirit to the Father, and it is now free to all nations, all sorts of sinners, even the chief, to believe this truth unto their salvation, and to come into Christ's kingdom by the belief of this truth, Matth. xxii. 9. Mark xvi. 15, 16. Rom. iii. 21, 22 and x. 4, 11, 12, 13. How much reason have we Gentiles to rejoice in the New Testament on this account!

2. It takes no more to make any man a subject of Christ's kingdom, but to be of this truth, and it requires no less. *Every*

one that is of the truth heareth his voice, is his subject. The Jews, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the promises, cannot by all this be of Christ's kingdom, if they be not of this truth; and the uncircumcised Gentiles are free in this kingdom to the enjoyment of the privileges of it, by being of this truth, without more.

“ Yea the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling-stone,” Rom. ix. 30, 33. The circumcision of the Jew leaves him on a level here with the uncircumcised Gentile, and the uncircumcision of the Gentile puts him not a whit behind the Jew as to an interest in this kingdom. The Greek has no advantage by his politeness in this matter, nor is the rudeness of the Barbarian his loss in this case. The slavery of the bondman cannot hinder his freedom in the kingdom of Christ if he be of this truth, and without this, the liberty of the freeman can give him no part in the liberty of Christ, Col. iii. 10, 11.

As none are by us to be accounted subjects of this kingdom, but those whom Christ commands us to reckon his disciples, or that they are of the truth: to all that appear to be of this truth, without difference, are by us to be held for subjects of this kingdom, and to be dealt with accordingly; and because some under the common influence of the spirit, receive the word with joy, and so appear for a while to be of this truth, who yet are not of it, and many of them afterward discover themselves, or will be discovered and separated from the people of Christ at his coming, Mat. xiii. and xxv. chap. John xv. 2, 6. Mat. vii. 21, —29. 1 Tim. v 24, 25. Heb. x. 39. Jude 4. Therefore there is a distinction made between the visible and invisible kingdom of Jesus Christ, and the visible is nothing else but the outward appearance of the invisible, such as it now makes, 1 John ii. 19.

“ They went out from us, but they were
 “ not of us: For if they had been of us,
 “ they would no doubt have continued
 “ with us; but they went out, that they
 “ might be made manifest, that they were
 “ not all of us.”

3. By this truth Christ's subjects are all distinguished and differenced from all others, howsoever agreeing with them in other things and however related to them, and bound together with them by many other ties. The church stands distinguish-

ed from all other societies, as has been noticed, bearing this motto. *The Lord our righteousness.* This truth lies at the bottom of all that division and enmity betwixt the seed of the woman and the seed of the serpent, and of all that hatred of the men of this world at the subjects of Christ's kingdom : For whatever fair pretences the world may make for this hatred, yet our Lord tells us the true cause of it, when he says, John xvii. 14. " I have given them
 " thy word, and the world hath hated
 " them, because they are not of the world,
 " even as I am not of the world " The men of this world may love Christ's subjects on account of other things common to them with the world appearing about them ; but as they appear to be of this truth, and keep the testimony of Jesus Christ, they cannot love them ; neither do they hate them for these same things, that they find with others, who are not of this truth, in whom yet they take pleasure.

However we be joined with the people of Christ, if we be not with them in this, we are none of Christ's subjects, nor have we any part in the kingdom of Christ. And all separations from the world, that flow not from this truth, are none of that controversy, which the Lord hath established in the earth between the seed of the woman and the serpent, and are not separations from the world, but divisions in it.

4. In this truth all Christ's subjects are one, however otherwise differenced. They are of different nations, different stations in the world, and of different parties in the world; they have different measures of gifts and grace, different measures of light, whence differences of opinion and practice will be found among them, and they are liable to error in many cases, while they are in this world; so that uniformity, in all these things, which some of them may judge very necessary, is not to be expected here; but herein they are all one, they are *every one of this truth*, yea, even tho' they may have different speculations about it, and controversies of words, while the truth itself reigns in all their hearts.

This is that unity of the faith, wherein all the members of the body of Christ, even the babes not very skilful in the word of righteousness, are, every one according to their measure, growing up *unto the measure of the stature of the fulness of Christ*, Eph. iv. chapter.

Thus they are united by Christ's word, according to his prayer to the Father, that they *may be one*, John xvii. 20, 21. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

“me.” They are more closely joined together in this truth, than they can be by any other means whatsoever, and it is of more force to unite them, than any thing can be to divide them; so that it is impossible for any difference to break this union. Here is Christ their peace, on whom all their iniquities met, Isa. liii. 6. And his righteousness, which is unto them all, and upon them all without difference, and is the foundation of one and the same hope unto them all, Rom. iii. 22. Gal. iv. 5, 7. and v. 5. His blood, his cross, whereby the enmity is slain, and they all reconciled to God in one body. By this truth, they are all made to drink into one spirit, which they receive through the hearing of faith, and are all related to God as their Father, and to Christ as their brother-ransomer, their one Lord redeemer. And in being of this truth, they are all united to Christ by it, as fellow-members of that one and same body, whereof he is the head, and though the members be many ways differenced, yet there is but one body wherein all the members are growing up in this unity of the faith, and knowledge of the Son of God; ought they not therefore to endeavour to *keep the unity of spirit in this bond of peace, forbearing one another in love, as to other differences?* Should any party of them rise up to oblige all others to uniformity with them in matters of difference, and so

to establish another bond of peace to the dividing of the body of Christ, which yet must remain united in this bond in spite of all differences? Or dare we exclude from the privileges of Christ's kingdom, and reject from our church-communion, the least of them that are of this truth, because they follow not with us in our uniformity; and this after the only Lord of the church has said, *Every one that is of the truth, heareth my voice?*

SECTION III.

THE hearing of Christ's voice, and being his subject, are the same thing; but we shall enquire a little more particularly concerning this his voice, which his subjects hear, and then concerning their hearing it.

As to the first of these, we may find the short sum of our Lord's voice to his people, in his commission to the gospel ministry, Mark xvi. 15, 16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned. Mat xxviii. 18, 19, 20. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; Go ye therefore and teach
" all

“ all nations, baptizing them in the name
 “ of the Father, and of the Son, and of
 “ the Holy Ghost ; teaching them to ob-
 “ serve all things whatsoever I have com-
 “ manded you : And lo I am with you al-
 “ way even unto the end of the world.
 “ Amen.”

And 1. Christ's subjects hear his voice,
 preaching “ peace through his cross to
 “ them that were afar off, and to them
 “ that were nigh, Eph. ii. 17. even the
 “ word of reconciliation,” 2 Cor. v. 18,—
 21.

