

Pentateuch Discourses



Samuel Eyles Pierce

Pentateuch Discourses



Samuel Eyles Pierce

ON THE SEVERAL REVELATIONS OF THE LORD JESUS CHRIST
FROM THE FALL TO THE CALL OF ABRAHAM, JACOB, AND MOSES,
TOGETHER WITH

Some Typical Symbols: and the Sinai Transactions, which was ratified by the solemn representation of the Death and Blood shedding of the Messiah: designed to point out how Christ was set forth in the Sacrifices, Tabernacle, Temple, and Services thereof: With other Sermons on Various Subjects; On the important Truths of the Everlasting Gospel and the Eternal and Spiritual Realities in them; Being an attempt to give a general view of the Covenant of the Eternal Three, as set forth in the Infallible Word of God.

WITH A RECOMMENDATORY PREFACE
BY THE REV. ROBERT HAWKER, S.S.

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself (Luke 24:27).

As Published by
Grace-eBooks.com
2015

In The Public Domain

With special thanks to:
Abraham Juliet

CONTENTS

RECOMMENDATORY PREFACE.....	8
GENESIS, iii. 24.....	9
<i>ON THE FIRST REVELATION OF JESUS CHRIST, WITH THE SOLEMN EXHIBITION OF HIM AS THE PROPITIATION; AND THE RECORD OF THE ACTS AND TRANSACTIONS OF THE ETERNAL THREE IN THE CHERUBIC EMBLEMS, PLACED AT THE EAST OF THE GARDEN OF EDEN.</i>	
GENESIS, viii. 20, 21, 22.....	26
<i>THE DESTRUCTION OF THE OLD WORLD BY THE FLOOD; WITH AN ACCOUNT OF ITS RENOVATION. THE DISTINGUISHING FAVOR THE LORD GOD SHEWED NOAH; WITH THE BLESSING RENEWED TO HIM AND HIS DESCENDANTS; ALSO AN ACCOUNT OF HIS SACRIFICE, WHICH WAS A TESTIFICATION OF HIS FAITH IN CHRIST, AND OFFERED AS A MEMORIAL OF THE SACRIFICE OF JESUS, WHICH WAS TO PERFECT FOR EVER.</i>	
GENESIS xii. 1, 2, 3.....	47
<i>ON THE LORD'S CALLING OF ABRAM, WITH THE REVELATION AND PROMISE OF CHRIST TO HIM.</i>	
GENESIS xxviii: 11, 12, 13, 14, 15.....	68
<i>ON THE APPEARANCE AND MANIFESTATION OF CHRIST TO JACOB, IN THE REPRESENTATION OF A VISIONARY LADDER, AT LUZ; WHICH, FROM IT, HE NAMED BETHEL, I.E. THE HOUSE OF GOD.</i>	
EXODUS iii: 15.....	84
<i>ON THE APPEARANCE AND MANIFESTATION OF THE LORD JESUS CHRIST TO MOSES, AT THE BURNING BUSH AT HOREB.</i>	
EXODUS xii. 42.....	101
<i>ON THE INSTITUTION OF THE PASSOVER; SHEWING HOW THE PASCHAL LAMB, IN VARIOUS PARTICULARS, BORE A RESEMBLANCE, AND WAS A SOLEMN MEMORIAL, FIGURE, AND TYPE OF CHRIST, HIS SUFFERINGS, AND DEATH; WITH AN ACCOUNT OF THE DEPARTURE OF THE CHILDREN OF ISRAEL OUT OF EGYPT.</i>	
EXODUS xiii. 21, 22.....	121
<i>IN THE CLOUDY PILLAR, IN WHICH JEHOVAH THE SAVIOR DWELT, AND BY WHICH HE GUIDED, PROTECTED, AND DEFENDED HIS CHOSEN PEOPLE, AND WENT BEFORE THEM AS THEIR LEADER, AND WAS ALSO THEIR REWARD.</i>	
EXODUS xix. 16, 17, 18.....	132

ON THE SINAI TRANSACTION AND COVENANT BETWEEN THE LORD AND THE PEOPLE OF ISRAEL, WITH THE GLORY, MAJESTY, AND REGALIA OF SOVEREIGNTY, DISPLAYED BY THE LORD GOD ON THAT MOST IMPORTANT AND SOLEMN REVELATION OF HIS WILL TO THE ISRAELITES.

EXODUS xxiv. 8, 9, 10, 11.....	149
<i>A SOLEMN RATIFICATION OF THE COVENANT OF GRACE, EXHIBITED TO VIEW AT SINAI, BY MOSES BUILDING AN ALTAR, ERECTING TWELVE PILLARS, READING THE BOOK OF THE COVENANT, WHICH BEING ASSENTED TO BY THE PEOPLE, HE SPRINKLED THE BOOK AND ALL THE PEOPLE, SAYING, BEHOLD THE BLOOD OF THE COVENANT, &C. AFTER WHICH MOSES AND AARON, NADAB AND ABIHU, AND SEVENTY OF THE ELDERS OF ISRAEL, WERE ADMITTED TO A SIGHT OF GOD.</i>	
EXODUS xl. 33, 34.....	162
<i>ON THE TABERNACLE, WITH ITS, COURT, AND THE SACRED UTENSILS IN IT, WITH THE REARING IT UP WHEN THE CLOUD OF GLORY FILLED IT; ALL OF WHICH WAS FULL OF CHRIST, AND VERY EXPRESSIVE SYMBOLS OF HIM.</i>	
EXODUS xxviii. 1.....	172
<i>ON THE OFFICE OF THE HIGH PRIEST, AND PRIESTS, AS COMMANDED BY THE LORD, AND INSTITUTED BY HIS AUTHORITY IN THE JEWISH CHURCH; WITH AN ACCOUNT OF THE PONTIFICAL DRESS OF THE HIGH PRIEST; AND ALSO OF HIM, AS A FIGURE AND REPRESENTATIVE OF OUR GREAT HIGH PRIEST CHRIST JESUS.</i>	
EXODUS xxix. 35.....	185
<i>ON THE CONSECRATION OF AARON AND HIS SONS, WITH AN ACCOUNT OF THEIR INVESTITURE INTO THEIR OFFICES; WHICH WAS A SACRED SHADOW AND FIGURE OF THE ANOINTING OUR JESUS TO THE OPEN EXECUTION OF HIS PRIESTLY OFFICE.</i>	
LEVITICUS i. 7, 8, 9.....	199
<i>ON THE SACRIFICES AS MEMORIALS OF CHRIST'S OBLATION AND THE BURNT OFFERING PARTICULARLY TREATED OF.</i>	
NUMBERS vii. 10, 11.....	210
<i>ON THE DEDICATION OF THE ALTAR BY THE PRINCES OF ISRAEL.</i>	
JUDGES xiii. 5.....	220
<i>ON SAMSON, AS A TYPE OF CHRIST, IN HIS NAZARITESHIP, WORK, AND OFFICE.</i>	
2 CHRONICLES v. 13, 14.....	232
<i>ON THE FINISHING THE TEMPLE BUILT BY SOLOMON, SETTING THE FURNITURE OF IT IN ITS PROPER FORM AND PLACE, OPENING IT WITH SOLEMN, COSTLY, AND MAGNIFICENT SACRIFICES, WITH GOD'S TESTIMONY OF APPROBATION, BY THE CLOUD OF GLORY WHICH CAME DOWN ON THE HOUSE AND FILLED IT; A</i>	

PREFIGURATION OF CHRIST'S INCARNATION, AND FILLING THE TEMPLE OF HIS BODY WITH ALL THE FULNESS OF THE GODHEAD.

ISAIAH ix. 6, 7.....	245
<i>ON THE BIRTH, GIFT, NAMES, THRONE, KINGDOM, INCREASE, AND PEACE OF MESSIAH, AND HIS PRINCIPALITY OF GRACE.</i>	
JOHN i. 14.....	259
<i>THE ESSENTIAL WORD INCARNATE; OR GOD MANIFEST IN THE FLESH: OR IMMANUEL GOD WITH US.</i>	
JOHN ii. 21.....	274
<i>CHRIST, THE ANTITYPE OF THE TEMPLE.</i>	
I CORINTHIANS v. 47, 48, 49.....	284
<i>THE SAINTS AND CHILDREN OF THE MOST HIGH GOD WILL BEAR THE IMAGE OF THE SECOND ADAM, THE LORD FROM HEAVEN, BY HAVING AT THEIR RESURRECTION FROM THE GRAVE OF DEATH, SPIRITUAL BODIES FASHIONED LIKE TO HIS GLORIOUS BODY.</i>	
EPHESIANS iii. 8.....	300
<i>THE UNSEARCHABLE RICHES OF CHRIST, THE SUBJECT OF PAUL'S PREACHING TO THE GENTILES.</i>	
2 CORINTHIANS v. 1.....	309
<i>ON THE STATE OF GLORY AND BLESSEDNESS, WHICH THE SOUL OF GOD'S ELECT, BELIEVERS IN THE LORD JESUS CHRIST, ENTER IMMEDIATELY UPON, AT THEIR DEPARTURE FROM THE BODY, AT DEATH.</i>	

RECOMMENDATORY PREFACE

THE Christian World, for some years past, hath been in possession of many valuable writings of the REVEREND SAMUEL EYLES PIERCE. And very sure I am, that the LORD the SPIRIT hath, in many instances, blessed them to his Church and People.

The present publication on the Pentateuch, by the same Author, carries with it testimonies of being written under the same divine teaching. And these proofs, which every Reader taught of GOD will discover, supersede, and render useless every other recommendation. I venture to assume full confidence, that GOD THE HOLY GHOST will bless this little volume, wheresoever He shall be pleased to send it, and cause HIS Imprimatur of it to be written in the heart of His people.

ROBERT HAWKER
Plymouth, Charles Vicarage,
Aug. 10, 1815

GENESIS, 3: 24

ON THE FIRST REVELATION OF JESUS CHRIST, WITH THE SOLEMN EXHIBITION OF HIM AS THE PROPITIATION; AND THE RECORD OF THE ACTS AND TRANSACTIONS OF THE ETERNAL THREE IN THE CHERUBIC EMBLEMS, PLACED AT THE EAST OF THE GARDEN OF EDEN.

"So he drove out the man: and he placed at the east end of the garden of Eden, cherubim's, and a flaming sword which turned every way, to keep the way of the tree of life."

IN this most invaluable book, which is called the BIBLE, that is, the BOOK of BOOKS, on account of the transcendent excellency thereof, it hath pleased the Lord God to make a revelation of his essence, personalities, and perfections: and the first chapter of Moses writings give us a clear proof of the Eternal Three, and of their joint concern and concurrence in the creation of all things, visible and invisible.

Jehovah, whose essence is incomprehensible, self-existent, immutable, and eternal, was pleased, in all his persons and perfections, to go forth into creation acts, and make known his eternal power and godhead in commanding heaven and earth, with all their hosts, out of nothing, into being." He spake, and it was done:" " he commanded, and they stood fast."

"In the beginning God created the heaven and earth. And the earth was without form, and void, and darkness was upon the face of the deep : and the spirit of God moved upon the face of the waters. And God said, let there be light: and there was light."

In these words we have the epitome of heaven and earth ; with an account of their creation.

The essential Three, who exist by a necessity of nature in the self existing essence, who are coequally, co-essentially, and co-eternally one in the incomprehensible Godhead, the ever blessed Jehovah; whose life of independent blessedness consists in their mutual in-being, in-dwelling, communion, and enjoyment of each other in a

participation of all the perfections of Godhead ; to which nothing can be added, and from which nothing can be detracted; were pleased, for the manifestation of the glory of all the divine perfections of their one infinite nature, to create an innumerable quantity of atoms, and out of them to produce and form all things visible and invisible: the heavens, with all their hosts ; the earth, with all that is therein ; angels, and the souls of men; and this was performed in the space of six days! All which we understand by the revealed account which Moses gives us, by the inspiration of the Spirit of God, in the first and second chapters of Genesis. Thus, " through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. XI: 3.

The word GOD is plural, say the learned ; and yet it is joined with a word singular. HE created ; because God is one in essence, though there are distinct modes of existence in that infinite essence; for, " there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost : and these three are one." 1st Epistle of John, chap. v. verse 7. The psalmist declares the concern the eternal Three had in the creation of all things ; saying, " By the word of the Lord were the Heavens made : and all the hosts of them by the breath of his mouth." Psalm xxxiii. v. 6. The prophet proves the eternity of God, by his being before the world and time. " Before the mountains were brought forth, or ever thou hadst formed the earth and the world : even from everlasting to everlasting thou art God." Psalm xc. v. 2.

The essential Three in the one Jehovah, the Father, the Son, and the Holy Ghost, spake, and all things visible and invisible were produced: and the eternal Spirit gave motion to all ; and thus Time began. The earth, thus created, lay covered over with water ; and there was darkness between the face of the great deep, and the clouds or cataracts of Heaven : and the Spirit of God moved upon the face of the waters. As time began its round from the moment this motion was given, it is a full proof of the eternity of the Holy Spirit. He it was who gave motion to the Heavens, and thus set the universe a going; so that from thence time went on, and the works of God were brought into order and perfection.

Thus the sixth day of the creation being come, the eternal Three, as a fruit of their divine consultation, made man, whose body was formed out of the dust of the ground ; whose soul was breathed in at his nostrils by Jehovah the Spirit; as Elihu in the book of Job says, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. v. 4. Thus the first man became a living soul; who was, as the head of all his posterity, to convey his life, form, and image unto them.

All the Trinity had a joint concern in the creation and formation of man : which fully appears from the words recorded in the twenty-sixth verse of the first chapter of this book ; in which we read, " And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Here is one in the Godhead, speaking to others in the same infinite nature, in the language of Us, and that by way of consultation : so that it may be most safely pronounced to be the voice of God the Father, to the Son and blessed Spirit, who were the creators of man. When the work of God was perfected in his creation, then He wears the great and glorious name of JEHOVAH ALEHIM, the LORD GOD. And man, being created in the image of God, in righteousness and true holiness, exalted as the head and representative of all his offspring, and a partner being provided for him, formed out of one of his ribs ; a covenant took place between God and Adam, which had for its conditions a perfect conformity of heart and life to the moral law, which was a transcript of Jehovah's will; on the observance of which Adam was to continue in the state of perfection in which he now was; but if he broke the holy law, the commandment thus delivered to him, he and all his descendants were to die the death due to sin.

When God surveyed his works on the sixth day of the creation, he pronounced them all to be very good. The Tree of Life in the midst of the garden of Eden was a symbol of immortality. The Tree of Knowledge of good and evil was to be the test of man's obedience. Man was placed by the Lord God in this paradisiacal state, to dress and keep the garden. How long he continued in his purity may be

thought a curious question. I am inclined to think that some time must have passed in this his pure creation state. I conclude he must have spent his first Sabbath, which immediately succeeded his creation, in viewing and contemplating the persons and perfections of Jehovah, as displayed in creation and providence; in praising the Father, the Son, and the Holy Ghost, for the manifestation of their goodness; and also for their eternal power and Godhead manifested in the visible creation. Whilst he remained in his state of creature perfection, the creatures were brought before him and presented to him, and he gave them names suited to their natures, which must have required time. He was also informed by revelation, of the creation of his bride out of one of his bones or ribs, which was taken out of him when he was in a deep sleep, which the Lord God caused to fall on him; for he could not know what then took place without it had been revealed unto him. He might also (as he, though created out of the garden, was put into it to dress and keep it) be led to understand the perpetual circulation and motion of the heavens, with the agents in nature, fire, light, and air; and their influence in and throughout every part of the visible system, by some particular means appointed for that purpose : and looking, and seeing the effects of the agents in nature, the outward and material Trinity, he might be led to contemplate the eternal Trinity, in their outward operations towards him and the whole creation.

He was, though unknown to himself, a type of Christ, God-Man: and his wife a figure of the church, the-bride, the Lamb's wife. So that I am disposed to think and consider Adam as spending a Sabbath in the Garden of Eden, in contemplating the nature, personalities, and perfections of Jehovah, and his love to him in giving him being and well-being, and in providing and bestowing a help meet on him; and as the God-man, the great and eternal head of his body the Church, rejoiced before all time in the views and contemplations of his social. glory, the church of the elect of human race, given by the Father unto him to be his bride and spouse; so Adam, his outward and visible type, rejoiced in the woman, created on purpose for, and given to him, and who was united and married to him by the Lord God : all which was of special grace and free favour.

Whilst our first parents were in this state of creature purity and blessedness, I conceive that the ever-blessed Three might give an

intimation to those bright intellectual beings, the angels, concerning their delight in man ; and that it was conceived in the divine mind, and willed and decreed by an eternal purpose, to exalt human nature into personal union with the second person in the incomprehensible essence, and exalt him as God-Man, as the head of the whole election of Grace; which revelation of Jehovah's will, not being agreeable to the angels who stood merely on their own creation footing, they immediately apostatized from God, and, under the influence of a chief, fell from God:-" They kept not their first estate, but left their own habitation." Jude v. 6. In consequence of which, they were cast out of Heaven ; became devils, that is, adversaries; enemies to God and man ; and are " reserved in everlasting chains under darkness, unto the judgment of the great day." Jude v. 6.

My reason for placing their fall as I have, is this it is clear there was no sin, and consequently no sinner, when the Lord God surveyed the work of creation, it being expressly said, " and God saw every thing that he had made, and behold, it was very good." And the reason why I suggest what was the originality of their sin, and what their rebellion against the Lord consisted in: this I ground on Christ's own words, in the eighth chapter of John's Gospel, where he charges the Jews, who stumbled at what he declared, concerning his being the Son of God, co-equal and co-essential with the Father, in the essence existing; though also true and very man, with being guilty of the devil's sin ; he says to them, "ye are of your father the devil, and the lust of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh it of his own : for he is a liar, and the father of it. And because I tell you the truth ye believe me not." John viii. v. 44, 45.

The devil and his angels being thus fallen, they set on man and drew him into sin. That man of renown, Archbishop USHER, thought that Adam fell on the Friday preceding the second Sabbath after his creation ; and that it was on the very day on which he fell, that the Lord God, in succeeding ages, appointed the anniversary day of atonement among the Jews ; this however gives us a blessed prospect of the perfect removal of all the guilt of original and actual transgression from the elect of God, by the substitution of the person

and sacrifice of Christ in the law-place, room, and stead, of his people.

Whilst we dare not insist particularly on these things, yet we have the most clear and certain evidence of this; that man, being in honour, abode not The devil, who was the first sinner, and the arch-head of the apostacy from God, entered into a serpent, and beset the woman, who fell by hearkening to his suggestions, and then became the means of Adam's eating the forbidden fruit; and thus he became a sinner. The effect of which PAUL tell us was this "By one man sin entered into the World, and death by sin ; and so death passed upon all men,' for that (or, in whom) all have sinned." Rom. 5. ver. 12. Thus the first man fell from God, lost his original purity, holiness, righteousness, and creature-perfection, was expelled from that state of creature-blessedness in which the Lord God had placed him, and became a sinner, upwardly polluted and depraved in every faculty of his soul, and in every member of his body; and all of us are the living witnesses of it.

My design, from the words which I have read for my text, is to set before you the following particulars.

First, the Revelation made of Jesus Christ immediately upon the fall.

Secondly, the solemn exhibition of him, as the propitiation for sin.

Thirdly, the record of the acts and transactions of the eternal Three, in the cherubic emblems placed at the east of the Garden of Eden. And,

Lastly, the foundation laid in all this for faith and hope in God. It being hereby evidenced that where "Sin abounded, Grace did much more abound."