This preaching of the gospel to every
 creature, this proclamation of peace, sup-
 poses a controversy between God and them
 to whom it is sent, and that they are there-
 by in a perishing condition, from which
 they are incapable to recover themselves.
 “ For the Son of man came to seek and to
 “ save that which was lost, and he came
 “ not to call the righteous but sinners to
 repentance :” Wherefore, that sinners may
 hearken to this word of salvation, they
 must know that *they have destroyed them-
 selves* : And because they do not easily en-
 tertain such a thought of themselves, and
 so slight the glad news of salvation, they
 are awakened to hear them by the voice of
 the law and its work upon their conscien-
 ces ; the Lord Christ by his spirit making
 the law subservient to the gospel, by this
 means shutting up sinners to the faith, and
 stopping

stopping their mouths, that they may be subject to the judgment of God, and so hearken to the glad tidings of salvation, Rom. iii. 19. and vii. 9. Gal. ii. 19. But when the law hath done its work upon the sinner, he will not for all this hearken to the news of salvation, but despair, if he be not cast into the mould of the gospel doctrine; for it is only they “that are of the truth, that have an ear to hear Christ’s voice;” and of the hearing of this voice, we have spoken already.

2. His subjects hear his voice in his commandments, *teaching them to observe all things whatsoever I have commanded you.*

He speaks to his people in all his institutions, all the ordinances of the gospel are his voice. He hath appointed the gospel ministry first extraordinary, for the first erection of the church, the first joining together of the saints in the body of Christ, which ministry is now ceased; and then ordinary, for the edifying of this body of Christ, by adding the elect unto it, and building them up in it in all ages unto the end of the world, Eph. iv. 11, 12, 13. He hath commanded them to preach and teach, and to baptize the disciples, and their infants (who are to be reckoned by us in the same state with them,) with water, in the name of the Father, and of the Son, and of the Holy Ghost, Matth. xxviii. 19. Acts ii. 38, 39. 1 Cor. vii. 14. Mark x. 13, 14.

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He hath instituted the great ordinance of his supper, to be observed in the churches, or worshipping congregations of the saints, who are one bread and one body in the communion of that bread which they break, and that cup which they bless, which is the communion of the body and blood of Christ; even as that bread and cup is his body and blood, 1 Cor. xi. 18, 20, 23, 26. 1 Cor. x. 15, 18. A gospel church is his institution, with its officers, elders, or bishops, and deacons, Phil. i. 1. and its discipline, Matth. xviii. 15,—20. 1 Cor. v. chap. 2 Cor. ii. 5.—8. And in such a church his disciples, made so by the influence of the word, are to continue “steadfastly in the gospel-doc-
“trine and fellowship, and in breaking of
“bread, and in prayers, and in praising
“God, glorifying the Father of our Lord
“Jesus Christ with one mind, in one
“mouth, Acts ii. 41, 42, 47. Rom xv. 5,
“6, —. Not forsaking the assembling of
“themselves together, but considering one
“another to provoke unto love and good
“works, and exhorting one another,”
Heb. x. 23, 24, 25. And this is the most eminent mean of our worshipping in the heavenly sanctuary, while we are here upon the earth, Heb. x. 19—25. He hath also changed the sabbath from the seventh to the first day of the Jewish week, when he finished his work, and entered into his rest in the new creation, even as God rested
from

from all his works in the first creation ; so that this day remains as the sabbath of the people of God. Col. ii. 16. Heb. iv. 3, 8, 9, 10. Acts xx. 7. Rev. i. 10.

Christ speaks to his people in the moral law, which he hath explained and delivered to his people, as their Lord Redeemer, and which *he writes on their hearts*. The least of his commandments must be great and precious, as they are his, unto his people; and “ he that breaks the least of them, and “ teacheth men so, is least in the kingdom “ of heaven ; his people must be taught “ to observe all things whatsoever he com- “ mands them.” But there are some much insisted on, and vehemently pressed upon his people, in the New Testament, which were not so clearly revealed, nor so much inculcated before, and which are especially suited to the New Testament revelation : as for instance, the “ command to deny our- “ selves, and take our crosses, and follow “ Christ,” Matth. xvi. 24, 25. The com- mand “ to love our enemies, to bless them “ that curse us, to do good to them that “ hate us, and to pray for them which de- “ spitefully use us, and persecute us,” Mat. v. 44. Luke ix. 51, 56. And the command “ to call on the name of the Lord Jesus, “ and to ask of the Father in his name,” John xvi. 24. Rom. x. 13, 14. And “ to “ enter into the holiest by the blood of Je- “ sus, by a new and living way, which he
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hath

“ hath consecrated for us, through the
 “ veil, that is to say, his flesh,” Heb. x.
 19, 20, 22.

But we have a commandment in the New Testament, whereby the sincerity of all our obedience is to be tried, and whereby distinction is especially made betwixt Christ's subjects, and the seed of the serpent, or the children of the devil; and we have this commandment, 1 John iii. 23. “ And this is his commandment, that we
 “ should believe on the name of his Son
 “ Jesus Christ, and love one another, as he
 “ gave us commandment.” Christ gave this commandment of charity, or brotherly love, to his disciples, when about to leave them, John xiii. 34, 35. “ A new
 “ commandment I give unto you, that ye
 “ love one another, as I have loved you,
 “ that ye also love one another. By this
 “ shall all men know that ye are my disci-
 “ ples, if ye have love one to another.” This love is plainly distinct from that love which, by the law of nature, we are bound to have to all men, and which is also enjoined us by Jesus Christ: For after the entrance of sin, the Lord laid the foundation of this brotherly love among the woman's seed, in that intimation of his design to put enmity betwixt the two seeds; and our Lord commands his disciples to love one another, “ even as he has loved them.” This love is also distinct from that peculiar love that
 God's

God's peculiar people, the members of the common wealth of Israel, after the flesh; were bound to have toward one another as brethren by the law, as it was delivered to them: For this is a peculiar love among the disciples, Jews or Gentiles, wherewith they love one another, "even as he hath loved them."

Our Lord calls this his *new commandment*, and it may be called new on these accounts, (1.) Because the love here required has a new object: *Every one that is of the truth.* Every one of the redeemed unto God by the blood of the Lamb, out of every nation, is to be loved with this love, wherewith Christ would have his people to love one another, even as he hath loved them. He hath slain the enmity betwixt these two, Jew and Gentile, and hath taken them down, and made them up again into one new man in himself. This one new man is the adequate object of this love, and so it is new, Eph. ii. 14, 15, 16. (2.) Because there is a new reason for it, "Even as I have loved you," 1 John iii. 16. "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren," 1 John iv. 9, 10, 11. "And this is his commandment to whom the Father hath given authority to execute judgment, because he is the Son of man," John v. 27. As it was said to the children

of Israel, "I am the Lord thy God, which
 " brought thee out of the land of Egypt,
 " thou shalt love thy neighbour as thyself;"
 so here he says, "A new commandment
 " give I unto you, that you love one ano-
 " ther as I have loved you." (3.) Because
 obedience to this commandment is a speci-
 al fruit of the New Testament spirit, the
 spirit of Jesus Christ, conforming us to him
 in his love to his people. "Therefore,
 " (says he), as I have loved you, that ye
 " also love one another," and John xv.
 12, 13. "This is my commandment, that
 " ye love one another, as I have loved you.
 " Greater love hath no man than this, that
 " a man lay down his life for his friends."
 This is pointed out, as the special fruit we
 bring forth by "abiding in him, as the
 " branch in the vine," ver. 4, 5, 8, 10. (4.)
 Because it is the trying command of the
 New Testament, whereby the Lord puts a
 difference betwixt his subjects, and the rest
 of the world; for by means of this he
 makes "it manifest in their own conscien-
 " ces by his spirit, that they are his," 1
 John iii. 18,—24. And by this he would
 have his disciples manifest in the world;
 therefore he prays to the Father, "that
 " they may be one, that the world may
 " believe, that the Father hath sent him,"
 John xvii. 21. And by this he will distin-
 guish his people from the world, "when
 " he executes judgment at his coming,"

Matth.