So he drove out the man: and he placed at the east of the Garden of Eden, cherubim's, and a flaming sword which turned every way, to keep the way of the Tree of Life."

A learned man thus renders the words, and then gives the following comment on them:-" And he expelled the man, and inhabited from the East, at the Garden of Eden, the very cherubim, and the very

flame, the edge of the sword turning itself (changing its threatening posture from mankind in general upon the single sacrifice) to keep (preserve) the Tree of Lives. The Deity there took up his dwelling, by the mediation of his emblems the cherubim, which were not intended to terrify or render Adam desperate; but to afford him continual consolation, and a prospect of supreme mercy. The flame, or wrath, was to fall on the substitute ; the sword was to pierce him for our offences; and thus a new and living way was to be displayed for reconciliation, looking to the east where our hemisphere first shares the morning irradiation, the lively image of the Sun of righteousness."

My first particular head of this discourse, is to set before you the first revelation of Jesus Christ, made immediately upon the fall. It is contained in these words, as we most commonly read them, " The seed of the woman shall bruise the serpent's head," or, more precisely, "He (i. e. the seed of the woman) shall bruise thy head;" that is, the serpent and the devil, the principal agent in seducing the woman, and the man, by her means, into sin. Both instrument and agent are cursed, in consequence of what had been done: " And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed : it (or he) shall bruise thy head, and thou shalt bruise his heel. "Genesis, chap iii. v. 14, 15. Here you have the curse pronounced on the devil and the serpent. Satan was the instrumental cause of introducing sin among the angels who revolted with him: he and they were immediately cast down to hell, and damned with an eternal damnation: and here, on his overcoming man, his damnation is doubled and sealed. He sinned out of pride and malice against God ; Adam and Eve out of weakness and ignorance. " I, saith the Lord God, will put enmity between thee and the woman, and between thy seed and her seed : it, or he, shall bruise thy head, and thou shalt bruise his heel." Thus the Lord God confounds him, when he was thinking he had, the greatest cause for triumphing. These words are spoken threatening- wise to the devil in the serpent, and contain the infinite hatred and displeasure of God against sin, and against the devil for drawing mankind into it; and pronounce an

eternal curse upon the old serpent, called the devil, for it. They proclaim eternal war between the seed of the serpent and the seed of the woman; between the elect church of human race, and the non-elect, the children of the devil. An illustrious one is spoken of, who should finally prevail and triumph over Satan and all his principalities and powers, and destroy his works. The church in him should prevail also: "It shall bruise thy head, and thou shalt bruise his heel." Which, as pronounced in the neater gender, may be expressive of the human nature of Christ, which was not a person, but a thing : it had no subsistence of itself; but was assumed into personal union with the only begotten Son of God. Also it may express, that this was to be the seed of the woman in a mysterious and ineffable manner; and likewise, that the church of Christ, the seed of the woman; should in her head, Christ Jesus, and through him her conqueror, be an over comer also of the devil, and, in due season set her triumphant feet upon his head. As these: words are read by some, " HE shall bruise thy Head, and thou shalt bruise his heel," they express the MIGHTY ONE, on whom Jehovah the Father had LAID HIS HELP ; Who, as the second Adam, was in human nature to be a match for all the powers of hell ; and " through death to conquer death, and him that had the power of death; that is, the devil." Heb. ii. v. 14.

In these words then, we have the first revelation of Jesus Christ. On this revelation the whole Scriptures are founded ; and the ordinances of God's worship are in perfect agreement with it. This revelation gives a full intimation, that one in the Godhead would become incarnate, and tread upon the head of the serpent, and the devil who entered into him, and overcome all his wiles and cunning, and finally vanquish him ; and that He would accomplish this glorious victory by suffering and death, which was expressed in the words ; " He shall bruise thy head, and thou shalt bruise his heel," that is, his human nature, which was exposed to the assaults of Satan, to temptations, sorrows, sufferings, and death. We have here all that is contained in the inspired volume for the substance of it. Here is Grace, Christ, the promise of Christ, and salvation in him and by him. If we consider the time when the promise was first made, to whom it was first spoken, and the ground and foundation laid in it for faith in the Lord God, we shall find grace most gloriously and

divinely displayed. It was for time and circumstance the most singular; when all mankind were ruined and fallen from God, in their nature head. They could not be more completely apostatized from the Lord the fountain of all good; for Satan had poisoned their whole nature, soul and body, by breathing his hellish breath on the root from whence they were to originate, so that they were dead in trespasses and sins; and the awful proofs given of it in their tempers, lives, and walk, in their unregenerate state, are but the fatal effects thereof. Never had free grace an opportunity of shining forth like unto it : and the glory of it now shone bright in the view of elect angels, who, as they had cause to celebrate it, when it was made known to them that their election of God was their preservation from sin, when their fellow angels, who were not elected, fell ; so they now saw in part the wisdom of God in a mystery, in his appointment of the God-man to be the head of them, and of the elect of mankind, who were to be redeemed by him out of the hands of all their enemies. It was an eternal triumph, and pronounced as such by the Lord God over Satan and all his principalities and powers, over sin, death, and damnation; so that the devil was never more confounded, except when the Almighty Jesus triumphed over him and his legions on the cross, saying, "IT IS FINISHED." That it should be first spoken to the devil to confound him, and in the hearing of fallen man to comfort him, was grace most magnificently displayed. It shewed that Satan could be no match for the woman's seed; and that he should neither prevail against him, nor any of his seed to their final destruction ; and these words, " He shall bruise thy head," laid a foundation for Adam and his wife to believe in God, that it should be according as he had spoken.

As the Tree of Knowledge, the fruit of which Adam and his wife had eaten, was a sign of curse and death if man transgressed God's law, Jehovah saying, in the day thou eatest of it thou shalt die, or dying thou shalt die; so, 'tis probable, God, in the ceremonial law, pronounceth such as die or hang on a tree accursed, that is, as having a sign of a curse upon them : and our Lord Jesus was nailed to the tree, and " delivered us from the curse of the law, being made a curse for us."

Thus, in this revelation of Christ, the whole Gospel was contained. His person, one in the essence existing, himself the self-existent

Saviour, who was to become incarnate that he might destroy the works of the devil. He was to live for his people : this was intimated in his bruising Satan ; for he could not suffer, had he not lived in our nature. He was to bruise the serpent's head, which proclaimed his almighty power to conquer sin; seeing he was to bruise and overcome him who was the father of it, in whom it first began, even him who had brought up the cursed method of sinning against God. If the Son of God at this time appeared in human form, as a pledge and proof that his delights were with the sons of men, as some learned divines conceive, it must have struck Satan through and through with endless sorrow and confusion, and have been a vast encouragement to the faith of the fallen pair ; and as the second person in the essence spoke, and said, °° Let there be light, and there was light," and as, according to the covenant settlements of the three in Jehovah, the Father judgeth no man, but hath committed all judgment to the Son, I conclude it very safe and truly scriptural to say, that the God-man, as such, appeared to Adam immediately after the fall, and spoke out, in the name of all the persons in God, this sentence on Satan, and gave forth this revelation concerning his future incarnation, passion, salvation, and conquests. I shall now add a few observations from Dr. Lightfoot ; he says, " It was about high noon when Adam and his wife fell. In their lost and sinful state they lay till towards the cool of the day, or three o'clock in the afternoon. Then they heard the voice of the Lord God walking in the garden ; who, having summoned them before him, interrogated them, and heard their shameful excuse, immediately pronounces an eternal curse on the serpent and on Satan, who had by means of it been the destroyer of mankind, promises Christ as the Redeemer of the elect, and then curses the earth, that they might not set their affections on, or seek their happiness in things below: he doometh them to labour, misery, and mortality, that they might look for rest in Heaven.- Adam's story is all wonder! Dust, so raised and animated with a living soul, so soon lost and so soon renewed ! He knew what was contained in the revelation of Christ, and received it as God's promise, that thus it would be. He proves, and gives evidence of his faith, by calling his wife's name Eve, because she was the mother of all living. He had, before her fall, named her according to her sex woman, chap ii. v.

23. Now he gives her another name of distinction ; then, she was called woman because she was taken out of man; now, Eve, because all living were to come out of her. Adam shewed wisdom in naming the beasts : here he shews that and more, viz. faith and sense of his better estate. She was rather the mother of death, having done that which brought death into the world; but he, sensible of a better life to come in by her, call her Eve, i. e. life, as the word signifies. Lay this to that in John, chap i. v. 4. " In him was life, speaking of Christ, and the life was the light of men." Eve was the mother of all living; viz: of Christ, and all that live by him.

I proceed to consider, secondly, the solemn exhibition of him as the propitiation for sin.

To keep this most important revelation and promise of Christ in continual remembrance, required a representative priest and sacrifice, whereby the revelation and promise might be realized to the view and senses of believers in Jesus, in outward signs and memorials thereof. To inform Adam and all succeeding believers how the promise concerning Christ's victory over Satan, and of salvation, should be accomplished, the sacrifice and death of Immanuel were shewn forth and recorded in Paradise by the death "of an animal, chosen out and commanded by the Lord to be offered in sacrifice to him and the first death that ever took place in our world was a memorial, figure, and type, of the death of Christ. In reference to it, Christ bears the title of " the Lamb slain from the foundation of the world." Rev. xiii. v. 8. A Lamb was appointed by the Lord to be a symbol of Christ. It was substituted in the room of sinners. It was to have sin laid on it; then it was to be consumed by fire. In which the substitution of Christ's person in the room and stead of his people, the imputation of their sins to him, and his hearing them in his own body on the tree, and the acceptation of his offering by fire from heaven falling on the outward figure of it, were testified ; and the removal and abolishing of all their sins out of the sight of God, by consuming and reducing the oblation to ashes by fire hence it was stilled a burnt offering, because it was wholly consumed. Now this began immediately upon the fall ; was instituted by the Lord God ; and was performed by Adam ; who knew, by the light and teaching of the Holy Ghost, its end and design, He was a partaker of the benefit of it from what we read at

the 21st verse of this chapter : " Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." The skins must have been those of the sacrificial animals, which had been offered up at God's command, as memorials of Christ, the Lamb of God : and though they are not mentioned, yet it follows from the title given to Christ, " THE LAMB SLAIN FROM THE FOUNDATION, OF THE WORLD;" and also from what it recorded in. the next chapter, concerning Abel's offering to the Lord the firstlings of his flocks, that Jesus the Lamb of God was prefigured in the garden of Eden by a lamb, or lambs. He might well, therefore, be proclaimed by the Baptist to be " the Lamb of God, which taketh away the sins of the world." When it is said the Lord God made coats of skins, and clothed them, it is not relative to common clothing, This they had made for themselves ; but it was typical of that righteousness provided by the Most High, and which was to be wrought out for them by the Lord Jesus, who is called THE LORD OUR RIGHTEOUSNESS.

God's clothing Adam and his wife with skins, is an evidence that they sacrificed; for, they had no need of slaying beasts for any other purpose. They were slain, says Dr, Lightfoot, for sacrifice, and their skins sewed for clothing. Thus body and soul were provided for; and, in these sacrifices they looked unto Christ, and saw him in a figure. The first death in the world was Christ dying in a figure. The prophet Zacharias, in his song, has these words, " As he spake by the mouth of his holy prophets, which have been since the world began ;" hinting that from the very beginning of the world, there were prophets of the Messiah : thus, Adam was a prophet of Christ, and prophesied of him in the name of Eve, which signifies life and Eve prophesied of him in the name of Cain, chap.4. v. 1. " She conceived and bare Cain, and said, I have gotten a man from the Lord," or I have gotten the man, the very Jehovah : and also in the name Seth, she " bare a son, and called his name Seth for God, saith she, hath appointed me another seed." Thus Christ was set forth as the propitiation, in a most solemn exhibition of him in a sacrifice. His death was to be the accomplishment of the promise, and the way of reconciliation. Thus Father, Son, and Holy Ghost declared, that by the blood shedding of the immaculate Lamb, Satan would be conquered ; sin taken away and entirely abolished ; peace made;

iniquity pardoned; the Holy Ghost bestowed ; and access opened by the blood of Jesus, for the approach of sinners to God, as reconciled by the death of his Son.

I proceed, thirdly, to set before you the record of the acts and transactions of the Eternal Three, in the cherubic emblems placed at the east of the garden of Eden.

Adam was, in one day, under two vastly different covenants: the form of neither was plainly expressed, but clearly implied. The covenant of grace, and the covenant of works, were so far understood, as for him to feel that he had broken the one, and was, through sovereign love and mercy, brought under the other, which held out to him, first, a root of a seed, as he was; secondly, one who would bring in an infinite righteousness beyond what he knew in his state of purity ; thirdly, one who would, by his obedience and death, destroy the works of the Devil for. his own seed. This was mercy, which must in a particular way, unknown to all beside, have warmed. his heart and delighted his mind.

Christ, as. altar, sacrifice, priest, and purifier, having been freely and fully set forth, and the fallen pair having been made partakers of him and his great salvation, which, though but revealed, was as effectual to their acceptance, justification, and pardon, as it is now it has been completely accomplished; the Lord, to prevent Adam from turning aside to the covenant of works, acted in the following way with him : " And the Lord God said, behold the man is become as one of us to know good and evil:" here is one in the incomprehensible essence, speaking in the language of Us, in an address to the other great ones, in the same undivided Godhead. " Behold, the man is become as one of us." This he foolishly aimed at; but by his very attempt he became, what he was not before, a sinful man his body mortal, and the subject of death. This was spoken in the hearing of Adam. By it the Lord God points out Satan's lying speech, "Ye shall be as Gods, knowing good and evil;" and would impress the mind of Adam, with a proper sense of his pride and folly, in believing the father of lies, that, under proper views of his sin, he might walk humbly with his reconciled God. And now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever:" it is observed by the learned Ainsworth, that this speech is imperfect,

and must be understood thus: " He (i. e. man) must be driven out, lest he put forth his hand that he may eat and live for ever." The tree of life, and the eating of it, had, in Adam's pure creation state been to him the symbol of eternal life, on his obedience; but it could not be continued to him, fallen' by disobedience. The new covenant which man was now under, was not of works, but of faith in Christ, the woman's seed. The Lord God, therefore, to drive man from all confidence in himself, and in any works of his own, and so from all abuse of this tree, that he might fully know that his " life was hid with Christ in God," sent him forth from the garden of Eden to till the ground from whence he was taken ; which was a merciful dispensation to find out employment for fallen man. " So he drove out the man:" expelled him out of the garden of Eden : " and he placed at the east of the garden of Eden, cherubim's, and a flaming sword, which turned every way, to keep the way of the tree of life." This cherubic representative or substitute of the Eternal Three, was the record of their acts and transactions in the everlasting council and covenant, on the behalf of the elect of mankind. The word cherubim signifies a similitude or resemblance : the similitude of the Great Ones. The cherubim's placed by the Lord God at the east of the garden of Eden, were a divine institution : before them Adam worshipped. They are very properly stilled by some the primary cherub, and exhibited Jehovah Alehim acting according to their covenant offices; which they had agreed upon, before the world was, to exercise in the economy of mercy; but not to. denote any. priority or superiority in the eternal Three. Fire, the father of light, glory-irradiation, is not to give an idea of the beginning of production, but of the manner of existence ; so, the holy air, or spirit, expresses distinction. The cherubim, with its apparatus of fire and sword, was at once a solemn record of the acts and transactions of the Eternal Trinity. The cherubim was to afford Adam Continual consolation. The agency of the material heavens points out those ideas, whereby God has been pleased to convey ideas of his own essence, and personalities in that essence; and of the respective offices and actions of the GREAT ONES. The emblems of the Eternal Three were retained in those secondary cherubim's, copied by MOSES and David, and set up in the Holy of Holies.

The design of this solemn exhibition at the east of the garden of Eden, was "to keep the very way to the tree of lives." The fire and sword were hieroglyphically shewn along with the cherubim expressive of the atonement. Fire, an emblem of the Father's wrath, was to flame forth and fall on Christ: and he, the substitute, was to have the sword of vindictive justice sheathed in his sinless humanity. The prophets seem to have an eye to this symbolical representation, when one of them says, "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." Psalm lxxx. v. 17. And another of them, in the name of Jehovah the Father, says, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts." Zech. xiii. v. 7. Without revelation, Adam, before his fall, could have known nothing of the Essence existing, the creator of this system ; or, of the analogy between material and immaterial objects. He could not have known the world to have been produced out of nothing, as he was no spectator of that action, unless God had convinced him of his own power and supremacy, and had instructed him, that it was his workmanship, and that he alone was to be obeyed : much less could he have known any thing of Christ, his propitiation for sin, and conquest and victory over Satan, sin, death, and hell, or the covenant of the HOLY ONES, but by immediate and divine revelation : so that the cherubim was an exhibition of redemption, and explanatory of it. The cherubim and flaming sword, or fire returning and circulating back into itself, were the supernatural exhibition, emblematical of the way and means of our salvation ; and shewed forth the covenant of grace. The promise "I will put enmity between thee (the old serpent) and the woman, and between thy seed and her seed : it, or he, shall bruise thy head, and thou shalt bruise his heel," was explained by these emblematical figures. Sacrifice was instituted to point out the way till what it typified was completed.. This fire and sword were first to bruise the heel of the seed, and then to be turned to the head of the serpent. This hath been done by the incarnation, obedience, sacrifice, sufferings, and death, of Christ ; and: was completed by his swallowing up death in victory. The figures in the cherubic representation are not here named ; but the secondary cherubim's, which without doubt were the true copies of the primary ones, are mentioned four times in the Bible ; and from the account given of

them in Ezekiel ch. i. v. 10. and c. 10. v. 14. we are informed of their particular figure, which was the face of a bull, of a lion and man united, and of an eagle.

The three conditions of the one substance in the heavens ; fire, light, and air, as the representatives of the Eternal Three, which they have chosen to represent themselves by, are, in the three faces of these three animals in one body, with the human figure united to that of the lion, (the emblem of light, the emblem of the second person) very expressive and very proper to convey the knowledge of the Trinity in unity, and the great mystery of redemption. The tree of life or lives, was Christ. The flaming sword was to be turned from sinners belonging to the election of grace, and fall on Christ their surety : thus the way to the real tree of life or lives, was most freely laid open to their view.

I proceed, lastly, to view the foundation laid in all this for faith and hope in God-: it being hereby evidenced, that where sin abounded, grace did much more abound.

The revelation of Christ in the word of promise ; for such it was to the fallen pair, though it was delivered threatening-wise to the devil in the serpent; with the instituted sacrifice and cherubic figures, contained the whole Gospel in epitome : all that follows after is built upon it, and is nothing more or less than an explanation, and unfolding of what was contained in it. It is expressly declared by the Apostle Peter, speaking of Christ, that to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 'x. v. 43. Adam and his wife were the first believers in Christ Jesus, the first prophets who spake of him; and they received their knowledge and faith concerning Christ, his incarnation, righteousness, and death, and that it was founded on the will, council, and covenant of the Eternal Three, by the immediate revelation and teaching of the Holy Ghost; who produced in their minds a supernatural birth, gave them an understanding to know what was set before them in the promise of a Saviour, and led them into an acquaintance with the way and manner in which he would atone for their sin, and bring in an everlasting righteousness: so that in this word of promise was an immutable foundation laid for faith and hope in God.. Christ was set forth as the object of it ; his

blood and death were most clearly expressed, and his righteousness revealed as the robe which alone could cover and make righteous in the sight of God; and the Three in Jehovah were represented as bearing witness to their own acts, and hieroglyphically spewing how the sword of divine justice, and the fire of infinite wrath should be stretched out, and fall on, and be executed on, the surety, the man of Jehovah's right hand; that son of man whom he had made strong for himself : Psalm lxxx. v. 17. and the revelation thus made of Christ most exactly suited the case. The devil had been too strong for the innocent pair. He deceived the woman; and though Adam was not deceived, yet, by listening to his sensual part, he became a sinner. Thus the declaration concerning the woman's seed, as the serpent bruiser, was Moses divinely adapted to their case ; as this great and illustrious one would, by bruising his head, most effectually destroy his works, and make death and bell his footstool.