Matth. xxv. 31,—46. “And then the
 “ world shall know that the Father hath
 “ loved them, as he has loved him,” John
 xvii. 23. So he says, “by this shall all men
 “ know that ye are my disciples, if ye have
 “ love one to another.”

With respect to this law, putting the
 difference betwixt the children of God and
 the children of the devil, believers are cal-
 led righteous, 1 John iii. 7. “Little chil-
 “ dren let no man deceive you, he that
 “ doth righteousness is righteous, even as
 “ he is righteous.” Jesus Christ is righte-
 ous, in the perfect obedience he gave unto
 the law of eternal life and death, in the
 room and stead of his people; and this is
 the righteousness whereby they are justi-
 fied, and stand for ever as children, in the
 Father’s favour and love, with Jesus Christ
 his Son, who kept his commandments, and
 continues in his love. And he “that doth
 “ righteousness is said to be righteous even
 “ as he is righteous.” Righteousness must
 respect a law, against which if a man sin,
 he cannot properly be called righteous with
 respect to that law; and here believers are
 called righteous with reference unto a law
 against which they do not sin, ver. 4, 5, 6:
 “Whosoever committeth sin transgresseth
 “ also the law; for sin is the transgression
 “ of the law, and ye know that he was
 “ manifested to take away our sins. and
 “ in him is no sin. Whosoever abideth in

“ him sinneth not, whosoever sinneth hath
 “ not seen him. neither known him.” The
 law, with respect to which believers are
 righteous in doing righteousness, cannot be
 that, with respect to which Christ is per-
 fectly righteous, and they in him their
 head: For though there be none that give
 any true obedience to the commands of
 that law but they, yet they sin against
 them daily, and so they are not righteous,
 with respect to that law, in their doing the
 righteousness of it. But the apostle plain-
 ly points here to the Lord’s new command-
 ment of brotherly love, as the Lord him-
 self doth, when he says, John xv. 10. “ If
 “ ye keep my commandments, ye shall a-
 “ bide in my love, even as I have kept my
 “ Father’s commandments. and abide in
 “ his love.” See ver. 11, 14, 17. “ These
 “ things I command you, that ye love one
 “ another.” For the Apostle tells us, 1 John
 iii. 8, 9, 10, 11. “ He that committeth
 “ sin is of the devil, for the devil sinneth
 “ from the beginning. For this purpose
 “ the Son of God was manifested that he
 “ might destroy the works of the devil.
 “ Whosoever is born of God doth not com-
 “ mit sin, for his seed remaineth in him:
 “ And he cannot sin, because he is born of
 “ God. In this the children of God are
 “ manifest, and the children of the devil:
 “ Whosoever doth not righteousness is not
 “ of God, neither he that loveth not his
 “ brother:

“ brother : For this is the message, that ye
“ heard from the beginning, that we should
“ love one another.” It is plainly the enmity
and hatred of the devil, and his children,
against the woman’s seed, that is here cal-
led sin, as it is also, John viii. 34, 37, 38,
44. And it is love to the woman’s seed,
love to our brethren in Christ for his sake,
that is here called righteousness. But it
cannot be the perfection of this love, which
is in Jesus Christ the righteous, nor such
measures of it, as are to be found with
some eminent saints only, that is here in-
tended; for some of the children of God
have it not in this respect, but the apostle
here speaks of a law, against which “ none
“ that are born of God can sin, because the
“ seed of God remains in them,” and that
is the law requiring that we have this love
one to another, to difference us from the
children of the devil, that have not this
love at all, nor can have it, because they
are not born of God, but hate and perse-
cute God’s children. None of the children
of God sin against this law, “ for they have
“ purified their souls in obeying the truth
“ through the spirit unto unfeigned love
“ of the brethren, being born again of the
“ incorruptible seed of the word, which
“ remaineth in them,” so that they cannot
be destitute of this love altogether, as the
children of the devil are. nor hate the bre-
thren as they do, and so cannot sin against
this

this differencing law, ver. 12, 15. “ Not
 “ as Cain, who was of that wicked one,
 “ and slew his brother: And wherefore
 “ slew he him? Because his own works
 “ were evil, and his brother’s righteous.
 “ Marvel not, my brethren, if the world
 “ hate you. We know that we have pas-
 “ sed from death unto life, because we love
 “ the brethren. He that loveth not his
 “ brother abideth in death. Whosoever
 “ hateth his brother is a murderer, and ye
 “ know that no murderer hath eternal life
 “ abiding in him.”

The more we do of this righteousness,
 the more full evidence we have of our be-
 ing the children of God, and enjoy the more
 of those manifestations of his love, that are
 promised to them that keep his command-
 ments, John xiv. and xv. chap. And be-
 cause there is so little of the labour of this
 love, which is the fruit of faith, yea so little
 access to perform the duties of this love in
 a constant way, through the neglect of
 Christ’s great institution for that end, Mat.
 xviii. 15,—20. Acts ii. 41, 42. therefore
 these manifestations are so little known, as
 they were at the beginning, when faith and
 this love was lively, and when it could be
 said of believers in the churches, whose
 faith in the Lord Jesus, and love unto all
 the saints, might be heard of, “ After that
 “ ye believed, ye were sealed with that
 “ Holy Spirit of promise, which is the ear-
 “ nest

“nest of our inheritance,” Eph. i. 13, 14, 15.

3. Christ’s subjects hear his voice in his threatnings: “He that believeth not shall be damned.” See further this instance of gospel-threatnings. Mat. vii. 21,---27. Luke xiii. 24,—27. Mat. xxv. Mat. xviii. 6, 17. 18, 32,—35. John. xv. 2. Heb. ii. 1, 2, 3, and vi. 3,—8. and x. 23,—31, 38, and xii. 25, 28, 29. 2 Pet ii. 20. 21. and the threatnings to the churches, Rev. ii. and iii.

His threatnings are his voice as well as his promises, and if his subjects be not they that hear this voice of his, who are they then that give it a suitable hearing? This voice of Christ is very useful to his people to keep them from carnal security, and self-confidence, and to move them to hold fast the grace of his kingdom, “whereby they may serve God acceptably with reverence and godly fear: For even their God is a consuming fire.” It is far from being an evidence of unbelief or self-righteousness to be poor and of a contrite spirit, and to tremble at God’s word; and they that hearken not to the voice of Christ’s threatnings, while sin and self remains in them, will very soon give little ear to the word of his grace, and be little under the influence of it. Paul knew as much of free grace, and of the everlasting righteousness brought in by Christ, as any in our day, and he did not think that he was doing any thing inconsistent

constant with it, when he kept “under
 “ his body, and was bringing it into sub-
 “ jection, lest that by any means, when
 “ he had preached to others, he himself
 “ should be a cast-away, 1 Cor. ix. 24, 27.”