In the instituted sacrifices, and in the clothing which the Lord God had put upon them, they viewed Christ the Lamb of God, as the only sacrifice for sin; as Jehovah their righteousness ; and, through the light and teaching of the Lord the Spirit, they understood how sin would be atoned for, removed from them, and put away for ever out of the sight, and, from before the Lord : and, as they worshipped before the Lord at the east of the garden of Eden, where the Lord GOD, JEHOVAH ALEHIM inhabited the cherubim, they had, in the instituted emblems, as clear and expressive an evidence and prelude to what was really to be done upon the earth by one of the persons in the Deity, who would inhabit and dwell in the man Christ Jesus, and make atonement for sin, and open the gate of everlasting life to all his people, as could be given them. Thus they found health and cure, life, and everlasting consolation, imparted to their minds, and fully experienced that where sin abounded, grace did much more abound. Never did free grace more gloriously display itself ! It was a triumph indeed! and these persons who had been the instruments of making way for the introduction of sin and death, were blessed with the knowledge that "grace would reign through righteousness unto eternal life, by Jesus Christ our Lord."

Thus the very era of grace began with an exhibition of the death of Christ in type and figure : and all that follows this, throughout the bible, is but an elucidation of what was taught Adam immediately

upon his fall. It is the root, marrow, and substance of the whole Scriptures. The high priests, sacrifices, atonements, purifications, perfumes, and the cherubim of glory in the Holy of Holies, were but a drawing out of this revelation, sacrifice, and cherubic exhibition, to more public view. The Book of Psalms was written to give a perfect account and description of what the seed of the woman, the real David, the beloved of Jehovah, was to be, do, and suffer, to accomplish the salvation of his Church ; and finally to bruise Satan under his and her feet.

May the Lord the Spirit give you light to see the truth of this ; then those sermons which follow will cast lustre on the sacred page : or rather, will serve to point out to you, that there is no part of the Bible but is full of Christ, and that the revelation of him is founded on the covenant of the Eternal Three : so that the doctrine of the Trinity is the foundation of the whole. Amen.

GENESIS, viii. 20, 21, 22.

THE DESTRUCTION OF THE OLD WORLD BY THE FLOOD; WITH AN ACCOUNT OF ITS RENOVATION. THE DISTINGUISHING FAVOR THE LORD GOD SHEWED NOAH; WITH THE BLESSING RENEWED TO HIM AND HIS DESCENDANTS; ALSO AN ACCOUNT OF HIS SACRIFICE, WHICH WAS A TESTIFICATION OF HIS FAITH IN CHRIST, AND OFFERED AS A MEMORIAL OF THE SACRIFICE OF JESUS, WHICH WAS TO PERFECT FOR EVER.

And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor ; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every living thing as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

AS sin entered into the world, and death by sin, and so the sentence of death passed upon all men in the first man, in whom all have

sinned; so the Holy Ghost is pleased to set before us the fruits and most awful effects of it.

He tells us, Gen. v. 3. that " Adam lived an hundred years; and begat a son in his own likeness, after his image,.. and called his name Seth." Sinful Adam could convey no other image than his- own; " That which is born of the flesh is flesh," altogether carnal and corrupt; so that we see from hence, that the fountain from which all mankind were to derive their nature being corrupt, and this being conveyed through the channel of generation, by which every one was to receive his own distinct personality, they all must, as the consequence of it, be perfectly and totally corrupted and defiled with all the guilt of original sin; and also have inherently in their nature conveyed to them, a privation of all good, and a positive inclination to all evil; so that there is none righteous, no not one." As Christ, the seed of the woman, was the foundation of the church, and the object, of faith and hope, from the first revelation of him in the garden of Eden ; and as the supernatural exhibition of the cherubim and flaming sword was the antediluvian gospel and place of worship, so the Holy Ghost is pleased to give us an account of ten generations from the creation to the flood, and of ten antediluvian patriarchs, who were believers on the Son of God ; to whom his person, name, future incarnation and salvation; were precious. Two of these persons divided the whole of that space of time which ran out from the creation to the destruction of the world by the flood, viz.

Adam and Methuselah; the one the first man, the other the oldest man that ever was in the world. The former lived to see Lamech, the ninth generation, and died aged nine hundred and thirty years : he was the first of all the patriarchs who was removed to heaven. Methuselah lived to the very month in which the-flood began, and died nine hundred and sixty-nine years old. Between the death of Adam and Methuselah, it pleased the Lord to translate Enoch to glory without his seeing or tasting death. This was next after Adam's death, when he had lived on earth as many years as there are days in the year, and finished his course like a sun on earth; seven patriarchs remaining to be witnesses of it and as Adam's death preached mortality, so Enoch's translation taught immortality. The names of these patriarchs were vastly significant. Adam, was the common name of the first man and woman, and of their posterity given by the

Lord himself, see Gen. v. 2. to shew that he bath made of one blood all men, and all nations of men. Seth, born in original sin, was regenerated and made an holy man by the eternal Spirit of God, and his name signifies, put or placed for a foundation, to point out the necessity of building on Christ for salvation.

Enos, in whose days religion was corrupted by idolatry, which, as it began at his birth, his name signifies sorrowful ; to point it out as matter of sorrow to the godly in that age.

Cainan, signifies mourner; he and others mourned for the corruption of the times.

Mahalaleel, signifies a praiser of the Lord.

Jared, which signifies descending, implies that the world was descending from bad to worse.

Enoch, signifies dedicated to God. He was the seventh generation from Adam; and he prophesied, says Dr. Lightfoot, of the wickedness that Lamech, the seventh, from Adam in Cain's line, had brought, in, and the judgments of God, which would be brought on the world for it and other crimes.

Methuselah, signifies, they die by a dart; or, he dieth, and then is the dart ; or, he dieth, and then it is sent.

Lamech, signifies a man smitten with grief, on account of the corruption of all flesh, and the future punishment which would most certainly come upon them for it.

Noah, signifies a comforter, or rest.

The translation of Enoch, in the year of the world from the creation, 1042, was a pledge to the faithful in that age, of their resurrection from the grave of death to life eternal ; and a most comfortable evidence and assurance to them of a glorious and blessed immortality. The space of time from the creation to the flood was one thou sand, six hundred, and fifty-six years. The subject which I have before me concerning the dissolution of the old world, and its reformation, which includes with, and in it, the favor shewn to Noah, and the blessing pronounced on him after he came forth out of

the ark, in which his descendants were interested, as well as himself, must, for the clear statement of it, be subdivided; and when this is properly arranged and digested into distinct particulars, a way will be opened to give an account of his sacrifice, offered at his coming out of the ark, and proof will be given that it was a memorial of the sacrifice of Jesus.

That my text may not be forgotten, I will here recite it:

And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor ; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth ; neither will I again smite any more every living thing as I have done; while the earth remaineth, seed, time, and harvest, and cold and heat, and summer, and winter, and day and night, shall not cease."

As an introduction to my text, I will consider, in a brief manner, the dissolution of the old world by the waters of a flood, and give some general account of the moral and physical causes thereof, and likewise of its renovation, This I will set before you in distinct sections, as the Lord shall be pleased to enable me.

I will then proceed to set forth the distinguishing blessing shewn to Noah and his sons, with his grateful sense of it, and the way in which he expressed it. This will bring me to my text, in which we shall see the new world beginning with a solemn exhibition of Christ's death, as the sacrifice of atonement, and Jehovah bearing a divine testimony of its being remembered by him with unspeakable delight; " the Lord smelled a sweet savor." I will cast this also into sections, that it may be more clearly understood : and may the Lord shine upon and add his blessing to the whole. Even so, blessed Jesus, Amen.

Let me first, by way of introduction to the following sections, observe, that the fifth chapter of Genesis gives us the exact chronology from the creation down to the flood, and that all the antediluvian patriarchs there recorded, belonged to the high and holy line of election. They were the woman's seed, from Seth down to Noah, and are mentioned in the genealogy of our Lord and Savior,

given us in the third chapter of Luke's gospel. Adam and Methuselah lived about two hundred and forty years together. Enoch almost suggested the very year when the deluge would take place. He lived nearly a thousand years before it, and gave his son a name which pointed out when it would be. He also prophesied of the second coming of Christ to judge all flesh, see Jude 14, 15.

Noah seems to be called the eighth front Enos, in 2 Peter ii. 5. in whose time the world began to be corrupt.

When each of the patriarchs' ages are summed up, it is added, that he died ; to shew, not only that their long lives were borne down by death, but also that they came to their graves in peace, and were not taken away with, the ungodly. Lamech, the father of Noah, gave, him a name which pointed him out as a figure and type of Christ; he was as the savior of the world, in building the ark, by which he and his family were saved from perishing-by water; also as the restorer of the new world; and in offering a sacrifice in which the Lord smelled a sweet savor. Lamech said on naming him " This same shall comfort us concerning our work and toil of our bands, because of the ground which the Lord hath cursed." He was born in the year of the world, 1056. He begat three sons, Shem, Ham, and Japhet, Shem was not his first-born, though he is placed first; because he was preferred of God before his brethren. Japhet was the eldest, and was born when his father was five hundred years old. Shem was next, and was born when Noah was five hundred and two years of age: and Ham was the youngest. The flood was in the six hundredth year of Noth's life, and in the year of the world, 1656, the tenth generation from Adam.

The last verse of the fourth chapter of this book, speaks of the profanation of Cain's seed, and how it began to be introduced very awfully in the days of Enos. The beginning of the sixth chapter speaks of this corruption as crept into the family of Seth, the very church itself; and this by their following the cursed example of Lamech, who was the first polygamist in the world. The church of God, the members of the church, the descendants of the patriarchs in the line of Seth, married carelessly and promiscuously with the daughters of men, the descendants of Cain, the first murderer. Hence they also became loose in their manners, and evil and corrupt in

their lives and conversations. They became a giant-like race, and as they multiplied on the face of the earth, they filled it with lust, rapine; and violence. This was the case before God denounced the destruction of the world: and so great was the apostasy of the human race, and so far were they from being reclaimed from their horrible crimes, that they went on after the denunciation and warning given by Enoch, Methuselah, and even Lamech and Noah, in the same acts of open rebellion and defiance of Jehovah. This made way for the Lord to give them another solemn warning by the ministry of Noah, saying, " My Spirit shall not always strive with man, for that he also is flesh," wholly carnal, notwithstanding all my warnings; yet I will now fix and pronounce the exact space of time, from this my last warning to its execution, it shall be one hundred and twenty years.

The justice of God in his procedure with sinful man, was expressed by the particular notice he took of men.

By the eye of his omniscience and omnipresence, he looked upon the earth, and saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was "only evil continually." The Holy Ghost adds, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart:" which words fully imply that there were none on the earth, whom the Lord. respected, (Noah, and. his family only excepted) So that it was only on account of the second Adam, the Lord from heaven, in whom Noah believed, or he would have consumed the earth wholly, so as not to renew it after the 'deluge, as he has done. Jehovah being immutable, may will a change, but he cannot change to will ; therefore repentance cannot properly be attributed to God : and the best explication of these words, is to consider them as expressive of the indignation of God against sin, and sinners out of Christ : he hates sin with a perfect hatred, and will damn the sinner who dies in his sins, eternally for it.

Section 1. Having given these general hints, by way of introduction, I proceed to consider in section the first, the dissolution of the world, by the waters of the flood ; but it may be necessary to observe the situation and circumstances of the globe, and also of its inhabitants prior to that event.

I quote the following, which I conceive as very just, and conveying very clear ideas to the mind concerning this subject, from a French author, translated into English, under the title of Spectacle de la Nature; or, Nature Displayed.

Although the earth before the deluge, as well as now, consisted of several strata of matter, laying one upon another; of mountains, valleys, plains, great collection of waters or seas, and all other parts essentially necessary to the constitution of an habitable globe ; yet notwithstanding, its form then, was probably different from what it is at present; and its atmosphere, or firmament, not exactly the same as now. And this cannot be denied, seeing that God who wrought a change in the life of man, might as easily effect the same in the structure or form of his dwelling. And St. Peter seems plainly to authorize such a supposition, when he says, the ancient world perished by water ; the heavens and the earth, which now are, being reserved unto the fire of the last day, 2 Peter iii. 6, 7. Let us suppose now, that the former earth described its annual orbit, or elipsis, round the sun, having its axis perpendicular to the plane of its orbit, that is, without having a greater inclination to one part of it than another. Let us suppose also, that as this earth was designed to be the habitation of a very long lived race of men, who were to multiply exceedingly; the surface of the land was much greater than that of the sea, which, the better to accommodate mankind with room, was partly open, and partly concealed under the earth ; so that there were on all sides large magazines of water, or different seas, which held a communication with each other under ground, by means of one common receptacle or rendezvous of water ; and the scriptures seem to countenance such a disposition or distribution of waters, by calling, this vast bed or storehouse by the name of the profound abyss, and the different gathering of the waters, by the name of seas, as being many. From these two different suppositions, which are neither repugnant to scripture nor philosophy, naturally flow all those particulars which we find in scripture, in the traditions of the ancients, and in the present state of the world. Now the axis of the earth not being inclined to the plane of the eliptic, the plane of the earth's equator coincided with the plane of its natural orbit, and consequently intersected the body of the sun, or, in other words, the earth's equator was always opposite to the sun. From such a

situation, it necessarily follows, that all the climates of the earth, except the middle of the torrid zone, enjoyed a constant and pleasant temperature of weather ; day and night were equally divided to all places alike, consisting each of twelve hours ; the air was always pure and serene, and there was a perpetual spring all over the globe ; the sun and moon regulated the course of the year, not by diversities of seasons, but by the change of places; the earth in its annual revolution in its orbit round the sun, passing under the twelve constellations of the zodiac, so that when it was under Libra, the sun appeared to be under Aries ; and when the earth passed under the sign Scorpio, the sun seemed to be in Taurus. The revolution which the sun seemed to perform in one year, the moon did really perform every month, renewing its phases then perpendicularly, as it does now. Thus did these two lights, which presided one over the day, and the other over the night, serve as two regulators to mankind, whereby to fix the length of the year, and to measure the several portions of time.

By a natural consequence of this uniform temperature, which presided every where, and at all times, the trees perpetually retained their verdure, and brought forth fruit, blossomed and budded at the same time; the present crop was but an earnest of what was to succeed, and uninterrupted plenty exalted her full horn in every place.

The clemency and temperature of the air could not fail of having a beneficial influence on the bodies of men, and causing longevity."

These seem to have been precisely the circumstances of the old world.

Section 2. The inhabitants of the old world, having enjoyed, according to what has been suggested, a perpetual spring, and a state of health and strength agreeable therewith, could not conceive that they were in any danger from the waters of a flood. Hence, though Noah preached to them, and the Spirit of Christ in his ministry, testified that God's wrath would break out fully upon them at the fixed season; yet they lived in a total neglect of the Lord and his worship, and continued in their unbelief.

In consequence of their exceeding sinfulness, the Lord said, " I will destroy man whom I have created; from the face of the earth, both man and beast, and the creeping things, and the fowls of the air, for it repenteth me that I have made them." Though all were thus corrupt, yet there was a root of election which secured the church, and its preservation in the ark." " But Noah found grace in the eyes of the Lord;" and the holy Ghost describes him as a just, or justified man, and perfect in his generation, and as one who walked with God. He was a believer in Christ; he worshipped the Lord in the belief of what was revealed in the word of promise, concerning the woman's seed, and presented himself at the place of divine worship, before the cherubim's which Jehovah inhabited at the east of the garden of Eden, in the belief of the incarnation, sacrifice, obedience, and death of our most blessed and precious Immanuel; and walked with God in the same faith that Enoch did. The Lord singled him out, and commanded him to, build an ark, chest, or coffin, to keep men and living things from the water. The form, dimension's, partitions, length, breadth, and height of it, with its one window and door, are all expressly given him. It was in shape like a coffin for a man's body; six times as long as it was broad, and ten times as long as it was high ; the top of it was like the ridge of a coin ; it was to be made of gopher wood, which, it may be, was a kind of cedar tree; and it was to be pitched within and without with pitch : all which Noah performed according to the command of Jehovah. The apostle says, " By faith Noah being' warned of God of things not seen as yet, moved with fear, prepared an ark to. the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith," Heb. x. 7.

Section 3. The Lord God informs Noah of his great design upon the world of the ungodly, saying, " I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven ; and every thing that is in the earth shall die." To accomplish this, was a most wonderful event, and Jehovah speaks of it as such. The author quoted so largely in the first section, gives the following account as a conjecture concerning the physical cause of it. " The Lord God took the axis of the earth, and inclined it some few degrees. towards the northern stars, and behold, this little deviation produced a thorough change in the order and economy of

the natural system of the world, and seemed to give birth to a new heaven and a new earth. By this inclination of the axis, the equator of necessity became depressed below the sun, and that bright luminary immediately darted its scorching rays on one hemisphere, whilst the sharpest frost and cold exerted their utmost severity on the other. Hence proceeded condensations and rarefactions in the air, causing violent commotions in the atmosphere, whilst warring winds and tempests raged with embattled fury through the middle regions of the sky; the windows of heaven were opened, and the superior waters being condensed by the violence of the shock, poured down torrents upon the face of the earth ; the earth felt the universal concussion and shaking, from its very foundations, broke in pieces under the feet of its wicked inhabitants, and plunged into the subterraneous waters ; by the disruption of the crust the fountains of the great deep were broken, and spouted forth their treasures over the disjointed mass. In a word, from the concourse of the superior and inferior waters, was produced ail universal deluge, which drowned the world."

Before this, the Lord God gave another warning: he commanded Noah to enter the ark, and al his house, saying, "For thee have I seen righteous before me in this generation." He then give a command, concerning clean beasts, and clean fowls, and adds, " For yet seven days, and I will cause it to rain forty days and forty nights ; and every living substance that I have made, will I destroy from off the face of the earth." Noah obeyed the divine command, he and his family, with every beast after his kind, and all the cattle, after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort, went unto Noah into the ark, two and two of all flesh where in is the breath of life ; and being entered, the Lord shut Noah in: and the flood came and destroyed all out of the ark : so we read, "And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark." Some calculate the number of the inhabitants of the old world, that were destroyed, to be twelve, if not eighteen thousand millions.

Noah's entering the ark, must have been an act of faith. God will save Noah and his family from death, by the ark. He enters it in obedience to the Lord's command, who declares he will establish his covenant with him, which was, doubtless, a shadow of the covenant of grace. The ark may be considered as a figure of Christ and his church ; Christ is a security against the storms of Jehovah's wrath : such as are interested in his person, blood, and righteousness, and take bold of him, and who enter into him by faith, are saved, and that with an ever lasting salvation. It was fitted for swimming, and for resisting the winds, and thus is a fit figure to be a symbol of the sufferings, death, burial, and resurrection of Christ. It was pitched within and without with pitch, which, says the learned Ainsworth, " figured the atonement made for the church, by Christ; wherewith we being covered and plastered, the wrath of God cannot fall on us."