4. Christ's subjects hear his voice in his promises. “He that believeth and is bap-
 “ tized, shall be saved.” See Rom. x. 8,
 —13. John vi. 37. 1 John v. 11, 12, 13.

This is the great promise of the gospel, wherein all that is promised is the reward of Christ's righteousness, the only foundation of our title to all the promises; and then only can we have solid hopes of enjoying the good things promised, when we look upon them as the reward of his righteousness; yet so as we must also attend to this tenor of the promises, “teaching them
 “ to observe all things whatsoever I have
 “ commanded you; and lo I am with you
 “ always unto the end of the world. And
 “ if ye keep my commandments, ye shall
 “ abide in my love, even as I have kept my
 “ Father's commandments, and abide in his
 “ love.”

The gospel contains “the promises of
 “ this life, and of that which is to come;”
 and godliness has these promises. See the tenor, first of the promises of this life;
 “Take no thought saying, what shall we
 “ eat? or what shall we drink? or where-
 “ withal shall we be clothed? But seek
 “ ye first the kingdom of God, and his
 righteousness.

“righteousness, and all these things shall be
 “added unto you. Take therefore no
 “thought for the morrow; for the mor-
 “row shall take thought for the things of
 “itself: Sufficient unto the day is the evil
 “thereof,” Matth. vi. 31, 34. Unto this
 promise the apostle seems to refer, when he
 says, “That godliness has the promise of
 “the life that now is.” See 1 Tim. iv. 7,
 —10. We have also something like a pro-
 mise of this life in our Lord’s saying,
 “That there is no man that hath left house
 “and lands——for his sake and the gos-
 “pel’s, but he shall receive an hundred-
 “fold, now in this time, houses, and lands,
 “with persecutions; and in the world to
 “come, eternal life,” Mark x. 28, 29, 30.
 But there are other sort of promises made
 out unto Christ’s subjects in this world,
 such as the promise of Christ’s being always
 present with his ministers in teaching, and
 with his people in observing all things that
 he commands; and that promise, John xiv.
 23. And the promises to the churches.
 See the promise to Philadelphia, Rev. iii.
 10. “Because thou hast kept the word of
 “my patience, I also will keep thee from
 “the hour of temptation.” We must next
 consider the tenor of the promise of the life
 that is to come, which is the main promise
 of the gospel, the earthly inheritance being
 now done away, and the promise of Christ’s
 coming in the flesh being now fulfilled.

See

See Rev. iii. 21. "To him that overcometh
 " will I grant to sit with me in my throne,
 " even as I also overcame and am set down
 " with my Father in his throne." John
 xii. 25, 26, Rom: viii. 17. 1 Cor. xv. 58.
 " Be stedfast, unmoveable, always abound-
 " ing in the work of the Lord; for as
 " much as ye know, that your labour is
 " not in vain in the Lord, Col iii. 23. 24.
 " And whatsoever ye do, do it heartily as
 " unto the Lord, and not unto men,
 " knowing that of the Lord ye shall re-
 " ceive the reward of the inheritance; for
 " ye serve the Lord Christ." Rev. xxii. 14.
 Our Lord says; Matth. vii. "He that hear-
 " eth my sayings and doth them, is like
 " unto a man which built his house on a
 " rock, and when the storm came, it fell
 " not, because it was founded on a rock."
 His people cannot perish in the judgment,
 but will be eternally saved, because found-
 ed on him the only rock of salvation; but
 every one founded there keeps his sayings,
 and so their title to the promised salvation
 is manifest: He represents himself, Matth.
 xxv: speaking thus to his people in the
 judgment. "Come ye blessed of my Father,
 " inherit the kingdom prepared for you
 " from the foundation of the world: For
 " I was hungry, and ye gave me meat,
 " thirsty, and ye gave me drink," &c. The
 kingdom was sure to them by an eternal
 purpose

purpose of free grace in Christ : But their keeping of Christ's sayings manifests their interest in this grace, and so the promises run in this tenor.

Grace and duty harmonize pleasantly in the word ; but since they have been set at odds by the subtilty of satan, and the corruptions of men. the glory of both, which appears brightest in their due connection, has been very much darkened ; and both contending parties seem to have lost, each of them, a considerable part of the word, with the benefit of it, in the contention. If I durst presume to offer a text to the consideration of both parties, that might be of great use to them, it should be that word, James ii. 22. " Seest thou how faith
 " wrought with his works, and by works
 " was faith made perfect ?" They that have a zeal for works. and magnify them, as it were, upon the disparagement of grace, and Christ's righteousness revealed in the truth of the gospel, and so give out that truth with great caution, as if they were afraid of it, and that will not let themselves or others see much in the gospel, but commands, and promises to the keeping of these commands, had need to understand and see how faith wrought with Abraham's works, when he offered up his son, and to endeavour to make it manifest to others, when they press any duty. Now the faith that wrought with Abraham's works was
 † X this,

this, "God will provide himself a lamb for
 " a burnt-offering," Gen. xxii. 8. And if
 they would *testify in the Lord*, Eph. iv. 17:
 and exhort us *by the Lord Jesus*, 1 Thes. iv.
 1, 2. and beseech us *by the mercies of God*,
 Rom. xii. 1. and *knowing the terror of the*
Lord, persuade us. 2 Cor. v. 11. when they
 tell us *how we ought to walk and please God*,
 no man could justly find fault with them:
 On the other hand, they that shew a great
 zeal for grace, and love only to hear or
 preach of absolute promises, and to press
 our assurance of absolute promises in belie-
 ving the gospel, and that give out the
 commandments of the Lord Jesus, and pro-
 mises made to the keeping of them, with
 great caution, as if they were afraid of
 them, would be nothing the worse, tho'
 they saw and considered well, and did their
 best to let others see, "how by works faith
 is made perfect:" For by works Abraham's
 faith was thus confirmed, and in some
 measure reached its end. "And Abraham
 " lifted up his eyes and looked, and be-
 " hold a ram caught in a thicket.—And
 " Abraham called the name of that place,
 " Jehovah-jireth.—And the angel of the
 " Lord called unto Abraham out of hea-
 " ven the second time, and said, By my-
 " self have I sworn, saith the Lord, for be-
 " cause thou hast done this thing, and hast
 " not with-held thy son, thine only son,
 " that in blessing I will bless thee," Gen.
 xxii.

xxii. 13,—17. And when they testify the gospel of the grace of God, they may also earnestly exhort us, to shew constant diligence in the work and labour of love “un-
 “to the full assurance of hope unto the
 “end; and that we be not slothful, but
 “followers of them, who through faith
 “and patience inherit the promises:” For when God made promise to Abraham,
 “because he could swear by no greater,
 “he swore by himself, saying, Surely blef-
 “sing I will bless thee,—wherein God wil-
 “ling more abundantly to shew unto the
 “heirs of promise the immutability of his
 “council, confirmed it by an oath,” Heb. vi. 10,—18. And thus by works our faith would be made perfect, and we would learn “to hold faith and a good conscience,
 “which some putting away, concerning
 “faith make shipwreck,” 1 Tim. i. 19.

If our preachers would look with both eyes upon both parts of this same text,
 “See'st thou how faith wrought with his
 “works, and by works was faith made
 “perfect;” there would not be so much encouragement given on the one hand, to the natural inclination that is in us, to establish a righteousness of our own, and so much offence to them that *love the truth as it is in Jesus*; nor, on the other hand, so much encouragement to a sort of professors of the truth, that would take joy from the gospel, and triumph in their
 X 2 knowledge

knowledge of the way of righteousness, and in the exercise of their gifts, while at the same time, they slight the commandments of Jesus Christ, walk after the flesh, and *exercise not themselves, to keep a conscience void of offence, toward God and toward men;* and will *not take up their cross and follow Christ.*

Preachers of natural religion, with the wisdom of words, will be magnified by the Sadducees, and preachers of a zeal of God, but not according to the knowledge of the righteousness of God revealed in the gospel, will be magnified by the Pharisees, and preachers of grace, or of faith without works, the fruits of it, and without exhorting and warning every one, how we ought to walk, and to please God, will be delightful to them that boast in *faith without works*, and they that shun not to *declare the whole counsel of God*, will please no party of this world; yet they “are unto God a
“sweet favour of Christ, in them that are
“saved, and in them that perish, and
“every one that is of the truth, will hear
“Christ’s voice.”

But we must proceed now to consider, what it is to *hear Christ’s voice*. And, 1. To hear Christ’s voice is to *discern* it. Christ’s subjects that are of the truth, and so have an ear to hear Christ’s voice, have another sort of discerning of his voice, than other men are capable of. “The natural
“man

“ man cannot know the things of the spi-
“ rit of God, because they are spiritually
“ discerned:” He takes up all that Christ
says, in a natural way, accommodates it all
to his natural way of thinking, and so far
as he imagines it to be according to that,
so far he understands it, and no further;
but if he apprehends that there is any thing
more in it, he understands it not, it is *fool-
ishness to him*, because it is not according
to his wisdom; and so he discerns not the
voice of Christ at all: For the things that
Christ says, are the things of God’s deep
wisdom, which man knew not, and which
the spirit, that searcheth all things, reveals
not in the words which man’s wisdom
teacheth, but in words fitted by him to ex-
press spiritual things.

The natural man goes about to judge
this by his wisdom; for he has no other
way of judging; but he that is spiritual or
he that is of the truth, and so has an ear
to hear Christ’s voice, judgeth all the things
that Christ says; he knows his voice, un-
derstands his meaning, having heard him,
and been taught by him, as the truth is in
him; he has faith, the evidence of things
not seen, the substance of things hoped
for, the eyes of his understanding are en-
lightened, “ To know what is the hope of
“ God’s calling, and what is the riches of
“ the glory of his inheritance in the saints;
“ and he is transformed by the renewing of

“ his mind, that he may prove what is that
 “ good and acceptable, and perfect will of
 “ God;” and he knows *the terror of the*
Lord; so he judges all the things that
 Christ says. Yet herein he is not subject to
 man’s judgment: For he judgeth of things
 above all man’s wisdom; “ For who hath
 “ known the mind of the Lord, that he
 “ may instruct him?” But says the apostle,
We have the mind of Christ, 1 Cor. ii. chap.
 See ver. 13,---16.

They that are of the truth, and *have*
tasted that the Lord is gracious, do as new
born babes desire the sincere milk of the word,
 and they suck in that sincere milk, *that*
they may grow t’erby, 1 Pet. ii. 1, 2, 3.
 But others seek the word, and a meaning
 of it to answer this, and the other corrupt
 end and design, and they delight in it,
 as they conceive it suited unto that end;
 so if they grow by it, they grow monsters
 in religion. They taste not that sincere
 milk to grow up thereby unto eternal life;
 they take the word only as it makes for
 their purpose. And this is the way in all
 the perverse disputings of them, that use
 the word to serve their party-designs, and
 their pride, envy, and malice. against one
 another: They rejoice in the word as it
 seems to hit their adversary, and as they
 conceive it makes for their party; but the
 sincere milk of the word they know not,
 they love not. However Christ’s subjects
 may

may be for a time, or in some things carried out of this way, yet this is no mark of his subjects.

They that are of the truth, distinguish Christ's voice. His sheep follow him; for they know his voice: *And a stranger will they not follow; for they know not the voice of strangers,* John x. 4, 5. They can distinguish his voice from enthusiastic imaginations, and the language of a false spirit, from the language of nature and man's wisdom, and from the doctrines and commandments of men; for though there may be superstition in them, and tho' they may be enslaved in many things to men, and afraid to doubt that their doctrines and commandments are the word of Christ; yet they do not see that glory in man's words, that they see in those words of Christ which they discern: For what is the chaff to the wheat? Christ's people may be keeping in notion, and some way in practice, the word of man, and yet have some discerning of, and inclination to observe the word of Christ, directly contrary to what they are keeping of the word of man; though they do not see the inconsistency, and so are driven into great difficulties about keeping the word of Christ, and man's word together.

2. Christ's people hear his voice; their consciences are subject to it, they receive it and embrace it, on account of his authority,

ty, as the rule of their faith and obedience, of their fears and hopes.

They hear his voice, as it is the voice of their Lord Redeemer. They have a sense of his authority in his voice, and their minds and wills are subjected to it. It is enough to them that he says so, without asking any further questions about it; and thus they hear his voice, of whom the Father hath said, "This is my beloved son, in whom I am well pleased, hear ye him." Christ hath not subjected the consciences of his subjects to any other authority besides his own; yea he has discharged his disciples to call any man master: He would not have any of his disciples called *Rabbi*, because one is their master, even Christ; and all they are brethren, Mat. xxiii. 8,--12. His ministers, that bring his word to his people, "are not to preach themselves their lords, but Christ Jesus their Lord, and themselves their servants," in representing the authority of Christ in his word unto them. They have no authority of their own over the consciences of the disciples; and however the disciples may be in many things enslaved even by them yet Christ hath made them free, and this their slavery no evidence of their subjection to Jesus Christ: For this subjection to him evidences itself in a respect to his authority in his word, in opposition to all that stands in competition with it; and though his mind should

should be many ways mistaken by his subjects, yet a regard to his authority, in holding what they take to be his mind, in opposition to the authority of man, is a better evidence of their hearing his voice, than the observing the things that he says, on the account of no other authority but that of man.

Some seem to receive Christ's word on the account of the reasonableness of what they think he says; and so it is not his voice they hear, but the voice of their own reason. Some receive what he says, because of impressions made upon them, as they take it, by his spirit, and they take no further heed to what he says in his word, than as they find it impressed upon them: Thus they hear not his voice in the scripture-revelation, but the voice of these impressions; and they take not the whole word of Christ as it is his, but the word as they find it impressed, for their rule. Yet the spirit of Christ is the same spirit that indited the scriptures, and he that is born of God heareth the scriptures, and Christ's voice in them; and when the Holy Ghost leads us unto all truth, "he brings all things into our remembrance, whatsoever Christ hath said unto us, and he speaks not of himself, but glorifies Christ;" so that they that are under his influence are subjected to the authority of Christ in his word, and receive his word, as it is his.