Noah and his family, when shut up in the ark, represented a burial : they seemed, as it were, to be buried in it. When the great deep was broken up, and the windows of heaven opened, they were surrounded and covered with water; so Christ, the head and substitute, represented his whole church; they were all in him, when he made atonement, and the overwhelming wrath of God fell on him, and surrounded him on all sides. The apostle Peter considers it as a figure of baptism, which is a memorial of the death, burial, and resurrection of Christ: his words are, " By which also, he went and preached to the spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure, whereunto even baptism Both also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the, resurrection of Jesus Christ," 1 Peter iii. 19 to 21. The Lord Christ, by his spirit in Noah's ministry, preached to sinners who were disobedient; who dying in their sins, their spirits are, says the apostle, now in hell. He then takes notice of the long-suffering of God, in that dispensation towards them, and of the goodness of God, in saving Noah and his family in 'the ark, which was a figure of baptism. As those only in the ark were saved 'by water, so those only who are in Christ, and baptized into Christ, and his death, are saved by baptism. The window in the ark, may be considered as typical of Christ, the light

of everlasting life. The one door, was also expressive of Christ, who saith of himself, " I am the door, if any man enter in, he shall be saved," John x. 9.

Section 4. Beasts, fowls, and creeping things, being by the special providence of God, collected together, and being admitted into the ark, Noah entered it the seventeenth day of the second month, i. e. Tizry, which answers to part of our September and October; and the night which followed, the cataracts of heaven being opened, showered down abundance of rain. The cloud were created full of water, on the first day of the creation, even in the very same instant with the heavens; and which are also comprehended under the term heavens, Gen. i. 1. The great deep was also let loose from below, as well as those rains from above, and so the earth came presently into its first situation covered with water. These violent rains, such as never were before, or since, nor ever shall be, clouded the world in universal darkness, in which the wicked were enclosed, before they were enclosed in outer darkness. The rains continued forty days and forty nights, so that the flood increased to fifteen cubits, or nine yards and a quarter above the highest mountains, which were all covered and when the forty days rain had brought it to that pitch, it so continued one hundred and fifty days more. Those two sums are to be reckoned distinct, and not as included in each other; for, when the one hundred and fifty days were ended, there were six months and ten days of the flood past: so says Dr. Lightfoot; and he adds, "Those who conceive the year of the flood began in March, suppose one miracle more than either scripture or reason giveth ground for, that the waters should increase, and be at their height all the heat of summer, and abate and decrease all the cold of winter. In distinction to this, the beginning the year of the flood from Tizry, or September, brings the rains to fall in the beginning of winter, namely, from about the beginning of our November, to the middle of December, or to about the winter solstice ; and from thence the flood to be at high water, fifteen cubits above the mountains, for five months together, viz. to the middle of May; and from thence in the heat of the summer to be drying up." Thus the ungodly inhabitants of the old world, perished by the flood, and their souls were consigned to everlasting perdition, as Peter says, 1

Peter iii. 9. and our Lord points them out as dying in carnal security, Luke xvii. 26, 27. and the Holy Ghost also notices their destruction to the same effect in the book of Job, where Eliphaz asks him, "Bast thou marked the old way which wicked men have trodden; which were cut down out of time, whose foundation was over-flown with a flood? which said to the Almighty, depart from us," &c. Job xxii. 15 to 17.

From the beginning of the flood, to the end of seven months, the seventeenth day of the month, the ark rested on the mountains of Ararat. As the waters began to abate, and the tops of the mountains were seen, Noah sent out first a dove, and then a raven, to observe how it was; but the dove returned. After seven days he sent her out again, and she returned in the evening, and lo! in her mouth, a olive leaf plucked off: "So Noah knew that the waters were abated from off the earth." He tarried another seven days, and sent forth the dove again, which returned no more. And in the six hundred and first year of Noah's life, which was the year of the world 1657, on the first clay of the month, the earth was dried; and on the twenty-seventh day of the same month Tizry, Noah removed the covering of the ark, and -behold the face of the earth was dry." He was in the ark one whole year, the most tremendous one that ever was. Judgment had been passed on all flesh. The Lord had accomplished his holy' will and pleasure on the globe, and its inhabitants; and the earth standing out of the water, and in the water, perished. It underwent a strange alteration; the course of nature had been changed, and day and night, summer and winter, had not kept their course. What a most blessed knowledge must Noah have had of the covenant of the eternal Three, that in the faith of it, he entered the ark! What views must he have had of the everlasting efficacy of Christ's sacrifice, and his almighty power to save, that though all flesh, save those with him in the ark, were cut off; yet he rested on the Lord simply for salvation. He had before learnt to know God, the persons in God, the offices of the divine co- equal and co-eternal Three, in the incomprehensible essence, from the hieroglyphics set up at the east of the garden of Eden. He had been well instructed into the nature of the fall. He had viewed the promised Messiah in the instituted sacrifices, and had been made acquainted with him, by typical persons and representations. He clearly understood, that one in the Godhead was

to take man's nature, and be cut off as the purifier; by whose sacrifice and atonement, sin was to be put away, and an everlasting righteousness brought in. The ark, and his salvation in it, served to increase his spiritual light, and improve his faith, Ainsworth observes, that Noah escaped the waters of God's wrath, wherein the world perished; as Israel after this passed safe through the waters of the Red Sea, wherein the Egyptians were drowned." Noah was baptized into Christ's death, and buried in the ark with him into his death ; but raised up again with him also, God giving him victory through faith in Christ; and consequently he had views of his election in Christ, of his union to him, of his oneness with him, and interest in his life, death, burial, and resurrection ; and of his being a partaker of all the fruits and benefits thereof, and was comforted therewith.

We have here before us, full proofs of the pre-existence of Jesus Christ, and of his self-existence ; and also the essential deity of the eternal Spirit. The Psalmist addressing Christ, says, "Thy years are throughout all generations," Psalm cii. 24. He was in Noah's time, long before his incarnation. Peter expressly says, that Christ, by his Spirit, preached to the inhabitants of the old world, in Noah's ministry, 1 Peter iii. 19., yea, " he is before all things, and by him all things consist;" and the Psalmist declares in the fore cited Psalm, " Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands:" and the essential divinity of the Holy Ghost is very plainly evidenced and declared, in the prophecy given out by him, concerning the deluge, for almost a thousand years before it came to pass ; and also in his withdrawing his influence, and ceasing to breathe in at the nostrils the breath of lives or life ; it is most expressly said, that " All in whose nostrils was the breath of life or lives died." This proves the Holy Ghost to be the breath of life ; for he it was who breathed it into Adam's nostrils, and he became a living soul. The eternal Spirit is the Spirit of life ; all live, and move, and have their being in him, and from him: it was the breath, or inspiration of the Spirit of lives that communicated natural existence to all the creatures at the beginning, Gen. vii. 22. and when that breath is taken away, they die and return again to their dust, Psalm civ. 29. This most surely is an irrefutable proof of his eternal power and Godhead ; because in him, all creatures live, and move, and are

sustained; and when he withdraws his power they die. As we consider the ark as a type of Christ, and the dove returning to it, with an olive leaf, as a proof that the waters were abated ; they put us in remembrance, how the Holy Ghost descended on our most adorable Jesus, when he was baptized by John, in Jordan, under the symbol of a dove, consecrating and sealing him as the Christ of God.

Having set forth the dissolution of the old world, by the waters of the flood, with the moral and physical causes thereof, I come, in this second part of my discourse, to speak of its renovation.

The truly great and learned Mr. Jones, gives the following account of the reformation of the earth, after the deluge. " When the purpose of providence was brought to pass, a reformation of the earth took place, similar to its first formation: the solid matter settled into ordinary strata -the waters descended, as before, into the like. apertures of the earth-the subterraneous air was restored to the atmosphere the earth was parted into seas, continents, and islands and its surface was dried by a mighty wind, which passed over it for that purpose." The renovation of the earth, out of the chaotic state, to which it was reduced by the flood, was as great an act of omnipotent power, as its first formation.

Moses begins his first chapter of Genesis with an account of the creation, and the steps the essential Three took, in forming and establishing this earthly system: and he gives as full and accurate an account of its being destroyed by the deluge. He informs us, the windows of heaven were opened, and the fountains of the great deep were broken up: by this means the shell of the earth being broken, and universally cracked, the waters issuing out of the bowels of the earth, with the water spouts falling down from heaven, must have been amazingly terrible; and the consternation of the perishing world, must surpass all description ; surrounded with a darkened sky, and the elements in confusion. It was a day of judgment to sinners, who then existed on the globe.

This sacred writer also gives a circumstantial account of its renovation after the flood. It was effected by Jehovah's causing a wind to pass over the earth, and the waters were assuaged. The same agent in nature, spirit, or wind, is employed as at the first formation,

which brought all things to order again, as it did then. The fountains of the deep, and the windows of heaven, were stopped. The waters returned from off the earth continually, into the great abyss ; and behold, the face of the earth was dry; and the air, by its expanding and consolidatory force, hardened and compressed it, so as to fit it again to be dwelt upon ; and it was so reformed as to render diligence requisite, in a more laborious cultivation.

We have with the scripture account of the deluge, most clear and natural proofs of it, to this very day. The wrecks of that universal devastation, have been seen by, and convinced many, such as trees, plants, shells, sea fish, bones of animals, some included in stones, others in distant places, deep fissures, or on high mountains. In fact, all our petrefactions are and will continue to the end of time to be standing memorials of it.

I now proceed to set forth the distinguishing favor and blessing shewn to Noah and his family, in preserving them from perishing by the flood, with his grateful sense of it, and the way in which he expressed it.

Section 1. It was indeed a most singular and distinguishing blessing shewn to Noah, out of the riches of Jehovah's grace, not only to preserve him and his, but also in giving evidence of his remembrance of them), by giving command for their coming forth out of the ark, when the ground was dry, and fit to receive them. Noah came out of the ark about the beginning of November, and became the common parent of mankind, as Adam was. From this era mankind took a new beginning, and in some respects a new condition. In the revealed account given us of Noah's way of making his acknowledgments to God, for the singular grace and blessing shewn him, and the Lord's way with him on that great occasion, we have the state of mankind set before us, and of what it hath been ever since. It is a very just observation of an excellent writer, that when Noah was directed to make the ark, he was commanded to take of every clean beast and fowl by sevens, and only the male and female of the rest: and at his coming out, we are told that he took of every clean beast and fowl, and offered them as whole burnt-offerings on the altar, which he had reared for that purpose. It is obvious from this account, that this distinction between clean and

unclean, had not its first rise in what is called the ceremonial law, given by Moses, but that it had been established from the time that sacrifices were ordained a part of worship. Men, it appears, were not left at liberty to offer what they pleased, but what they were directed of God, any more than they might devise for themselves the terms of pardon and acceptance With him. This brings me to my text, which reads thus; " And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor ; and the Lord said in his heart, I will not again Curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." In which we see the new world begun, with a solemn exhibition of Christ's death, as the sacrifice of atonement, and Jehovah bearing a divine testimony of its being remembered by him with unspeakable delight: "the Lord smelled a sweet savor."

Section 2. Noah's sense of the goodness of Jehovah, when he came out of the ark, must exceed, without all doubt, the Utmost of our conception. He knew Christ; had been favored with vast views of him, and much free and divine communion with him before, and also during his continuance in the ark. He had both heard, pronounced, seen, and executed, the sentence of God on all flesh A deep apprehensive of of all which had sunk into his mind. In order to testify his faith, and express his gratitude to the, eternal Three for the mercies he had received, and expected further to receive, he built an altar, and offered sacrifices thereon, which the Lord accepted, and promised to curse the earth no more.

The cherubic emblems at the east of the garden of Eden, the word of promise, and the instituted sacrifices, were the gospel and means of grace to all the antediluvian patriarchs. Noah had been fully instructed into them by his believing cotemporaries, and enlightened into the sublime mysteries expressed. and shadowed- forth by them, through the light and unction of the Holy Ghost. The way of God's worship being settled, he was at no loss how to set about the performance of it: therefore he built an altar unto the Lord, and offered burnt-offerings thereon. In our text we have Noah's sacrifice,

Jehovah's acceptance of it, and his promise that he will curse the earth no more, but will preserve the orderly course of it through all ages, unto the end of it, under which the perpetuity of the covenant of the Trinity, ratified by the blood and sacrifice of Jesus, is included: see Jer. xxxiii. 20, 21. " And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar, Every part of sacrificial worship, as instituted by the Lord, had in it that which was very expressive of what Christ was to be, to do, and to suffer. Though the original of it began in paradise, and was immediately upon the fall commanded, and was performed before the faces of Jehovah, or the cherubic hieroglyphic, yet the first express mention made of it in so many words is in the fourth chapter of this book, We are there informed, that Abel offered unto Jehovah; his offering was a lamb, a type of Christ, the 'Lamb of God. He offered it at the appointed place of worship, which was at the east of the garden of Eden, where Jehovah inhabited the cherubim; and the Lord testified his approbation of it. It is declared, " The Lord had respect unto Abel, and to his offering," ver. 4.

As sacrifices were typical of Christ, the real sacrifice for sin, so they were on particular occasions consumed by fire from heaven, as marks of God's acceptance of them, and of his wrath being satisfied; and doubtless this was the case, though it is not expressly mentioned, when Abel offered his. As Noah was a believer, and a prophet also; he well knew God's institution, and his will and command concerning them ; and his first act recorded, on his coming out of the ark, was his offering a burnt-offering, in faith of the great propitiatory sacrifice of Immanuel, THE LORD OUR RIGHTEOUSNESS.

He was himself the priest: he built an altar to offer on it. His offering was of every clean beast and bird. It was a burnt-offering; and was offered on the altar.

The Lord Jesus Christ is the substance and antitype of all this. He is the priest, altar, sacrifice, and peace-maker, and the prince of peace, to bestow on his church-and people all the blessings of the everlasting covenant.

The altar built by Noah, was probably of earth, a law being afterwards given in Exod. xx. 24. " An altar of earth thou shalt make unto me." As the altar signified Christ, so his human nature was signified by it as made of earth.. He was made of the seed of David according to the flesh, Rom. i. 3. His humanity being in union with his divinity, which sanctified the offering of it. He offered his whole person, God and man united in one Christ. The altar was, as it were, an holy place, as it sanctified the gift put on it. The altar was a sacrificatory or slaying place, as on or near it, the sacrifices were slain. It Was a figure, of Christ by whom we offer up the sacrifices of praise to God. The Jews say, Noah built it in the same place where Abel had offered, stud where Abraham afterwards built an altar to offer Isaac.. As the altar was a memorial of Christ who was to become incarnate, and be God and man in one person, so the sacrifices slain upon or near it, pointed out the blood and death of Christ shed on purpose to cleanse and make atonement for sin : The clean beasts and fowls offered, suggested the immaculate purity of our Lord's person, life, and oblation ; and also prove that the worshippers were not left to offer what they pleased, but that the whole was of divine appointment. Noah's sacrifice, being a burnt offering, shews that it was wholly consumed by fire. And it pointed out how the fire of divine wrath would fall on Christ our sacrifice. As it was -wholly reduced to ashes, it shewed the complete abolition of sin out of the sight of God by Immanuel's oblation, by which means his church and people were to be delivered from the wrath to come.

And thus Noah began the new world with a solemn exhibition of Christ's death, and expressed his faith in it, as the sacrifice of atonement, as all-sufficient to complete eternal salvation.

Section 3. This representation and memorial of Christ's sacrifice, was highly acceptable to Jehovah the Father- "The Lord smelled a sweet savor;" or, a savor of rest. The Chaldee translated it, The Lord accepted with favor his oblation. The apostle Paul takes notice of it, and says, "Christ also bath loved us, and given him self for us, an offering and a sacrifice to God, for a sweet smelling savor." Eph. v. 2.

Jehovah, the Father, reviewing the all-sufficiency of his co-equal Son, on whom he laid his help, and the infinite perfection, virtue, and efficacy of his one obedience and sacrifice, expresses his delight in Noah's sacrifice, which brought it, as it were, to remembrance, and presented it before him. It was to him a sweet savor, an odor and perfume; yea, a savor of rest and refreshment; as the Messiah's death was to be the accomplishment of it. The person, undertakings, incarnation, life, obedience, blood-shedding, sacrifice, and death of the God-man, are the very centre of all Jehovah's thoughts, decrees, designs, and purposes; and on this occasion he was pleased to unfold himself, open his heart, and give fresh evidences of it to Noah: and in the one Lord Jesus Christ, the head, foundation, and Savior of his church and people, Jehovah expresses himself thus; " I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done: while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Section 4. The Lord said in his heart, or unto his heart, as most heartily minding and purposing what is expressed concerning Christ, his church, the world, the seat of it, and the continuation of the earth and the creatures on it, until all his purposes were fully and finally accomplished. Thus Jehovah proclaims the ever lasting virtue and prevalency of his Son's mediation and death, it being the foundation of support to his church, and to the world for the sake of his church. The incarnation and life of Christ, would contain greater value than could be conceived or expressed. His obedience, which was the obedience of God in our nature, would honor the law more than it could be dishonored by the transgressions of men. His sacrifice of, himself would bring more glory to the holiness and justice of the Father, than could have been done by all creatures. Yea, the good contained in it, would for ever exceed the evil contained in sin. It would bring more glory to all the perfections of the Deity, than if sin had never entered into our nature and world.

Therefore the Lord shews forth the honor of his name, declaring that the earth should remain, the seasons be continued, the ordinances of heaven keep their constant course, until day and night come to an end; and that man should be continued in a time state, until Christ

became incarnate, and had offered himself, and seen the travail of his soul, and been fully satisfied with seeing his seed all brought to the saving knowledge of himself, and into a state of real communion with him. Yea, the Lord adds, that the sin and sinfulness of man's heart should not frustrate this. Though he fully knew that " the imagination of his heart was evil from his youth," yet, be it so, God will continue man on earth, execute his great plan, accomplish all his purposes concerning Christ and his church; and the world, mankind, and the creatures, are kept in being entirely for this end: because the church of Christ is to be perfected by completing, age after age, the number of God's elect in effectual calling.

Thus the everlasting covenant was opened afresh. The ordinances of heaven and earth were given as pledges to the faith of Noah, and all believers, that the Lord will fulfill his word.

And Jehovah, to confirm all, binds himself by the obligation of an oath, that his church and people shall never fail, nor his promise to them cease. " This is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa, liv. 9, 10.

And the covenant made with Noah concerning the continuance of the ordinances of heaven, the sun and moon, and day and night, are mentioned by Jehovah to his people in Jer. xxxi. 35, 36. to assure them of the immutability of his covenant of grace with them; which proves, that under Noah's covenant the everlasting covenant of grace was hidden and contained. Noah had also the rainbow given him as a memorial of the covenant, to remind him that the earth should no more be deluged with water. He lived after the flood three hundred years, pronounced a prophecy concerning his three sons, which has had its accomplishment in their posterity. He was born in the year of the world 1557, and died in the year of the world 2006. He lived to see Terah, the father of Abram, the tenth generation after him before his death.

What is here set before you, may the Lord bless to your increase in the knowledge of his holy word. Amen.

GENESIS xii. 1, 2, 3.

ON THE LORD'S CALLING OF ABRAM, WITH THE REVELATION AND PROMISE OF CHRIST TO HIM.

Now the Lord had said unto Abram., get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation; and I will bless thee, and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that cur Seth thee; and in thee shall all the families of the earth be blessed."

IMMEDIATELY upon the fall, it was declared by the Lord God to Adam, that " the seed of the woman should bruise the serpent's head." This great and most blessed revelation of Christ, who was set forth by God as a propitiation through faith in his blood, with the cherubic emblems of the three in Jehovah, whose will, covenant, and decree, it was to save an innumerable company of the sinners of mankind from sin, Satan, death, and hell, by the incarnation, obedience, and death of the 'only begotten Son of God, was the gospel which the antediluvian patriarchs were favored with. Noah, on his coming out of the ark, offered his burnt-offerings to Jehovah, in the faith of Christ's one efficacious: oblation of himself in the fullness of time. And hereon the everlasting covenant is afresh proclaimed and established, with a fresh renewal of the revelation concerning the promised seed; the Almighty Conqueror of sin, Satan, death and hell. These words, " Whoso sheddeth man's blood, by. man shall his blood be shed," for in the image of God made he man, refer to Christ, the woman's seed. A learned writer says, the word whoso, is not in the original, it is, " he who sheds man's blood, by man shall his blood be abed." So that it is from the month of Jehovah, a fresh' declaration concerning Jesus Christ, that Omnipotent One, who should destroy Satan, who was the original cause of introducing the shedding of man's blood, and of propagating sin and death amongst mankind. It was God's immutable will that he whose trade and business it had been to shed

man's blood, and bring him under the power of death, should be completely conquered by man, by the God-man, who is the image of the invisible God. The reason given; why the shedder of man's blood should be" destroyed, spews, that the attempting his destruction, must be the most enormous crime. a creature could commit, and deserved the most exemplary punishment; namely, that he, the murderer of man, should be destroyed by the man who was his perfect image; or that seed of the woman who should finally bruise the head of the old serpent, called the devil.

Noah lived three hundred and fifty years after the flood, and saw the inhabitants of the new world, almost as corrupt as those were who lived in the old world. He conveyed down the true knowledge of the essence and personalities of Jehovah to the times of Terah, the father of Abraham, and died but two years before the birth of Abram, in the year, of the world 2006, and lived to see the tenth generation after him before his death. Shem stands on the list of the generation, of the new world, or, the world after the flood, without father, or mother, as to any mention of them, or beginning of days, or end of life. Hence some have affirmed him to be Melchizedeck. He was the beloved of God; an elect vessel of mercy. He was truly blessed, because he had Jehovah, the three in covenant, for his God. In the account given of him, it is recorded, that his father, in a prophetic manner, pronounced what would be the case and circumstances of his other sons in their posterity, and of him, and his also, saying, " Blessed be the Lord God of Shem." Or rather, says one, as there is neither verb nor tense in the original, " Blessed is Shem of the Lord his God." His name was in the book of life. He begat Arphaxad the second year after the flood, which was in the year of the world 1658. Selah, his son, was born in the year of the world 1693. Eber, the son of Selah, was born in the year of the world 1723. He was the longest liver of all born after the flood, and they who carne after him lived not half so long: he outlived Abraham. Ainsworth says, Adam and all the patriarchs spake in the Hebrew; tongue : and it was used by all the world for the space of 1715 years, till Peleg, the son of, Eber, was born, and the tower of Babel was building, which was one hundred years after the flood. After which it was in use among the Hebrews, and was conveyed down to Abraham by Eber, the oldest man. born since the flood. Peleg, the son of Eber, was born in the

year the world 1757. In his days the earth was divided. By which Dr. Lightfoot understands the confounding of the languages at Babel: and this happened about the time of his birth, his name was given as a memorial of it. And the age of man from that time was shortened. He died the first of the postdiluvian patriarchs, to shew the Lord's displeasure with that rebellion against his majesty and worship; which broke forth in the year of his birth, The original of idolatry, which began at Babel, in the land of Shinar, or Babylon, or Chaldea, where a city and tower was begun to be built to the names, or to the heavens, seems to be this. Men began, from their observations, to see and know, that fire, light, and air, the three great agents in nature, had a universal influence in carrying on all the operations in nature, and that their effects were manifested throughout the whole of our system. They, therefore, began to ascribe divinity to them, and worship them under the idea of various attributes which they gave them, from the effects which were seen to be produced by them.

Adam, in paradise, understood that Eke Lord God had created the heavens into a machine capable of supporting themselves mechanically by perpetual motion and circulation, in imitation of perpetual life, and of communicating motion, and so life, to animal bodies, as a type of 'the life that he, the incomprehensible Jehovah, is the fountain of, and as a memorial of the life the essential Three in the one Jehovah have to give to the soul. So that hereby, in the state of purity Adam was in before his fall, the great mystery of the Trinity was made clear to his understanding by sense.

This, which may well be called bible philosophy, was communicated to those patriarchs he was cotemporary with Noah was well acquainted with it, and it served to exhibit ideas of what men could not otherwise arrive at; the mode of existence, and manner of acting of the persons in Jehovah. The unity of the incomprehensible essence, is exhibited by its unity of substance; the Trinity of persons by its trinity of conditions, fire, light, and spirit, or air. Thus the heavens in its one substance, in its three conditions, shews the Unity in Trinity, and its three conditions in or of one substance, the Trinity in Unity.

Thus true philosophy was a real foundation to support and give testimony to what was revealed concerning the mode of existence, and manner of acting, in which the eternal Three were engaged by an everlasting covenant, to display and express their grace towards an innumerable company of the sinners of mankind. But, men mistaking God's design, in giving them their heavens and the three conditions, an illustrious proof of his omnipresence and personality; and perceiving the influence of the heavens, and over all things in our world, worshipped the visible and material trinity, in the room an stead of the essential, incomprehensible, and un created Three, who bare record in heaven, the Father, the Word, and the Holy Ghost. The divine economy of the eternal Three in the covenant of grace, was exhibited in the chrubim which Jehovah placed at the east of the garden of Eden; which was the antediluvian oracle. We read not of the primary cherubim after the flood; but we read of Nimrod, the rebel, as his name imports, who is considered by some learned men, to be an apostate, who set himself against the appointed way of salvation; persecuted the children of God; and, as the beginning of his kingdom was Babel, or Babylon, it seems probable he was at the head of those who joined in building a city, and a tower, to worship the heavens; which the Lord put a stop to, by confounding their speech, and scattering them over all the earth, so that they left off to build the city.

Reu, the son of Peleg, was born in the year of the world 1787.
Serug, the son of Reu, was born in the year of the world 1819.
Nahor, the son of Serug, was born in the year of the world 1849.
Terah, the son of Nabor, was born in the year of the world 1878.
Nahor died the year after Peleg, to skew the displeasure of God, says Dr. Lightfoot, against the idolatry which was begun in that line.
Abram, the son of Terah, was born in the year of the world 2008.

We have a solemn testimony concerning the personalities in Jehovah given us, in what is recorded concerning the building the city and tower of Babel. Nimrod, being a powerful prince, had, doubtless, a great lead and influence with the people in that affair. They, coming to the plain of Shinar, were unanimous in,, their speech and talk, and this plain being,, very delightful, they intended all to settle there. They, therefore, encouraged one another to build a city and tower, or temple, to prevent their separation; but the Lord God miraculously

interposed. This was a very suitable time for Jehovah, when men were turning apostates, and'. setting up the worship of the material trinity, to. give his elect in that age, a further evidence of his mode of existing, as Three in One and One in Three, in the essential Godhead. Hence we, read, that the Lord, taking a view of what was doing by the sons of men, said, "Let us go down, and there confound their language, that they may 'not understand one another's speech. Gen. xi. 7. Here is the language of us, which is consecrated by the Holy Ghost, as in use with the' persons in the infinite essence, and used by each of them to each other, and therefore recorded in the old and new testament as pronounced by each of them. By the Father, Gen. i. 26.--iii. 22. Here, I think, in the person of the Son, to whom all judgment is committed, John v. 22. In Isaiah vi. 8. the Holy Ghost speaks personally in the language of us; a our Lord uses it in his address to his Father, John xvii. 21. One in the infinite and incomprehensible essence, speaks to others in the saw Godhead, who must of necessity be co-equal and co-eternal in the one incomprehensible Jehovah.

It was the work of God to confound the language, as it was the work of God alone to bestow the gifts of divers languages on the day of Pentecost. By this confusion of speech, the people were scattered abroad upon the face of the earth. Shem's posterity, possessed Asia;

Ham's descendants, Africa ; Japhet's posterity, Europe. Thus Shem was witness to two most solemn and wonderful dispensations, viz. the deluge, and the dispersion at Babel. He stands on the holy line, and is stiled the father of all the children of Eber. That is, says thelearned Mr. Parkhurst, the father of all those who were passengers and pilgrims, who were passing from one line to another, as the holy line were, till their settlement in Canaan, and who also when in it, confessed themselves to be strangers and pilgrims upon earth, and hereby plainly declared, that they sought a better, that is, an heavenly. According to Dr. Lightfoot, Shem lived seventy five years after Abram came into the land of Canaan, and died six hundred years old, in the year of the world 2158. Eber, his great grandson, from whom Abraham and the Jews derived the name of the Hebrews, preserved the Hebrew tongue, and with it the true knowledge and worship of God, notwithstanding the general apostasy of the times he lived in: he was the longest liver of all born

since the flood. He outlived Abraham, and died, according to Dr. Lightfoot, in the year of the world 2187, aged four 'hundred and sixty-four years. Abraham was the seventh generation from this great prophet and patriarch, as Enoch was from Adam. There were ten generations from the creation to the flood; and Abraham was the tenth generation from the flood. Shem lived to see Abraham's beloved son Isaac, who was fifty years old when Shem died. His long life was a blessing both to himself and them. In both these genealogies, that of Adam to Noah, and from Shem to Abram, we have the lineage of our Lord Jesus Christ, who came from them according to the flesh. In consequence of the dispersion, it seems to me, that Shem and Eber dwelt in some part of the land of Canaan, and Nabor dying, Terah lived in Mesopotamia; he and Abram lived at Ur, in Mesopotamia, when the Lord first called Abram, see Gen. xv. 7. Nahor, Terah, and it may be Abram also, were fallen into idolatry; they lived in an idolatrous country. Ur, signifies light and fire. The Chaldeans had consecrated this place to the worship of light and fire, and named it accordingly. Nimrod having raised a monarchy at Babel, or Babylon, in the land of Chaldea, continued his worship of the material trinity; and the tower built by him and his associates, which we commonly, call the tower of Babel, continued to the time of Nebuchadnezzar, who converted it into a temple to his god Bell, who was no other than Nimrod, the rebel. This latter was his Hebrew name, and the former was his Babylonish one. See Dr. Prideux's connection, part. I. vol. I. page 143, 144, 145. Chaldea, or Babylon, is said to be the land of graven images. Jer. 1. 38. That Nahor and Terah were idolaters, is expressed by Joshua; who says, in his last address to the tribes of Israel; "Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood, (i. e. of the river Euphrates) even Terah, the father of Abraham, and the father of Nahor, and they served other gods." Joshua xxiv. 2. This might be the consequence of the persecution raised by Nimrod against those who rejected the worshipping of the agents in nature, and in defiance of him worshipped the three in Jehovah.

It is clear, that the Lord called Abram out of an idolatrous country. On being called, he leaveth his idolatry, and obeyeth the Lord's call, and so also doth his father Terah. And they, with the rest of their family, depart from Ur, and go to Haran, where they dwell; at which

place Terah dieth, and Nahor, his son, continues at. Terah being dead, the Lord giveth Abram another call to leave it, which he did, and he was seventy and five years when he departed out of Ha. ran. This is Dr. Lightfoot's account of it. Ur, in Mesopotamia, seems to be that part of Asia, in which Padan-aram lay. It was situated between two rivers, viz. Euphrates and Tigris, or Hiddekel. Haran seems to be the same with Padanaram; this was the place were Abram was, when he received this call, which is recorded in the text before us.

I will now enter on my text, which reads thus; " Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from-thy father's house, unto a land that I will shew thee. And I will make of thee a great nation; and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them- that bless thee, and curse him that curseth thee ; and in thee shall all the families of the earth be blessed."

In which scripture we have the following particulars.

First. The Lord's calling of Abram out of Ur, of the Chaldees, to leave it, and his father's house, and follow the Lord's call into a land which he, would shew him.

Secondly. The Lord's promise to encourage him; he engages to make of him a great nation to bless him, to make his name great, and to make him a blessing.

Thirdly. The Lord's declaration, by way of encouragement, "I will bless them that bless thee, and curse him that curseth thee."

And, fourthly. A glorious unfolding of the everlasting gospel unto him, saying, " And in thee shall all the families of the earth be blessed."

These are the particulars of the words before us; and I shall aim to speak upon, and open each, according to the order and division given. And to proceed, I will first speak concerning the Lord's calling Abram out of Ur, of the Chaldees, to leave it, and his father's house, and follow the Lord's call, into a land which Jehovah would shew him. This for the more clear and easy apprehension of, I will

aim to set forth each and every particular thereof, and also will aim to include and connect with it the principal outlines of what is recorded concerning this great patriarch, and father of the faithful. I will mention the words of my text afresh, which belong to my first particular. " Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will skew thee of."

It is clear from hence, that Abram was born in sin, and also remained dead in trespasses and sins, and lived with idolaters and in an idolatrous country, until he was effectually called by grace. God's elect are all in a state of sin at their first birth. Abram was chosen in Christ before the world was, as the object of the Father's everlasting love. The essential Word and Son of the Father, had, in the everlasting covenant, undertaketh to redeem him from all iniquity; and the eternal Spirit, in the same divine covenant, had engaged to be the breath of spiritual life to him. And according to this stipulation, it pleased him to inspire the mind of Abram, and quicken his soul, with spiritual, supernatural, and eternal life ; by which he produced in him a real spiritual birth. Thus Abram was, through the divine agency of the Holy Ghost, born again, and created anew in Christ Jesus, and made a partaker, to use the apostle Peter's expression, of the thyme nature; that is, of such a spiritual and supernatural principle and faculty, as fitted him for communion with God: and having thus been regenerated by the Holy Ghost, he was called out of darkness into marvellous light; and called to leave his country, kindred, and his father's house. In what way this call was given, is no further expressed than thus. "Now the Lord had said unto Abram," &c. I conceive that Jehovah the Spirit, having wrought effectually within him, Jehovah the Savior might assume a human form, and in a visionary way appear to and with an audible and articulate voice address him. This I rather apprehend to be the medium of his conversing with Abram; and after this time it seems, from various accounts, and especially from what is recorded Gen. xxxii. 24. that this was his method of shewing himself, and conversing with his saints under the patriarchal dispensation. Be this as it may, the Lord's voice was heard: it was powerful, and attended with the demonstration of the Spirit, so that Abram had undoubted

evidence that it came from God. And he immediately attended to what was commanded him.

Now the Lord had said unto Abram, get, thee. out of thy country, and from, thy :kindred, and from thy father's house, unto a land that I will shew thee,"

As this divine command came with power, so he immediately complied with it, and it was the obedience of faith. So saith the apostle. By faith Abraham when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and lie went out, not knowing whither he went," Heb. xi. 8. The Lord did not name the land, that there might be the greater room for the exercise of Abram's faith. It was the land of Cauaan which was possessed by the sons of Canaan, the grandson of Noah, who was under the cursed power and influences of sin and satan, which was evident by the prophecy Announced by Noah, as expressive of the case of his posterity. Abram's call to leave his country, kindred, and father's house, may serve to shew, and remind us of the marvelous change made by effectual calling, in the heart, state and life, of such as are called out of darkness, and translated into the kingdom of God's dear Son. Canaan was to Abram a figure and type of the heavenly inheritance.

The Lord to encourage Abram, does, secondly, most graciously engage to make of him a great nation, to bless him, to make his name great, and to make him a blessing. Thus it pleases Jehovah to open his heart and make known the good pleasure of his will concerning him. He had chosen Abram out as an object of his electing love, whom he would distinguish in a very peculiar way, by making him one of high renown; the greatest patriarch next to Noah. The original promise of a Savior, which was the foundation of all that faith and hope in God, which had been found in the church of the living God, from the fall, down to the deluge, and which was professed by Noah when he came forth out of the ark, and Shem, who had Jehovah for his God, was also a partaker of, was now again repeated, and as the highest blessing and dignity which could be conferred, it is promised to, and limited unto Abraham and his descendants, Thus God himself preaches the gospel unto Abram, saying, " In thee shall all nations be blessed." Gal. iii. 8. Abram was

to enter into Canaan, which was to be the seat in which the church was to be for a season. From him, through successive generations, the Messiah was to proceed. For this end his posterity were to be a peculiar people, distinct from all the world beside, and were blessed with peculiar laws and ordinances, respecting their civil and ecclesiastical state; which served to point out and keep up the faith of believers in the incarnation of Christ. What the Lord revealed concerning Christ, and promised Abram, most-certainly, belongs to all believers, with this distinction, only that to him many temporal promises were also given, such as personal blessings, a numerous posterity who were to descend from him, and especially a peculiar seed, in whom all the families of the earth were to be blessed. The Lord says to him, by way of encouraging him to forsake his own country, kindred, and father's house, and come into the land of Canaan, " And I will make of thee a great nation;" which was most fully accomplished by the numerous tribes of Ishmaelites and Edomites, and also by the sons he had by Keturah, together with the posterity of Jacob, the chosen line, and all this Jehovah declared, when as yet he had no child; and he was now seventy-five years old, which fully Proves the truth of Paul's assertion, that God calleth the things which be not, as though they were." Rom. iv. 17. The Lord adds to this, by saying, " And I will bless thee." The blessing of Jehovah, Father, Son, and Holy Ghost, lies at the foundation of all, and extends to every thing which God can bestow on his people in time or eternity. Under this term is included and comprehended all the Lord God is by covenant relation to his church and people, and all which it is the good pleasure of his will to bestow on them in earth or heaven. And in this blessing all the people of God are personally and equally interested. The Lord God in these words opens his good treasure, and gives his servant a vast view of his everlasting love, and of those transcendent blessings which flowed from it, and would continue to flow from it world without end. The Lord further adds, " And I will make thy name great;" which has been eminently fulfilled. His name is great throughout the whole scripture. He is stiled the friend of God, the father of all that believe. His name was great as the patriarch of the people of the Jews; as the great and only one, to whom the promise of the Messiah that he should descend from him, was given; and he had also a great name among the heathen nations, kings, and princes, who were

cotemporary with him. To all which the Lord adds, " and than shalt be a blessing:" which he was, as by him the true knowledge of Christ Jesus; was conveyed to his son Isaac, and his grandson Jacob, and down to the twelve patriarchs of the Jewish nation: whose greatest glory was, that of them, as concerning the flesh, Christ was to come, who is over all, God blessed for ever. Amen." These were most divine excitements and encouragements indeed.

And, thirdly, the Lord adds to all this, by way of encouragement, I will bless them that bless thee, and curse him that curseth thee."

God's blessing includes all good, as God's curse, includes all evil, This seems to be spoken to encourage him, to expect all necessary good from such as he might sojourn among, and to arm him against all fear of evil from those who might be his enemies. And thus the Lord undertakes to guard, keep, bless, and defend him, and gives observers to see that he was the blessed of the Lord. This was very necessary, seeing he was to be a pilgrim and wanderer, consequently he must be subject to the, good and ill will of such as he should converse with.