Some

Some again receive the things that Christ says, on account of the authority of man; and many hear not the voice of Christ, but the voice of prevailing custom, and the traditions of their fathers; and the voice of the world, the voice of the generality of the wise and learned, or the voice of the godly goes farther with the most part than the voice of Jesus Christ in his word: For where they find Christ saying any thing in his word, and none saying with him, they cannot hear him. So far as his disciples give way to these things, so far their subjection to him appears not.

They that are subject to Christ's authority in his word, and entertain his voice, as the rule of their faith and obedience, fears and hopes, shew a regard to all that he says, all that he testifies, commands, promises, or threatens. The least thing he says has weight with them, and what he is most in saying, they are most in hearing. They regard all his commandments, and are not as the Pharisees, exceedingly zealous in the least things, which they ought also to do, and passing over *the weightier matters of the law*. They do not cut and carve upon the words and commandments of Jesus Christ to shun what may endanger their worldly interest, and to receive only what they may keep without difficulty and hazard, and what they blindly judge absolutely necessary unto their salvation, or perhaps

perhaps what they find absolutely necessary to maintain their credit among the party of christians. that they have to do with.

Christ's subjects *delight in the law* of their Lord *after the inward man*, and so they hear his voice without constraint; but there is *another law in their members* continually *warring against the law of their minds*, so that it is no wonder if this their hearing of Christ's voice be very much marred: Yet so far as they are of the truth, he is unto them the only Lord of their faith, of their conscience, of sin and duty, of their fear, and of their hope. Thus *every one that is of the truth hears his voice*.

3. Christ's subjects keep his sayings, and do the things that he says; and so they hear his voice. They believe his testimony, they tremble at his word of threatening, they hope in his word of promise, and they observe and do what he commands.

He is highly offended with them that call him Lord, "and do not the things that he says," Luke vi. 46. "Why call ye me, Lord, Lord, and do not the things which I say?" Men may be so far under the influence of his spirit, as to be thereby enabled to call him Lord, 1 Cor. xii. 3. and to be joined with his people in the profession; and yet not do the things that he says: Therefore they are called "branches in him, not bearing fruit," John xv. 2. These may be, as far as man's eye sees,

sees, doing what he says, and so be accounted his subjects: Yet they are not doing the very things he says, but the appearance of them: They do not obey him in that faith, which worketh by love, and which is the evidence of things not seen, the substance of things hoped for; and so, not having root in themselves, they wither and bring forth no fruit to perfection. But every one that is of the truth, in the least measure, does, according to that measure, obey the commandments of Jesus Christ.

His subjects are not yet wholly of the truth: There remains a corrupt principle of unbelief and enmity in their souls, while they are in this world, from which the truth in them meets with continual opposition, as it does also from the temptations of Satan and of the world; “so that when
 “they would do good, evil is present with
 “them; and they cannot do the things
 “that they would, yea the evil that they
 “would not, that they do,” Rom. vii. 19,
 ---24. Gal. v. 17. Therefore all that obedience is very much to be suspected, that meets with no opposition from within a man’s self; and it is no wonder to see a Pharisee going on without difficulty, and very smoothly in his obedience of the letter, while they that are of the truth, and according to their measure hearing Christ’s voice, find the greatest reason in themselves to cry out, *O wretched man!* and,
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through the power of temptation and of the flesh, fall many times, even in the course of their external obedience; which is the reason for Christ's institution of discipline in the churches of the saints, for the honour of his name, and of his truth in the world, "and the righteous falleth seven times and riseth up again, but the wicked shall fall into mischief." Yet the Pharisee is walking only after the flesh; he has not the spirit of Jesus, nor the truth, to make head against it, and he is alive without the law, therefore he goes on smoothly in his carnal selfish obedience: But they that are of the truth, notwithstanding of all their escapes and stumblings, are the only persons in the world that move a step in the way of Christ's commandments. They only are hearty in this obedience, and spiritual, doing the very truth of the things that Christ requires; they only do the things that he says, because he says them, and are honestly aiming at the glory of his name in the doing of them, and at perfection in obedience to all his commandments without exception; none but they are truly "denying themselves, taking up their crosses, and following Christ," and they only sin not against that law, whereby the children of God and the children of the devil are manifest.

It is much to be lamented, that, even among them, that have more than the com-

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mon profession of christian religion, and that have learned some way to call Christ *Lord*, there appears at this day so little doing of the things that Christ says; so much conformity to a present world, and so little conformity to Jesus Christ, so little self-denial, and patient bearing the cross after him, so little good-will and forgiveness to enemies, and so very little brotherly-love and charity and mercy to the poor: And these are sad evidences, that the truth, as it is in Christ, has either very little possession in our hearts, or that it is not in us, and that we receive not the love of it. Though there be many that renounce the gross profaneness of the publicans and harlots; and the loose principles of the Sadducees, and have learned *to pray long, and even to fast*, and that have a fair shew of giving alms, so as to maintain their credit, yet the truth of Christ's doctrine, about the impossibility of serving God and Mammon, laying up for ourselves "treasures in heaven, and not on earth, that our hearts may be where our treasure is," and about seeking "first the kingdom of God, and taking no thought for to-morrow, and about giving to the poor," Matth. iv. Luke xvi. is fully as ridiculous to them unto this day, as it was at first to the Pharisees, Luke xvi. 14, 15. "And the Pharisees also, who were covetous, heard all these things, and they derided him. And

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“ he said unto them, Ye are they which
 “ justify yourselves before men ; but God
 “ knoweth your hearts : For that which is
 “ highly esteemed amongst men, is abomi-
 “ nation in the sight of God.”

But Christ's sheep hear his voice, and he knows them, and they follow him, and he gives unto them “ eternal life, and they shall never perish, neither shall any pluck them out of his hand.”

S E C T I O N IV.

WE come now to consider the connection betwixt being of the truth and hearing Christ's voice. And this may be some way cleared to us in considering these following things.

1. Christ's title to rule over us, his authority and right to command us, is manifest in this truth concerning his righteousness revealed in the gospel. Therefore, when he appears in the midst of the throne, as head over all things to the church, and takes the book to loose it, and to order and dispose of all things about the church, Rev. v. we find the redeemed brought in acknowledging him worthy *to take the book, and to open the seals* ; and why ? For, say they, “ Thou wast slain, and hast redeemed us to God by thy blood.” The Lord's authority over Israel, and his right to command

mand them, was manifest in his redeeming them from the Egyptian bondage; and much more is his authority and right to govern his people, manifest in the eternal redemption he has now wrought for them, which is the subject of this truth, of which they are. He is the good shepherd, that laid down his life for the sheep, and has taken it again for them; so they are his own, and they hear his voice, and follow him. They that know him in this truth, will be obliged to own with Thomas, that he is “their Lord and their God, and to reckon, that they are not their own, but bought with a price, and therefore bound to glorify him in their bodies and spirits, which are his.” For a man to be of this truth, and yet not subject to, nor acknowledge the authority of Christ the Redeemer, is as great an inconsistency as can be thought of.