And, fourthly, the. Lord God unfolds to him, the everlasting gospel, saying, "And in thee shah all the families of the earth be blessed." Thus the great Mediator, and Almighty Jesus, who had been revealed and promised immediately upon the fall, as the seed of the woman, the serpent bruiser, and whose; death had been shadowed forth in Abel's oblation, and also in Noah's, who was the object and foundation of Shem's faith, and also of Eber's, is here afresh proclaimed and revealed to Abram, as the fountain and spring of all spiritual and temporal blessings; to shew, that with Christ, the Father, freely gives. all things; and also to suggest, that all the Holy, blessed, and glorious Trinity can bestow, and convey to the elect, is treasured up in the person and fullness of the God-man, and flows down upon them most freely, and abundantly, through the incarnation, salvation, and mediation; of our most precious Lord. The apostle Paul quotes these words, and thus explains and applies them. " And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all the nations be blessed." Gal. iii. 8. Thus Christ, and the gospel, is expressed in this comprehensive word

blessing. And all the blessings of the eternal Three which will be bestowed on the church and people of God is contained in Christ. It is in him all the families of the earth, that is, all that know the Lord, shall be blessed. Their blessedness is in Christ; and they are blessed in him beyond description and conception : being saved in him from all evil, and entitled in him to all good. They are heirs of God, and co-heirs with Christ to all spiritual and eternal blessings.

Thus the original revelation of Christ receives, as it were, a new edition; and Abraham has such a view of it set before him as could not fail of enlightening his mind, gladdening his heart, and drawing his whole soul after Christ, and fixing all his affections supremely on Jesus, the blesser of his people and heritage. Thus the original promise, or declaration, that the woman should have a seed which should bruise the serpent's head, and shed the blood of him who had shed man's blood, who brought in and propagated death among men, as promised to Noah, is now renewed to Abraham, under the notion of a seed, in whom all the families of the earth should be blessed.

Having thus briefly opened the particulars of the text, I proceed to make some general observations on them ; and will also aim to include and connect with it the principal outlines of what is recorded concerning this great patriarch and father of the faithful.

Observation 1. It is plain, from attending to Abram's descent, that he belonged to the high and holy line of election; and effectual calling is the fruit of it. Being called by divine grace, he obeys it; and, like a true penitent, leaves his idolatry, father's house and family, and country. Just so all who are born again, forsake their former evil courses, walk in new ways, forsake their sinful companions, turn their backs on the world, and follow Christ in the regeneration. Abram sets out from Haran, where his brother Nahor remained. Abram was called, and had the promise of Christ in the scripture before us; in the year of the world, according to Lightfoot, 2083.

Observation 2. When the Lord called Abram, he so suited his revelation and promise of Christ to him, as most effectually suited his case, and comforted his heart. He was to go into the land of Canaan. All God's promises concerning Christ, and the numerous personal and various blessings which were to be conferred on him,

and his, were to be fulfilled in that land. This was to be the grand scene where Jehovah was to act his wonders, and display his grace. The Messiah was here to dwell in the tents of Shem, and manifest forth his glory. The temple was to be a memorial of him, and a pledge of his incarnation. Abram, with Sarai his wife, and Lot his brother's son, and all belonging to them, went forth from Ur, and Haran, in Mesopotamia, to go into the land of Canaan, and into the land of Canaan they all came. As Abram entered it in faith, so being in it he expressed his faith. He builded an altar unto the Lord, who appeared unto him, probably in a visible human form, as a pledge of the incarnation of the essential Word, and said unto him, " Unto thy seed will I give this land." Jehovah speaks in the stile of a sovereign proprietor. This must greatly confirm the faith of Abram, the Canaanite being then in the land. Doubtless, the patriarch's heart must have been greatly refreshed with this appearance of Christ, and his fresh promise. Arid he removed to Bethel, as it was afterwards called, and built an altar unto the Lord, and called on the name of the Lord.

It is worthy our remembrance, that the first thing recorded of Abram, upon his entrance into the laud of promise is, his building an altar unto Jehovah. The altar was to offer sacrifice on. This was the way in which Christ from the beginning, on his being revealed and proclaimed as the seed of the woman, the Almighty Conqueror of sin, Satan, death, and hell, and the Savior of his church and people, had been exhibited in an ordinance way to the faithful: And in their observance of this mode of instituted worship, prescribed by the Lord, they expressed their faith in the person, covenant engagements, and future incarnation, sacrifice, and salvation of Immanuel, It must be remembered, and ought ever to be kept on the mind, that although Jesus was, on his being thus revealed to Abram, his all in all, yet this was not a new revelation of Jesus Christ; no. He was revealed first, immediately upon the fall; he was, by the same revelation, known to all the elect antediluvian patriarchs, and was worshipped by Shem and Eber, both postdiluvian patriarchs, and now he was revealed to Abram in a further and also a fuller manner, as to some particulars relating to him ; as that he was to be the seed of Abram, who was to proceed from him and his descendants. Abram is the first man in the world of whom it is

recorded that the Lord appeared to him; this was astonishing grace! Stephen says, " The God of glory appeared unto our father Abram when he was in Mesopotamia, before he dwelt in Charan, called in the old testament Haran. The cherubim, the substitute of the God of Israel, is called by the apostle the cherubim of glory. Heb. ix . And Stephen calls Jehovah, who appeared to Abram, "The God of glory." From hence I conceive the appearance of the Lord to Abram in Haran, and also at his entrance into the land of Canaan, was something like the appearance and manifestation made of himself in the cherubic emblems, which he inhabited at the east of the garden of Eden. Or, rather I conceive that the second person in the self-existing essence, who was pointed out in the cherubic figure, as the substitute and sacrifice of his church, and who at this time was pleased to assume a human form, as a pledge of his future incarnation, and shone forth with majesty, luster, and glory, in the view of Abram; so as that he knew him to be Jehovah Jesus, and worshipped him as such. He built altars again and again as he removed from one place to another, and called upon the name of the Lord. He was led through divine light, and supernatural teaching, to worship Father, Son, and Holy Ghost; as co-equal and co-eternal in one incomprehensible Godhead through the one Mediator Christ Jesus: and that according to the divine rule of instituted worship, which was by sacrifices, as solemn and expressive, memorials of Immanuel's most precious and efficacious blood-shedding and death.

Observation 3. In this call and revelation of Jesus Christ, made to Abram, the whole of Christ is contained, and all which follows upon it, both promises and appearances, manifestations and deliverances, is but an opening and unfolding what was hid and contained in the words before us; so that in this call of Abram we have the foundation of the Jewish nation, and a right view and understanding of it would cast great light upon a great part of the holy scripture. Many great and pregnant proofs are given in both the old and new testament proving Abram to be the father of all them that believe, and that they who believe are blessed with faithful Abram. The apostle Paul, in his epistle to the Romans, proves that Abraham was justified by faith in the righteousness of Jesus Christ, and was pronounced by the Lord a justified person upon the footing of

Christ's righteousness imputed unto him. In his epistle to the Galatians, he points out the faith of Abraham as that which evidenced his interest in the promised blessing, and suggests the early and original publication of the gospel to him, which lie makes to consist in this, that all the nations of the earth should be blessed in his seed; and that none might imagine, that any nation, or people, descending from him, was to be such a general blessing, he observes, that in the very terms of the promise, the seed is limited to one person, which is Christ, see Gal. iii. 6, 7, 8.

I will take a general survey of the trials, faith, and death of this great patriarch, and so conclude.

He entered the promised land, being called by the Lord so to do, in faith. Soon after he was in it, though the Lord had appeared unto him, saying, " Unto thy seed will I give this land," yet a famine is brought upon it, and he goes down into Egypt to avoid it. Here lie falls into a denial of his wife, saying, she is my sister, which was a means of deceiving the Egyptians, who were greatly taken with her beauty, and she is taken into the king's house; but through the interposition of divine providence her purity is preserved, and she is returned to her husband. Upon this- he leaves Egypt, and returns back to Canaan, which was the glory of all lands. It had fountains, springs, depths, and water brooks, mountains, and vallies, mines, corn, wine, oil, honey, and various fruits, and was watered with the rain of heaven, and cared for by the Lord whose eyes were always upon it, from the beginning even to the end of the year. We may from hence consider the blessed change made in the state of a renewed person in a day of the Lord's power, when he delivers from a state of darkness, and translates into the kingdom of his dear Son. When Abram came again into Canaan, he revisited the place where he had first erected an altar to the Lord, raised a fresh one, and offered sacrifices again, and called on the name of the Lord.

This place was afterwards called Bethel, the house of God. His raising altars, and offering sacrifices on them, was expressive of his faith in Christ, and the sense he had of the mercies bestowed on him. There being a long space of time, near two thousand years to intervene between the giving and the accomplishment of the promise, " In thee shall all the families of the earth be blessed." In

the incarnation of Christ Jesus there was therefore several intermediate promises given, all tending to this great and intimate issue. Temporal blessings were heaped on Abram to confirm his faith and confidence in God. Many divine repetitions of the promise concerning Christ, and Isaac, as the type of him, with many appearances of the Lord, are made, that Abram might go on, and abound in hope, through the power of the Holy Ghost. These many great and precious promises were given, not as a reward to his obedience, but to excite and encourage it; and his free and cheerful obedience, was a fruit and evidence of a strong faith in the promises. When four kings came against the five kings in Canaan, and carried them and Lot captive, Abram hearing of it, arms himself, and his allies, and overcame them, and restored the kings of Canaan, and his kinsman Lot, and his and 'their goods. On his return from the slaughter of the kings, he was met by Melchizedeck, who blessed him. This illustrious person was a type of the person and priesthood of Christ. He was, says Dr. Owen, the only type of the person of the Son of God, which was ever given, who is to his church and people both their king and priest; he is also the bread of life, and the wine of everlasting consolation. And like as the king of Salem met Abram on his return from the slaughter of the kings, and blessed him, hereby confirming his right to the land of Canaan, bestowed on him before by promise, and now obtained by conquest, so the Lord Jesus is pleased to meet and bless his people, as their king and priest, and confirms their title to the heavenly inheritance. When the Lord called Abram, he said to him, "I will bless thee, and thou shalt be a blessing." And in the course of his divine procedure lie opens, explains, and applies it to his heart. Though Abram obtained victory over Chederlaomer, king of Elam, who was the eldest son of Shem, and so heir of Canaan, by Noah's prophecy, yet it seems as if some fears arose in Abram's mind, lest they, though vanquished, might recover strength. It pleased the Lord, therefore, who knew what passed in the mind of his servant, to appear unto him in a vision, as God-man, and by an audible voice addressed him, saying, . "Fear not, Abram, I am thy shield, and thy exceeding great reward." Abram had now been some years in the land of Canaan, and as yet he had no son. Therefore on this occasion, he replies, " Lord God, what wilt thou give me, seeing I go childless?" In answer to him, the Lord is pleased to give him further assurances that he should have

an heir, one that should come forth of his own bowels, and that of him there should descend such a numerous issue, as should be like the stars in heaven for multitude. To all this Abram gave full credit. " He believed in the Lord, and he counted it to him for righteousness." The word of God was the ground and foundation of Abram's faith. The Lord Jesus Christ was the object of his faith. The righteousness of Christ, apprehended by his faith, was imputed to him: and thus he was justified without works, and when he was in un-circumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also." Rom. iv. 10, 11. On this occasion, the Lord gives him a divine command to take an heifer of three years old, a she goat, and a ram, each likewise of three years old, and also a turtle dove, and a young pigeon, and having divided them, and laid one half opposite the other, except the birds which were not divided, a smoking furnace, and a burning lamp, passed between the pieces, and hereby the Lord gave Abram an answer to his question. The Lord had said, " I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it; and' the patriarch replied, " Lord God, whereby shall I know that I shall inherit it?" And by this vision he gives him a confirming proof. Here was a sign given to confirm his faith. And because it was a long time before the promise should be fulfilled, the Lord informs him of the circumstances of his posterity during that long interval. It was from this time to the Exodus from Egypt, four hundred years. There he gives a precise account of the land given by promise. Yet as Sarai his wife still remained barren, she being impatient for the accomplishment of the promise, in this despair of having a child, she gave Hagar, her handmaid, to be a secondary wife to her husband; she conceived, which made way for domestic jars, which gave pain and grief to Abram's mind; he had now been ten years in the land of Canaan, and was now eighty-five and Sarai was seventy five years old: and Ishmael was born in the year of the world 2093.

Hagar on being with child, it is likely was pert to her mistress, who resenting it, she left her master's house, and in the wilderness of Shur, the angel Jehovah, stiled in the Chaldee paraphrase, the angel

of life, found her in the way between Canaan and Egypt, foretold the name, birth, and future circumstance of her child, and commanded her back to her master Abram's house, &c. This is the first time an angel is mentioned in scripture. The word angel signifies a messenger, or one sent. And this was Christ himself, whom Hagar worshipped, and gave a name to the well, where she was favored with this sight and vision of him. So that now, and afterwards, it was called the well where the angel of life appeared. On her return she told her master what had been seen by and declared to her; and having borne a son, Abram, in obedience to the angel of life, called his name Ishmael. To reprove Abram for his going aside to his bond-servant, it was fourteen years after this before the Lord was pleased to favor him with any appearance, but the time now drawing on for the birth of Isaac, Jehovah Jesus again appears, and with an audible voice says, "I am God Almighty, or all-sufficient; walk before me, and be thou perfect, or upright." He then renews afresh his gracious declarations of what it was his good pleasure to bestow on him, all which blessings were of such a nature as Abram had no right, or title to expect, but merely because the Lord had promised them.

All the promises made to Abram had their sole foundation in the faithfulness of the promiser: what God calls his covenant, and which he pro raises to establish with him, is something different from, and of a higher nature than a numerous seed, and the inheritance of the laud of Canaan. The grant is expressed in the same terms with that made to Noah, and both most evidently had a reference to the original promise or declaration, that the woman should have a seed which should bruise the serpent's head, and shed the blood of him who had shed the blood of man, who brought in and propagated death among mankind, as he had promised to Noah, and renewed to Abram under the expression of a seed in whom all the families of the earth should be blessed. So that what God calls his covenant with Noah, Abraham, and with David too, was no other than a sovereign, free, and absolute promise, of that seed on which the faith and hope of all the patriarchs and their successors terminated for all the blessings they ever had to expect from God.

Abram's name is changed to Abraham; it was expressive of his state of favor with God, and is mentioned as a peculiar favor bestowed on

him Neh. ix. 7. Circumcision is instituted and commanded. Sarai's name is changed to Sarah, the promise of Isaac is again given, and the time fixed for his birth; and Jehovah Jesus saith to Abraham, the first man in the world whose name be changed, " And I will establish my covenant, between me and thee, and thy seed after thee, is their generations, for an everlasting covenant, to be a God to thee and to thy seed after thee." In this consists all blessing, yea, the very essence of all blessedness. The essential Three stand in this relation to the whole church of elect men: the whole of this declaration, is founded on pure, free, and sovereign grace. The name Sarah signifies the multitude of her seed. She laughed on this occasion, and rejoiced with holy joy. Isaac's name signifies laughter, or joy; his father and mother, and all believers in that age, having great cause to rejoice at his birth.

As Abram was singled out by the Lord, and the promise of the Messiah limited to him, and Isaac foretold and promised, named before his birth, and born of a barren woman, as typical of Christ, and of his immaculate conception and birth of Jesus, who was born of a pure virgin; so the land of Canaan, where all these great events were to be transacted, was a typical land, and the ordinance of circumcision was a seal to confirm Abraham's faith in what the Lord God had revealed and promised. And it served until the coming of Christ, to keep the children as a distinct people, and separate from all others.

The covenant which the Lord speaks of, when he instituted circumcision, is mentioned in the same chapter thirteen times, which is a good proof that the promise of Christ, and salvation by him, and the gift of all spiritual blessings, is included in it, and that all who believe have their part therein ; " Being circumcised in Christ with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. ii. 11. Sarai was now ninety years old, and Abraham ninety nine. As Abraham received the promise, so he staggered not at it! The apostle Paul says of him, that he being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither the deadness-of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: and being fully persuaded, that what he had promised he was able

also to perform." Rom. iv. 19-21. Abram obeys the divine command, and he and all the males in his house were circumcised. The Lord again appears to him, renews the promise of Isaac's birth, and acquaints him with his purpose concerning the destruction of Sodom, and gives a high and great character of Abram for his family practical godliness. When the Lord called him, he said, " Thou shalt be a blessing." He was so to Lot who was rescued when taken captive, and was delivered out of Sodom on the intercession of Abraham. A famine is again in Canaan, which causeth him to go to Gerar, a city of the Philistines, where he falls again into the sin of denying his wife. The Lord delivers her from being seduced; and she, with her husband, returns again into Canaan. Isaac, after the promise had been delivered out twenty years, was born at Hebron, in the month Abib, or Nisan, at which place and month circumcision was instituted. In which very place, and at the same time of the year, John the Baptist was born. In this month also was the Exodus from Egypt, and the ever blessed Jesus at the Passover celebrated in this month, made his soul an offering for sin. Abraham in the birth of Isaac, foresaw the supernatural birth of Christ and rejoiced. Isaac was not so named laughter, only because of Abraham's joy for him, but also for his joy in Christ. " Your father, Abraham, rejoiced, to see my day, and he saw it, and was glad," says our Lord.

Isaac was born in the year of the world 2108, according to Dr. Lightfoot. On his being weaned, Ishmael, who was at least fourteen years old, began to mock him. Upon which he and his other are rejected, and turned out of Abraham's house at the instance of Sarah, which the Lord confirmed, bidding him to hearken to what she had said concerning the expulsion of them. One of the most remarkable instances of Abraham's faith, and which is mentioned in the epistle to the Hebrews, was his offering up his son. " By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son; of whom it was said, that in Isaac shall thy seed be called. Accounting that God was able to raise him from the dead, from whence also he received him in a figure." Heb. xi. 17, 18, 19.

Isaac was an illustrious type of Christ, in his birth, sacrifice, and resurrection from the dead. The Mount Moriah was the place on which Isaac was to be offered, on it the temple was afterwards built,

which was a memorial of the body of Christ, and the services performed on it were figurative of him, and his complete salvation. Isaac's bearing the wood, and then the wood bearing him, was very expressive of Christ's carrying part of his cross, to which he was to be nailed. Isaac's being bound hand and foot, was very expressive of Christ as crucified. His being under the sentence of death three days, whilst he and his father were going to the place which God had told him of, shadowed forth Christ's being under the power of death three days. Isaac's being delivered from death, the very moment when his father stretched forth his hand, and took his knife to slay him, was a shadow of the resurrection of the Messiah. Now Abraham saw Christ's day indeed : the angel Jehovah called to him out of heaven, and bid him desist ; upon which Abraham called the place Jehovah-jireh, the Lord is seen, or, the Lord will see and provide. He now in the ram caught in the thicket by his horns, which he took and offered up for a burnt-offering in the stead of his son, had a blessed view of the Lamb of God provided by the Father's love, who would offer himself in the fullness of time as the burnt-offering, sacrifice, and atonement for all his people. Jehovah the Son, the Savior of his church, called unto him the second time out of heaven, and promised 'the multiplication of his seed, confirming it with an oath ; and again repeats that original promise, " In thy seed shall all the families of the earth be blessed."-It was first expressed thus, "In thee shall all the families of the earth be 'blessed.'" Gen. xiii. 3. It was next expressed thus ; " All the nations of the earth shall be Messed in him." Gen. xviii. 18. and at this time, "In thy seed shall all the families of the earth he blessed." Gen. xxii. 18. The apostle tells us, "Because God could swear by; no greater, he sware by himself, saying, surely blessing I will bless thee," &c. Heb. vi. And Zechrarias, the father of John the Baptist, in his solemn hymn of John the Baptist, in his solemn hymn of praise for the advent of Christ, takes notice of this oath; his words are, " To perform the mercy promised to our fathers, and to remember his holy: covenant: the oath which he sware unto our father Abraham." This fully proves; that mercy, covenant, promise, and oath of God to Abraham, was nothing but an exhibition, resealing and making known to him, the eternal transactions, and everlasting covenant of the Trinity, which receive confirmation from the use made of the oath of the covenant pronounced to Abraham when he was about to offer up his

son. The apostle shews it was for the confirmation of all believers. " Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us." Heb. vi. 17, 18.