2. The things he says are all suitable unto this truth, and all his commandments are according to it: “Therefore they that are of this truth must hear his voice.” This truth is evidently set forth in all the institutions of the gospel, which he commands his people to observe, and in all the New Testament worship. The preaching of the gospel is the preaching of Christ crucified. Baptism is the waining away of our sins in the blood of Christ, the answer of a good conscience toward God by the resurrection

rection of Jesus Christ, and our being buried with him into death, that like as he was raised up from the dead, we should walk in newness of life; and as many as are baptized into Jesus Christ are baptized into his death. The Lord's supper evidently sets forth his body broken for us, his blood shed for the remission of sins, and the communion of his disciples in a gospel-church in partaking together, as one body, of that one bread and cup, is the communion of the body and blood of Jesus Christ, and "therein we shew forth his death till he come." The Christian sabbath is our joyful rest in that work finished by him, who is now entered into his rest.

What are our prayers, if they be not our calling on the name of the Lord our righteousness, and asking the Father in his name? And what are our praises, if they be not ascriptions of glory to the Lamb that was slain, and thanksgivings unto the Father by him? And what is all the New-Testament worship, if it be not our drawing near to the Father by one spirit thro' him, "who has reconciled us to God in one body by the cross," and our coming into the holiest by his blood, and through the vail of his flesh? The assemblies of his people in the churches are their gathering together unto him, and in his name, *who is the Lord their righteousness*, to see the glory and feel the power of his cross. The

government of a gospel-church is a representation of the authority of the great shepherd of the sheep. that was brought again from the dead, by the blood of the everlasting covenant, unto his sheep: For it is the feeding of his sheep. And the life of the discipline is their agreeing to call on the name of the Lord their righteousness, and to ask in his name, that he may do what they thus do in his name. Thus this truth is written upon the institutions of the gospel. Further, all the obedience that Christ requireth of us, is according to this truth, so that it is a *walking in the truth*, 2 John 4. Christ hath shewed us in this truth what is good, in answer to that perplexing question, “What shall I give for the sin of my soul? And wherewithal shall I come before God?” And what he requires of us is very agreeable to that good: He calls us “to do justly, and to love mercy, and to walk humbly with our God,” Micah vi. 6, 7, 8. He becomes our God only in and by this truth; and when he calls us to do justly, and love mercy, it is most agreeable to the revelation of his mercy and justice in this truth; and whereas, in shewing us this good, he stains the pride of all our glory, and glorifies himself exceedingly in our salvation by that sacrifice of his own providing; it is every way agreeable to this, that we *should walk humbly with our God*. All our obedience to Christ is our conformity

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conformity unto the image and glory of God, as it is represented unto us in this truth; therefore we find the apostles frequently representing the suitableness of what they require in Christ's name unto this truth. And if we look to the great gospel-commandments of self-denial, and "bearing the cross, love to enemies, love to one another, as Christ has loved us," &c. we may easily see how they all relate to this truth, and therefore they that are of the truth must hear his voice in them. The things that he forbids are the iniquities that he suffered for in his death; and that which he requires is, that we should follow him in that wherein he is our righteousness; and his threatenings are all to move us to cleave fast to this truth, and walk suitably to it, and they will be accomplished on them that slight this truth, and them that are not of it.

3. The most excellent motives unto the obedience that Christ requires are fetched from this truth, and are contained in it. See 2 Cor. v. 14, 15. "For the love of Christ constraineth us, because we thus judge, that 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 unto him, which died for them, and rose again." We see motives brought from this truth to influence us to our duty, in the relations where-
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in we are placed in the world. See for instance, Eph. v. 25. "Husbands love your wives, even as Christ also loved the church, and gave himself for it." We may also take notice how strongly the apostle presses charity, and rich liberality to the poor by this truth, 2 Cor. viii. 9. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." If we speak of the exceeding sinfulness of sin, and of the holiness of God, and his wrath due to sin, as a motive to obedience, it is no where to be seen unto such advantage, as in this truth; and if we speak of the hope of acceptance with God, and of a reward to encourage us under all the fears and difficulties, that may cast up to us about serving God and obeying him, this is no where to be found in the world, but in this truth; and if we speak of the pleasure and delight that is to be found in the way of duty, whence flows all that joy but from this truth? Or can they that take not rest in this truth, find *Christ's yoke easy, and his burden light?*

Motives brought from this truth are the most powerful, for the revelation of this truth is the great contrivance of infinite wisdom for bringing sinful men to obedience, and therefore it must be effectual in all them who are of this truth. And all other

other motives without this will be of no force, to engage us to do the things that Christ says.

4. In this truth is found a deliverance from, and the victory over every thing that stands in the way to hinder their keeping the commandments of Jesus Christ, who are of the truth. 1 John v. 3,—6.

“ For this is the love of God, that we keep

“ his commandments : And his command-

“ ments are not grievous. For whatsoe-

“ ver is born of God overcometh the

“ world : And this is the victory that o-

“ vercometh the world, even our faith.

“ Who is he that overcometh the world,

“ but he that believeth that Jesus is the

“ Son of God ? This is he that came by

“ water and blood, even Jesus Christ ; not

“ by water only, but by water and blood.”

In believing this truth we see a compleat

victory obtained by Jesus Christ in his death

over the prince of this world, over all the

power of sin, and of the lusts of the world

within us, and over all the power of temp-

tation ; so that however great and ter-

rrible this power of the prince of the world

may be to us, and however impossible like

the keeping of the commandments may

seem to us thereby, yet in believing this

victory that Christ hath already won, we

are partakers with him in it according to

the measure of faith, and so we overcome

the power of the world, that stands against

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the keeping of the commandments of God, and find his *commandments not grievous*. There are many vain pretences unto striving against sin, but “this is the victory over the world even our faith,” and who is he that overcometh but he that believeth? The true fight against sin, is the fight of faith, the power of the prince of this world is too strong a party for us to contend with, and all our labour against it, is but the washing of the Ethiopian; yea we are not at all striving against it, but labouring to wreath the yoke faster about our own necks by all our natural efforts after deliverance; but Jesus Christ, by redeeming us from the curse in his death, hath effectually broken the power of the prince of this world, and cast him out: “For the strength of sin is the curse of the law,” and he hath effectually done away that in his death. Now when we find ourselves pressed hard, and ready to be overwhelmed with the power of the world, we overcome in the belief of this truth: For here we see all this power already broken and compleatly vanquished, and we are partakers of the victory in believing; and further, we find in this truth all the power of God reconciled and engaged, by the cross of Christ, for them that believe. And thus faith overcomes the power of the world. This is the good fight of faith:

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Thus we overcome by the blood of the lamb.

Our Lord bids them that would bear his yoke and burden first take rest to their consciences in him, and then take on his yoke: For it will be insupportable to them that take not rest by faith in that redemption, which is already wrought by his blood; but unto all them, that are of this truth, and find rest in believing it, it will be easy and light, and they will find his commandments not grievous. Matth. xi. 28, 29, 30.

“Come unto me, all ye that labour and
 “are heavy laden, and I will give you rest,
 “Take my yoke upon you, and learn of
 “me, for I am meek and lowly in heart:
 “And ye shall find rest unto your souls.
 “For my yoke is easy, and my burden is
 “light.”

5. It is by this truth that we are sanctified, and so powerfully inclined and enabled to hear Christ's voice, John xvii. 17, 19.

“Sanctify them through thy truth, thy
 “word is truth. And for their sakes I
 “sanctify myself, that they also might be
 “sanctified through the truth.” Compare
 Heb. x. 10, 14. “By the which will we
 “are sanctified, through the offering of
 “the body of Jesus Christ once for all.—
 “For by one offering he hath for ever per-
 “fected them that are sanctified.” It is the
 God of peace, God reconciled by the death
 of Christ, that sanctifies us, 1 Thes. v. 23: } =

“For

“ And the very God of peace sanctify you
 “ wholly.” And therefore when the apo-
 stle tells us, “ that every man that is in
 “ Christ is a new creature,” he declares,
 that all the things of this new creation
 “ are of God, who hath reconciled us to
 “ himself by Jesus Christ, making him to
 “ be sin for us, who knew no sin, that we
 “ might be made the righteousness of God
 “ in him,” 2 Cor. v. 17, 18, 21. And
 when he prays, that Christ’s people may
 be made perfect in every good work, he
 prays thus, Heb. xiii. 20, 21. “ The God
 “ of peace that brought again from the
 “ dead our Lord Jesus, that great shepherd
 “ of the sheep, through the blood of the
 “ everlasting covenant, make you perfect
 “ in every good work to do his will, work-
 “ ing in you that which is well-pleasing in
 “ his sight through Jesus Christ.”

We receive the spirit of sanctification
 from the slain Lamb, and by the hearing of
 faith; and that faith, whereby we are sanc-
 tified is *faith in the blood of Jesus*, that faith
 whereby we get an inheritance among them
 that are sanctified, is the very same faith
 whereby we receive remission of sins. The
 power that sanctifies us is no other power
 but the power of the cross of Christ; and
 the glory to which we are conformed by
 the spirit in beholding it, is the glory that
 shines in Christ crucified; and we are raised
 up to walk in newness of life no otherwise
 but

but together with Christ, and by the power of his resurrection, “who was delivered for our offences, and raised for our justification,” and by that blood of the everlasting covenant, by virtue of which he came again from the dead: And therefore they seek sanctification, where it is not to be found, who seek it not in this truth, and they seek it in vain, who seek it not by that belief of this truth, whereby we receive the remission of sins, and are justified: But every one that is of this truth is sanctified by it, and so inclined to hear Christ’s voice.

6. In this truth we have set before us the most powerful and engaging pattern of obedience. There have been many flourishing discourses about the example of Christ, and about following him as a pattern, and no doubt he is every where set before us in the gospel to be imitated and copied after by us; but we cannot look upon his example unto any advantage, if we do not view it, as it lyes in this truth, and if it be set up any way unto the disparagement of this truth, the glory of it is destroyed. There are these two things, that they would do well to advert to in the example of Christ, who are in good earnest to copy after it. 1. They must look upon the man Christ Jesus, who was obedient unto the death, as a truly divine person, and behold his glory, as the glory of God manifest in

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the flesh; so they will find him an unerring pattern, and have confidence to follow him absolutely without any fear of idolatry. 2. They must look upon his obedience unto the death, as that very righteousness, whereby they are to be justified in the sight of God, and entitled to the inheritance of children, and so they will find themselves under the influence of his redeeming love, and the power of his cross, to engage them to copy after him, and will find the greatest encouragement and liberty in following him. It will be no bondage nor slavish task for them to follow him in his obedience to the death, who have this view of it. The Apostle Peter sets it before us in this view, 1 Peter ii. 21, 24. “For even heretofore
 “ were ye called, because Christ also suffered
 “ ed for us, leaving us an example, that
 “ ye should follow his steps:—Who his
 “ own self bare our sins in his own body
 “ on the tree, that we being dead to sin,
 “ should live unto righteousness: By whose
 “ stripes ye were healed.”

Thus Christ's example is set before us in the truth, to which he bears witness, and thus it is powerful to conform us unto itself, “For we all with open face, beholding (in the gospel) the glory of the Lord Christ, are changed into the same image by the spirit of the Lord,” even that same spirit, that dwells in him, and furnished him in his whole obedience unto the death.

death. He makes us partakers of the grace of the man Christ Jesus, and being thus partakers in his grace, we copy after him in his obedience: For the like grace produces the like obedience. So we beholding the glory of the word made flesh full of grace, do all receive of his fulness grace, answerable to the grace that is in him, which makes our obedience answerable to his, according to the measure of grace received from him. And we beholding the glory of his obedience and sufferings, “are
 “changed from glory to glory by the
 “spirit of glory” that rested upon him, in his obedience, and through which he offered up himself; and this according to the measure of our beholding his glory.

Christians cannot but acknowledge there is a beauty and glory in his obedience; but do we see no glory in his sufferings, which accompanied his obedience from first to last? And is there no beauty, no glory, in being conformed to him in his sufferings, and in his being despised and rejected of men, “a
 “man of sorrow and acquainted with
 “grief,” in his poverty and want, his shame and disgrace, and his painful and shameful death, and in his patient enduring the cross, and despising the shame? Is not that suitable language for christians,
 “God forbid that I should glory, save in
 “the cross of our Lord Jesus, by whom
 “the world is crucified to me, and I to
 “the

“ the world. It became him, for whom
 “ are all things, and by whom are all
 “ things in bringing many sons unto glory,
 “ to make the Captain of their salvation
 “ perfect through sufferings ;” and it well
 becomes them, who are led to glory by
 him, to go forth unto him, bearing his re-
 proach, and to follow their crucified Cap-
 tain bearing the cross, which is the good
 old way of following him, that had a cer-
 tain issue in eternal glory ; and whatever
the men of this world may think, it is the
greatest glory we are capable of in this
world, the greatest privilege we can be ad-
mitted to, to be conformed unto Christ in
his sufferings ; and “ every one that is of
 “ the truth will,” according to his measure,
 breathe after it, and be something of Paul’s
 mind, when he says, “ Yea doubtless, and
 “ I count all things loss,—that I may
 “ know him, and the power of his resur-
 “ rection, and the fellowship of his suffer-
 “ ings, being made conformable unto his
 “ death ; if by any means I might attain
 “ unto the resurrection of the dead.”

“ Now unto him that died and rose a-
 “ gain, that he might be Lord both of the
 “ dead, and of the living ; to that living
 “ one that became dead, and is alive for
 “ evermore, and has the keys of hell and
 “ death, be everlasting glory, and domini-
 “ on.” *Amen.*

F I N I S.