Abram had, in the promises, sacrifice of Isaac, the interposition of Jehovah, with his oath affixed to his truth, a most glorious view of Messiah, in his incarnation, sufferings, death, and resurrection. Thus this great believer, to use the words of the apostle James, proved his faith and justification before God, through the imputation of Christ's righteousness unto him, by his works. After this, he gave another proof of his faith, for Sarah dying, aged one hundred and twenty-seven years, the only woman whose age is recorded in scripture, he purchased a burial ground, which was the first land in Canaan which Abraham had of his own: he had hope in her death. And as he lived with Isaac, his son, and Jacob, his grandson, sojourning in the land of promise, as in a strange country, dwelling in tabernacles with them, as heirs with him of the same promise, so he walked by faith, triumphed in faith, and died in faith : perfectly satisfied with the goodness of God towards him, and filled with the prospect of being eternally satisfied with the vision and communion of God in glory. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. xi. 10. And the moment he left his body, he entered into it, and was gathered to his fathers, the spirits of just men made perfect in glory. He died in the year of the world, according to Dr. Lightfoot, 2183, aged one hundred and seventy five and was buried in the same grave with his beloved Sarah. May we be blessed with faithful Abraham ! Amen.

GENESIS xxviii. 11, 12, 13, 14, 15.

ON THE APPEARANCE AND MANIFESTATION OF CHRIST TO JACOB, IN THE REPRESENTATION OF A VISIONARY LADDER, AT LUZ; WHICH, FROM IT, HE NAMED BETHEL, I.E. THE HOUSE OF GOD.

And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it., And

behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And behold, I am with you, and will keep thee in all places whither thou goest, and will bring; thee again to this land: for I will not leave thee until I have done that which I have spoken to thee of:

AFTER the flood, when the ark had rested on the mountains of Armenia, Noah and his family, and with them the church and true religion, settled in the countries adjoining to the Euphrates; the quarter where paradise, according to the sacred account, had been placed at the first peopling of the world.

After the deluge, the rainbow was appointed by God, as a token of the purifier, whom he would raise up; and was given as a sign to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth, as he had done by the waters of a flood. The learned Mr. Parkhurst says, as the bow, or light in the cloud, wonderfully refracted in all its variety of colors, was, in its original institution, a token of God's mercy in Christ, or, more strictly speaking, of Christ the real purifier, and true light. We see with what propriety the throne of God, in Ezek. i. 28. and in Rev. iv. 3. is surrounded with the rainbow, and likewise how properly one of the divine persons is represented with a rainbow on his head. Rev. x. i.

At the dispersion at Babel, the sons of Noah inhabited the world thus: the posterity of Ham, moved southward; carrying with them the false religion of idolatry, which seems to have been begun at Babel, or Babylon, and the farther they strayed from the residence of the church and true religion, the deeper they sunk into ignorance. Wherever they went, whether to Africa, or to the Atlantic continent, they propagated the impious and sanguinary rites of human sacrifices. The whole continent of Africa was peopled principally by the children of Ham. Japhet's posterity possessed all Europe, and also the lesser Asia, Media, part of Armenia, Iberia, Albania, and

those vast regions towards the north, which the Scythians anciently inhabited, and now the Tartars inhabit; and it is not improbable, says bishop Newton, that the new world (I suppose he means America,) was peopled by some of his northern descendants, passing thither by the straits of Anian. Shem, and his posterity, possessed a part of Asia, and in it those four great monarchies, the Assyrian, Babylonian, the Median, and Persian, were seated. And in this quarter of the world, also, the church of Christ was first settled; and the Hebrew nation, who had Abraham for their patriarch, or great father, rising, by degrees, till the reign of Solomon, formed a wise, wealthy, and splendid kingdom, long before the powers of Greece and Rome were heard of. From Abraham two very extraordinary nations descended, the Ishmaelites and Israelites ; concerning whom there are some remarkable prophecies in the book of God.

Abraham had the honor to be singled out and called by grace; and his calling out of Ur, of the Chaldees, into the land of Canaan, is the most remarkable era and event recorded after the confusion at Babel. The promise to him, which we before treated of, contains the foundation of the Jewish nation, priesthood, kings, and glory. He lived in the land of Canaan twenty-five years before Isaac was born. He saw in him, in the promise of him, in his birth, in the command given to sacrifice him, and in his deliverance from death, Christ's day, and rejoiced.

Abraham, in his walking with God, as his reconciled father, received many singular tokens of his everlasting and covenant love. The Lord blessed him in all things. It was promised to him by God, who cannot lie, before he entered Canaan, " In thee shall all the families of the earth be blessed." After he had been in Canaan ten years, Hagar bore Ishmael.- To prevent all mistake, the Lord God is pleased to renew the former promise, and to limit it to Isaac: " For it) Isaac shall thy seed be called." Gen. xxi. 12. Isaac, when, as Dr. Lightfoot thinks, he was about three and thirty years old, was, by God's express command, to be offered for a burnt-offering. By which command, his son's compliance, and his being tied, bound, and laid on the altar, the glorious Mediator was most solemnly set forth, his death divinely realized in this figure to Abraham's Many express scriptures testify the Lord's appearance to Isaac, of his blessing him; and they also fully testify that Isaac was a true

believer in Christ Jesus, and depended wholly on him for life and salvation. This is very evident from his building altars, which were to offer sacrifices on. And doubtless, he had a most glorious season of grace on mount Moriah, when the angel Jehovah called out of heaven to his father, and swore by himself, saying, " In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the' gate of his enemies. And in thy seed shall all the nations of the earth be blessed." Gen. xxii.

The words of my text, which are now before us, very particularly concern what is related in the account which the Holy Ghost has been pleased to give us of the life of Jacob, the father of the twelve tribes of Israel. I will here recount the following particulars concerning dates, that we may see how time run on and run out with these great patriarchs. Abraham was seventy-five years old when he left Haran and entered Canaan. From the confirmation of the covenant to him, as recorded in the fifteenth of Genesis, and his taking Hagar to wife, to the birth of Isaac, was fifteen years. From the birth of Isaac to the birth of Jacob, was sixty years.

And Jacob was, when he had this vision, related in the text before us, seventy-seven years old, according to Ainsworth. From the birth of Jacob to his going down into Egypt, was an hundred years. From his going down to Egypt to his death, seventeen years. From the death of Jacob to the death of Joseph, in Egypt, fifty three Years. From the death of Joseph to the birth of Moses, seventy-five years. From the birth of Moses to the going out of the children of Israel from Egypt, and the giving the law, was eighty years. The whole number cast up into one sum total, is four hundred and thirty years.

The occasion of Jacob's journey from his father's house at Beer-sheba to Haran, a distance of near five hundred miles: and Beer-sheba was from Bethel about forty-eight miles, which was his resting place, was having obtained his father's patriarchal blessing, aid the promise of the Messiah devolving by it on him, his father is truly concerned that he should marry into his mother's family, who retained more knowledge of the true Jehovah, the covenant ones, the Three in ,Jehovah, than others out of Isaac's firmly did. The nations had fallen away from the supreme Alehim, by whom Abraham was

chosen, and his race set apart for a peculiar people, to keep up in remembrance the true doctrine of the essential Three in one Jehovah. Some learned men suppose that the form of the cherubim set up at the east of the garden of Eden, was preserved downwards in private families with anxious diligence, by Laban, Jacob, Micah, -and David, who called them Theraphim, the healers of their maladies; that Abram was priest before the faces, or emblems, of the great ones; and that when Isaac was superannuated, Esau exercised, the office of priesthood, until Jacob obtained the blessing, and then by a transfer of the right of primogeniture, Jacob acted as a priest.

The sacred record informs us, that Isaac called Jacob, and blessed him, and charged him, and said unto him, " Thou shalt not take a wife of the daughters of Canaan. Arise, go to PadanAram, to the house of Bethuel, thy mother's father, and take thee a wife from thence, of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people: and give thee the blessing of Abraham to thee, and to thy seed with thee; that thou mayest inherit the land wherein, thou art a stranger, which God gave unto Abraham." Gen. xxviii. 1-4. In these words, the aged father opens his heart, proves himself to be full of the Holy Ghost and of faith, confirms the patriarchal blessing before bestowed, and solemnly invokes the blessing of the holy and essential Trinity on his son and his posterity, and thus sends him away to seek a wife in the same family from which he obtained his. Here is great grace, faith, and spiritual simplicity. Having received this instruction, blessing, and direction, Jacob left his father's house, and went towards Haran, its Mesopotamia; and thus, to use the prophet Hosea's words, he fled into the land of Syria for a wife, where, for a wife, he served and kept sheep." By the providence of God he came to a certain place, where Abraham had, in his time, built an altar, and called on the name of the Lord, and which, from the vision, and manifestation of Christ to him, he named Bethel; it was eight miles from Jerusalem, and having travelled forty-eight miles, he tarried here all night, because the sun was set : and he took of the stones of that place, and put them for his pillows, and laid down to sleep. And thus being brought to nay text, I will repeat it. " And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and

behold the angels of God ascending and descending on it, And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land : for I will not leave thee until I have done that which I have spoken to thee of."

In these words, we have the following particulars. Here is,

First, the supernatural dream and vision by which Christ was pleased to reveal and manifest himself to Jacob.

Secondly, the Lord's pronouncing himself to be the Lord God of Abraham and Isaac.

Thirdly, the renewal of the promise given then to Jacob concerning the land of Canaan, and the multiplication of his seed; with a particular recital of the promise of the Messiah, 11 And in thy seed shall all the families of the earth be blessed." And,

Fourthly, the Lord's promise to be with, to keep and bring Jacob back again into the land of Canaan, 'which he was now going out of into Padan-Aram, in Mesopotamia, assuring him that he would not leave him until he had accomplished his promise to him.

My first head of discourse, and that which I shall particularly treat of, is concerning Jacob's supernatural dream, in which he had a vision of the Lord Jesus Christ, and a revelation and manifestation of him. " And he dreamed, and behold a ladder set upon the earth; and the top of it reached to heaven: and behold the angels, of God ascending and descending on it." Jacob was now flying from his incensed brother, and journeying towards a country where the agents of nature were worshipped instead of the true Alehim, the essential Three in the One incomprehensible Godhead. To invigorate his faith in the uncreated Trinity, in a dream, in a vision of the night, when deep sleep had fallen upon him, as he lay exposed to the open heavens and air, having stones for his pillow, the Lord was pleased

to present to his mind, and shew him, " a ladder set upon the earth." The account is introduced with the word behold! to point it out as an extraordinary appearance; and indeed it was so. This visionary ladder was an emblem of the communication between the uncreated Trinity and the elect: if Jacob lay down with spiritual desires, to consult the Most High by dream, then his desires were indeed granted, and the emblematic ladder was a proper means of, his exalting his thoughts to things high, above, heavenly, and divine. The ladder reached from earth to heaven. It was expressive of Christ, who was to be the seed of the woman, the seed and son of Abraham, according to the flesh, and by his mysterious incarnation, was to descend from heaven and tabernacle with men on earth, in an earthy human nature, and converse with men. Its reaching from earth to heaven, signified Christ's descent from heaven, and that by his assuming the nature of man into personal union with himself, and so becoming God- man united in one Christ: in whom, by this mysterious and inexpressible union, would dwell all the fulness of the Godhead personally. The essential Word being by essential union with the Godhead, co-equal and co-eternal in the incomprehensible essence, with the Father and the Holy Ghost, in whom, therefore, as personally considered, all the fullness of the divine nature, with all the perfections of Deity, as eternity, immensity, omnipresence, omnipotence, omniscience, immutability, necessary and self- existence reside, by a necessity of nature, would become incarnate, and dwell in and inhabit the human nature, assumed and advanced into union with his person, and thus become Immanuel, God personally dwelling in our nature, and be the ladder of salvation, the one alone way and medium of access to the Father, through the Spirit. This, as in the instance of Abraham, in the command concerning Isaac, and offering him as a burnt sacrifice, led him into the mystery of redemption, and spewed him, in the best manner the patriarch was capable of conceiving, the divine goodness, in not sparing his only begotten Son, but delivering him up freely for all the elect, to die in their room and stead, and making his soul an offering for sin. So the Lord God is here pleased in this visionary representation to Jacob, to convey to his mind clear and spiritual ideas concerning the person and incarnation of the Savior. We may also consider, how exceedingly suited all this was to keep Jacob in the true faith and worship of God, and to prevent him from

falling into the, worship of the agents in nature, and thereby renounce the essential and ever-blessed Trinity.

This symbolical vision might be somewhat like the light and fire which irradiated the cloud in which the Lord dwelt, and guided the Israelites through the wilderness. The angels of God are said to ascend and descend on this visionary ladder; to which a behold! is prefixed. "Behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of .God ascended and descended on it." By angels, some understand the sent ones; those who vouchsafed to be employed for our sakes. The Alehim ascending and descending, and Jehovah standing close (not above the ladder, but) in, or upon himself, insinuating as clearly as can be, the near conjunction of all the Alehim in one essence existence. This, says a very learned man, is confirmed by what follows, I am Jehovah, the Alehim of Abraham, &c. It is generally conceived that these angels were Jehovah's ministering spirits, who wait on Christ, worship him. and desire to pry into the mysteries of his person, God-man, his love, which is altogether wonderful, and his salvation, which lays a foundation for perpetual praise and joy. Our Lord himself refers to this vision, when he said to Nathaniel, and other of his disciples, " Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." John i. 51. Which confirms the interpretation given of it, that it was an outward and visible representation of Christ in his person as God-man ; who, as God, was in heaven, whilst, as man, he was on earth ; and it pointed out his office as Mediator between God and man, who made peace by the blood of his cross. It spewed forth, also, how elect angels minister to him, and to his elect body, the church.

Some understand the ascent and descent of the angels not upon the ladder, but upon Jacob. Christ is the head of all principalities and powers, and the elect angels are sent forth by him to minister unto them who shall be heirs of salvation. See Heb. i, last verse. Some consider in this wonderful dream and vision, Christ realized to Jacob's faith in the rounds of the mystical ladder, in his person, in whom all is wonderful. God and man united in one person, his incarnation, his life of obedience, his passion, resurrection, ascension, and session at the right hand of God.

I will conclude this head of my discourse, with saying, that we may here view the most blessed and promised Messiah, as revealed to Jacob in this supernatural vision and dream, as one in the self-existing essence, who was to be incarnate, in whom all the elect in heaven and earth were to be reconciled, who was to make peace for them by his own blood, and by whom they were to have access unto, and divine fellowship with, the Father. It gave, also, to the mind of the patriarch, a blessed evidence of the eye and heart, watchful care and providence, which Jesus, as God-man, Mediator, and Savior, is pleased to exercise towards and upon his church and people here below; and this brings me, Secondly, to consider what the Lord said on this occasion to his servant. He pronounces himself to be the Lord God of Abraham and Isaac. I will afresh recite the former part of the words concerning the dream and vision, which will serve to introduce properly this second head of our discourse: "And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac."

It is very pleasing to observe, in all the revelations of Christ made to the saints of the Most High God, such declarations of the covenant relation which the Lord God stands in to his beloved people; and that in these manifestations of Christ, the whole of that covenant is opened unto them, and Christ, the Head and Mediator of that covenant, is set forth to the view of their minds, and represented in symbols and shadows exactly suited to their cases and circumstances. Shem, the son of Noah, is the first person in the book, of God, who is pronounced blessed, as having the Lord for his God. Blessed be the Lord God of Shem. By the God of Shem, may be meant Christ, says holy Ainsworth, who came of Shem, according to the flesh: and who is over all, God blessed for ever. Amen. Melchisedeck when he met Abram, addressed him, saying, "Blessed be Abram of the Most High God, possessor of heaven and earth." The Lord himself said unto him, "I will bless thee:" and it is recorded in Gen. xxiv. 1. "That the Lord had blessed Abram in all things." It was so visible that he and his son Isaac, an heir with him of the same promise of Christ, were the blessed of the Lord which made heaven and earth, that Abimelech, the king of Gerar,

addressing Isaac, says, "Thou art now the blessed of the Lord." Gen. xxvi. 29. The Lord God had said, and in it had opened the eternal purpose and counsel of his will, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; -and I will be their God." Gen.. xvii. 7, 8. This he had confirmed by an oath, Gen. xxii. 16, 17, 18. On the foundation of all this, the Lord is said to be the God of Abraham; because he had revealed to him that holy covenant in which the Three in Jehovah were engaged before the world was; and by which they decreed the salvation of an innumerable company of sinners, from sin, Satan, death, and hell. This covenant Jehovah glories in, and makes a revelation of it to Abraham and Isaac, in the promise of a seed in whom all the families of the earth were to be blessed. And this is now confirmed to Jacob by the Lord God; which spews the peculiar care and, attention which the Lord God is pleased to exercise towards his people, how he hears their prayers and grants their requests.

Isaac had, if I may so express it, bequeathed to him the promise of the land of Canaan, with a numerous seed, and the blessing of the Messiah, who was to proceed from him and his, according to the flesh; he had invoked the blessing of God Almighty on him, praying him to fulfill his promises, and bestow the principal good contained in them on this his son Jacob. And here at Bethel, in the vision of a ladder, with the top of it in heaven, and the foot of it on earth, with the angels of God ascending and descending on it, Jacob beholds the Lord standing above it, and with an audible voice addressing him, and confirming all that his father Isaac had bestowed on him, saying, "I am the Lord God of Abraham, thy father, and the God of Isaac." Abraham was fallen asleep by death in his body, yet the Lord calls himself, "The Lord God of Abraham;" This shews that the patriarchs were acquainted with the existence of departed saints in a state of glory and blessedness. It shews also, that God was not ashamed to be called their God, and also proves that they had, whilst they dwelt here below, the same supports for their faith and hope in God, in life and death, with the assurance and prospects of future glory, that new

testament saints have. God had given a pledge to the faith of his people concerning their resurrection from the grave and power of death, in the deliverance of Isaac, and his resurrection, as it were, from death; for he was under the sentence of it, and marvellously delivered from it: so that Abraham is said to have " received him even from the, dead." Heb. xi. And here the doctrine of the resurrection of the just is preached by the Lord himself to Jacob: "I am the Lord God of Abraham, thy father;" he is with me, blessed beyond All expression and conception in my love. I am the Lord his God; I have my covenant with him in remembrance. I am all to Isaac by covenant and promise that I was to him. " I am the Lord God of Abraham, thy father, and the God of Isaac." Here was a revelation of the essence and personalities in Jehovah, and of their covenant relation to Abraham and Isaac.

When we read, " and behold the Lord stood above it," i. e. the visionary ladder, we are to understand some visible display of divine glory, such as cannot be described, which proved the essence, majesty, and glory of the self-existing Jehovah to be incomprehensible. And I conceive that the Second Person in the Godhead might take a human form as a forerunning shadow of his future incarnation; giving hereby a pledge to the faith of his ancient saints, that he rejoiced in the habitable parts of the earth, and that his delights were with the elect sons of men, and that he would, in the fullness of time, with infinite love and delight, become incarnate, and tabernacle with them. As the Second Person in the Trinity is, in the economy of the covenant, the head and representative of all the elect, and the revealer of that covenant to his church and people, we may consider him here as speaking in the name of his co-equal Father, and co-equal Spirit, and pronouncing himself in the name of the covenant Three, the Lord God of Abraham and of Isaac. For the eternal Three are United by an eternal act of their immutable will, to the elect, as the Lord their God. And blessed are the people who have the Three in Jehovah for their God!, In what is here expressed, every thing is contained to encourage Jacob's faith and hope in God; it was spoken for this purpose, it being a preparation for proclaiming the promise, and applying it to him. "I am the Lord God of Abraham, thy father, and the God of Isaac." Observe this, the foundation of all faith and hope in God is founded upon the

covenant relation he stands in to us; all his promises are the effects and fruits : of his holy covenant. His greatest declaration of grace consists in proclaiming himself to be the Lord our God. It is his own act to reveal himself as a covenant God to his church and people, in his word; and it is he alone that can reveal and make himself known in our hearts as the Lord our God, and when he does, it wholly by the supernatural inspiration of his Holy Spirit, who by the word reveals Christ to us, and enables us to believe on him for life and salvation. In our believing, he sheds abroad the love of God in our hearts, and becomes to us the spirit of adoption, so that we call God, Father, our Father, my Father. I proceed, Thirdly, to consider the promise given at this time to Jacob, concerning the land of Canaan, and the multiplication of his seed; with a particular recital of the promise of the Messiah.

"And in thy seed shall all the families of the earth be blessed." I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And this seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed." This is a recapitulation of all the promises, and a fresh confirmation of them, as they had been given to Abraham, the father of Isaac, and then to Isaac his son, and which were now renewed by the Lord, and engaged to be fulfilled to Jacob. And froth henceforth, Jehovah Alehim sustains the title of the God of Abraham, the God of Isaac, and the God of Jacob. A learned man says, after the sons of Noah went off in tribes, and separate societies, each subject to its respective chief, the bulk of mankind, with their governors, apostatized from Jehovah, and forgetting of whom they held their possessions, they became the abject slaves of ambitious princes. Yet one remained faithful: Abraham being heir of the eldest line froth Noah, was chief prince, as well as chief priest, and is called, in his treaty with the sons of Heth, the prince of the Alehim: therefore the high privilege of producing the Purifier, the heir of all thins, was strictly en. tailed upon his seed, so that there were the most fit and equitable reasons for singling out the Hebrews from all the nations of the earth, for the progenitors of him who should be, and now is, the universal monarch. Our Lord says, in Matt. xxviii. 18. " All

power is given unto me in heaven and in earth." Christ sits enthroned in the holy heavens, the capital of his dominions. His power is from the Alehim alone. He rules by the persuasive influences of the Holy Spirit, and by his own irradiating power. All judgment is committed to him, to be exercised in due time even upon the-loftiest mortal kings, who will then have no claim to distinction, but according as they have used their authority to promote or frustrate his gracious designs upon earth. His kingdom is not indeed derived from this world; but what is much more glorious, it comprehends the whole circuit and system of created things.

The name Abraham, given him by the Lord God, signified, according to Mr. Romaine, the excellent, or father of many nations, even of all the nations, and kindred's, and people, who are the faithful in Christ Jesus; hence we may see the propriety of the Lord's revealing himself to Jacob, under the title of the Lord God of Abraham, thy father: it was to inform him that what he had been to Abraham he would be to him. Jacob was now above seventy, and a number of sons were to proceed from him. His grandfather Abraham was five and twenty years in the land of On the Appearance of Christ to Jacob. Canaan before the birth of his son Isaac, and his birth was beyond all natural expectation; it was wholly the fruit of faith in God's promise, " Sarah shall conceive and bare a son." I conceive his being born of a barren woman, was a forerunning item, that the birth of the Purifier, the Messiah, the seed in whom all the families of the earth were to be blessed, was to be wholly supernatural. Isaac also was married twenty years, and his wife was barren, and he was sixty years old; yet, in God's time, he bath two sons, and one of them is the progenitor of the Messiah. And this I also consider as pointing out that the conception and birth of Christ would be singular, and wholly beyond nature. Isaac was blind forty years before his death, yet the eyes of his mind were spiritually illuminated to take in most glorious views of Jesus and his salvation.

Jacob was now on his journey to Mesopotamia for a wife, so that the renewal of these promises, which had been delivered to his grandfather, and father, must be as life to his mind. The land of Canaan, which was the land on which Jacob now lay, was typical primarily of the kingdom of Christ upon earth, also of gospel times, and of the rest from the dominion of sin which the people of God

enjoy; and ultimately of the kingdom of Christ in heaven, the saints everlasting rest in glory. This land Jehovah Promises to Jacob, together with a numerous seed, " The land whereon thou liest, to thee will I give it, and to thy seed." Observe, the Lord makes himself known first in his covenant, and covenant relation to him, and then out of the riches of the same grace by which lie became the Lord his God, he promises to bestow all good things on him, " I am the Lord God of Abraham, thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it and to thy seed." This was assuring him of, success in his pursuit, and that he should be fruitful; yea, he was to have a numerous offspring. So it follows, " and thy seed shall be as the dust of the earth," i. e. innumerable. " And thou shalt spread abroad to the west, and to the east, and to the north, and to the south," and fill and inherit the whole land of Canaan. In which a prophecy of the spreading of the gospel and church of Christ in all parts of the world, may be implied and contained, and the patriarch's faith might be enlightened to view and conceive it in its utmost extent and latitude; for Abraham, Isaac, and Jacob, were prophets, and the promises given them contained good things to come, which were to be fulfilled in the person and kingdom of the Messiah. Hence in their pilgrimage it is recorded, when they were but few, so as to be soon numbered: Abraham, and his family, three hundred and eighteen born in his house; this was their number when he armed them to battle against Chedorlaomer, and the kings with him. They, doubtless, increased, but still Isaac's family was comparatively small; and Jacob's, though he multiplied, into the number of threescore and ten persons, when he went down into Egypt, was soon counted. Yet when these progenitors of the Hebrew nation were very few, and strangers in the land of Canaan, it was given them by promise for an inheritance; when they went from one nation to another, up and down the land of Canaan, where were seven mighty nations, Dent. vii. and from one kingdom to another people, as Abraham went down into Egypt because of a famine in the land of Canaan, and after that to Gerar, to Abimelech, king of the philistines, on the same account; so did his sort Isaac; and so also Jacob and his family were put on removing out of Canaan to Egypt, on account of a famine in it; yet in all their removals, the Lord " suffered no man to do them wrong; yea; he reprov'd kings for their sakes, saying, touch not mine anointed, my separated ones;

and do my prophets no harm." Here they are called prophets, Psalm cv. 12-15.

The Lord promises Jacob that his descendants should innumerable; should possess and inherit the land; should suddenly and swiftly read abroad and fill it; and adds to all this, the blessing of eternal life, " And in thy seed' shall all the families of the earth be blessed," Thus it was promised to him, that Christ should come of him, according to the flesh, who would bless his beloved ones, by turning them every one from their iniquities. This brings me,

Fourthly, to consider the Lord's promise, to be with, to keep, and bring Jacob back again into the land of Canaan, which he was now going out of to Mesopotamia, assuring him that he would not leave him until he had accomplished his promise to him : " And behold, I am with thee, and will keep thee in all places whither thou goest,, and will bring thee again to this land; for I will not leave thee until I have done that which I have spoken to thee of." Which promise is an application of the whole vision to him, and his peculiar case. , God's covenant presence is an invaluable blessing, the promise of it is esteemed by saints to be such. And now Jacob was going to Padan-Aram, in Mesopotamia, so called, because it lay between the two rivers Euphrates and Tigris, it must have been a most acceptable promise to him ; also what is added to it, " And will keep thee in all places whither thou goest:" this was a divine security to the patriarch. Jehovah Jesus engaged to keep him at all times, in all places, and to be with him in every case and circumstance which might befall him during the whole of his journey, and all the while he should be absent from his father's house, and out of the land of Canaan. To all which, the Lord adds, " And will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of." So that all the Lord could be to his servant, in affording him his sanctifying presence, in being with him, in keeping him, in bestowing all good upon him, in bringing him back again into the land of his nativity, and fulfilling all he had promised, is spoken of and declared for the support of Jacob's faith, and for the comfort of his mind. He might well set forward with a cheerful heart, and go on his way rejoicing; the Lord having promised him to do him good, and having given him his word to be the ground of his faith, and the foundation of his hope in him.

Thus Jacob having been favored with the revelation and vision of the essence and personalities of the essential Three, and having been illuminated with a view, in a visionary manner, of the incarnation of the Second Person in the essence, who was one day to be made flesh, he was divinely refreshed in his mind, and satisfied. On awaking out of his sleep, he said, " Surely the Lord is in this place: the glory of Jehovah dwelleth in this place. This is none other but The house of God, and this is the gate of heaven;" referring to the visionary ladder, which, as it had exalted his thoughts to things above, so it was also a standing representation, on which he saw the angels of God ascend and descend, and by which the Lord had conversed with him. It was, therefore, to him, the house of God, and the gate of heaven.

Being thus confirmed in the faith of the unity of the Godhead, of the personalities of it, of their covenant transactions, and that one of them was the Prince of Life, and that his grandmother Sarai's name was changed to Sarah, to point her out as princess, or queen, mother of the Prince of Life; Ore set up a stone, or pillar, and anointed it, and called the place Bethel, the house of God. The stone represented Christ, the Rock of Ages; the anointing it with oil, was to shadow forth Christ, the anointed of God. The name given to the place, a learned man renders, a place of worship for the irradiator; and the patriarch vows, if he comes back in peace from the heathen country, to demonstrate his adherence to the Alehim, the eternal Three, who are engaged by will, counsel, covenant, word, and oath, to save all who believe on Jesus Christ. This place before had been called Luz, from hazel or almond trees, which grew there. Jacob lived to see all these promises fulfilled: he was preserved in the true faith and worship of God; had twelve sons, who became heads of the twelve tribes of Israel; returned from Padan-Aram to Canaan. had a vision of Christ in human form, obtained of him the name Israel; built an altar at Bethel, and called it El-Beth-El; and entailed the blessing of the Messiah on the tribe of Judah. He lived to see his father Isaac, who died in the year of the world two thousand two hundred and eighty-eight, aged one hundred and eighty. Abraham was one hundred and seventy-five years old when he died, which was five years less than the age of Isaac; and Jacob was one hundred and

forty-seven years old when he died. May the Lord bless what is here Laid before you. Amen.

EXODUS 3: 15.

ON THE APPEARANCE AND MANIFESTATION OF THE LORD JESUS CHRIST TO MOSES, AT THE BURNING BUSH AT HOREB.

And God said, moreover, unto Moses, thus. shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial to all generations."

IT is truly pleasing, and exceedingly satisfactory and profitable to a spiritual mind, to view and trace out the several revelations, visions, and declarations, which the holy and essential undivided Three, in the One incomprehensible Jehovah, were most graciously pleased, at sundry times, and in divers manners, to vouchsafe to make of their distinctive personalities, and their oneness of essence, with their covenant transactions on the behalf of the elect, the ancient patriarchs: and also to review the peculiar displays of their grace and mercy, in the renewal and various repetitions of the revelation and promise of the most holy or Anointed One, the Messiah. Abraham, Isaac, and Jacob, were declared by the Lord to be the progenitors of him, the blessed One, the Purifier, Jacob, under the influence of the Holy Ghost, expressly confined the promise of him to Judah, of whose tribe Shiloh was to proceed. From hence, that tribe was considered as the kingly one, from which their kings were to be chosen, and king Messiah was to be of it.

I will go over the former revelations of Christ, to this before us, to Moses. They began with these words, " 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." Gen. 3:15. This sentence was pronounced by the Lord God Jehovah, which is the incommunicable name, expressive of the incommunicable nature, belongs to our Jesus. He was Jehovah in a special manner, for in him were united Jah, the essence, and Hovah, the powers and faculties,

of the human soul in perfection. In a peculiar manner the work of salvation belonged to him, he having engaged in the everlasting covenant, which obtained before all worlds between the Three in the self-existing essence, to become incarnate, and to make his soul an offering for sin. His death was set forth in the institution of, and killing and offering sacrifices, immediately upon the revelation of him, as the seed of the woman, and the serpent bruiser. And to all this was added, that grand hieroglyphic, the similitude of the great ones, in the cherubim, placed at the east of the garden of Eden. These figures seem to have been placed at the entrance of paradise, so that Adam could have no access thither but by them, for the space of one thousand six hundred and fifty-six years. This was the whole revelation made of the covenant of the eternal Three, of the incarnation and one sacrifice of Christ Jesus to the antediluvian patriarchs, and the sole foundation of all their faith and hope.

Noah entered into the ark at God's command, having his mind truly and divinely possessed with the knowledge of these important and divine truths and mysteries; and when he came out of the ark, after the deluge, he fully proved it by offering a burnt-offering unto the Lord, which Jehovah testified his acceptance of. Gen. 8: 21. Thus the world, renewed by the same agency by which it was formed, viz. the created spirit, air in motion, in union with the light and fire, Gen. i. 2. in which we may contemplate the new creation of the soul, which is by the untreated spirit, the Holy Ghost, in union with the Father and the Son, see Titus iii. 4 to G. was begun and entered upon with a solemn memorial of the death of Christ, and Jehovah testified his own acceptance and delight in the savor thereof. He appointed the rainbow as a symbol of the Purifier; renewed the promise concerning the woman's seed, who was to destroy Satan, who had shed the blood of man; and prohibited the eating blood, to point out the atonement which was to be made for sin, by the most precious blood-shedding of Immanuel. Thus the same knowledge of the Three in Jehovah, of their covenant offices, of the everlasting efficacious oblation of the Lord Jesus Christ was as truly professed by Noah after the flood as it was before. He expressly pronounces Shem to be the progenitor of the Messiah; saying, " Blessed be Shem of the Lord his God," or " Blessed be the Lord God of Shem," Gen. ix. 26, And the line of election ran from him down to

Abraham, unto whom the Lord expressly said, " In thee shall all the families of the earth be blessed." Gen. 13: 3. As the cherubim was known to Noah, it is probable might have a sacred copy or figure of it in the ark, and make use of it after he came out of it. A learned man says, the form of the cherubim was the same with that set up by the Lord God downwards, even in private families; and that at the dispersion at Babel, the heathens who carried them off, supposed the essence of their Alehim dwelt in these figures, and therefore sought responses from them : they thought their gods ought to dwell in a body, which shews they had received an account of the incarnation of the Son of God, though they had corrupted it. Of this the tabernacle and temple was a shadow to true believers; but in Christ dwelleth the whole fullness of the Godhead bodily. It is conceived by Romaine, Parkhurst, and others, that the figures of the cherubim were preserved in the families of the faithful, that they sought the Lord by them, and that they presented themselves, and expected to receive an intimation of Jehovah's mind and will, by an audible voice pronounced by him from these figures ; and certain it is, that from those set up in the most holy place in the tabernacle, and afterwards in the temple, in the holy of holies, Jehovah was pleased to admit Moses and the high priest of the jewish church to consult him.

As Jehovah singled out Abram in the line of Shem, and limited the promise of the Messiah to him and his seed; so this promise was variously expressed. It ran thus at first, " In thee shall all the families of the earth be blessed." The next expression of it was, that " all the nations of the earth shall be blessed in him." And when Isaac was born, and in him the Lord had given Abraham a typical view and representation of his well beloved Son Jesus Christ, the very Lamb of God, he again renewed the promise thus, " In thy seed shall all the families of the earth be blessed." Isaac, Abraham's son, has the same promise of Messiah renewed to him; he entailed the same on Jacob, and at Bethel the eternal Three met him, gave him a visible symbol of their presence with him, and confirmed his faith in the full assurance that the Purifier would proceed from him in his descendants. A learned man says, Jacob set up the figure of the cherubim at Luz, and lay down to consult the Most High by dream, and the visionary ladder may well be conceived as bearing some

likeness to the light and glory which shone forth in the primary cherub set up at Eden. Jacob, under the prophetic influence of the Holy Ghost, confined the promise of the Messiah to the tribe of Judah. According to what the Lord had declared to Abraham concerning the affliction of his posterity, so it came to pass. Jacob, in consequence of a famine in Canaan, goes down into Egypt, where his son Joseph was viceroy. It was now a period of two hundred and fifteen years since Abraham had been called, and received the promise of a numerous seed ; yet so slow was the fulfillment of the promise, and the increase of the church during this term, that Abraham's seed were but seventy souls; but such was the faithfulness of God to his promise, that in two hundred and fifteen years more they were multiplied to six hundred thousand men, besides women and children. Exod. 12: 37. and Numb. 1: 46. Jacob died in Egypt, and was carried out of it into Canaan, and buried with Abraham and Sarah, Isaac, Rebecca, and Leah, at Machpelah. This was a solemn testification of their faith in the promise that their posterity should inherit the land of Canaan ; and also of their own belief of their interest and part in the resurrection of the just.

The twelve sons of Jacob, who were heads of twelve distinct tribes, to whom the promise of Christ belonged, though but one of them could have the honor of producing him, returned into Egypt after they had buried their father, and remained there with their posterity. Joseph seems to have been the first of them who was removed out of the world by death. From the renewal of the world after the waters of the deluge, to the death of Joseph, was seven hundred and thirteen years. It was from the creation of the world two thousand three hundred and sixty-nine years. Levi, Jacob's third son, was the next who died after Joseph, who was one hundred and ten years old, and Levi one hundred and thirty seven.

When all the patriarchs were fallen asleep by death, their seed fell into idolatry, and neglected circumcision, which the Lord visited for, by permitting a new king of Egypt most grievously to afflict them, by a most severe edict, commanding them to drown all their male children immediately on their birth. Moses was born, in the year of the world, according to Ainsworth, two thousand four hundred and thirty-two; he was the son of Arnram, the son of Kohath, the son of Levi, the son of Jacob, the son of Isaac, the son of Abraham, in the

seventh generation, as Enoch was the seventh generation from Adam. A divine beauty appeared in his form at his birth, so that his parents secreted him from being destroyed by those who, according to the orders of the king of Egypt, were to search out and destroy all the male children born to the Israelites. When his parents could no longer hide him in their own house with safety, an ark of bulrushes, which was daubed with slime and pitch, to keep out the water, was prepared, and in it the infant was put, and it was placed among flags or rushes on the brink of the river Nile. Pharaoh's daughter was the instrument of preserving his life: she gave him the name Moses, because, said she, " I drew him out of the waters;" his own mother nursed him, after which he was brought up in Pharaoh's court, where he lived forty years, and was learned in all the wisdom of the Egyptians, and was mighty in word and in deed. From the death of Jacob to the death of Joseph, was fifty-three years; and from the death of Joseph in Egypt, to the birth of Moses, was seventy-five years.

Now as Jacob lived seventeen years in, Egypt, and gave doubtless a very particular account of the original promise of the Messiah, that he was to be the seed and son of Abraham; and that it had also, with all contained in the promise of the land of Canaan, and a numerous seed, been expressly delivered to his father Isaac, who had conferred these promises to him, all which the Lord himself had repeated, and applied to him, and he was full of joy at the prospect of it on his death bed, and spoke most fully and clearly of Christ: so this was well known to the twelve patriarchs. Joseph, therefore, when he died, expressed his full belief of it, saying, " Lo, I die, and God will surely visit you, and bring you out of this land into the land which he sware unto Abraham, to Isaac, and to Jacob;" and commanded that his bones should be carried into the land of Canaan. And Stephen tells us, Acts 7: 15, 10. that all the rest of the patriarchs were removed after their death, and buried in Sychem, in the land of promise, which evidently proves that they were believers in Jesus, that they died in him, and to shew how firmly they believed the accomplishment of the promise of their seed inheriting it in due season, and also their earnest desire to partake in the benefit of Christ's resurrection, they were anxious to be interred in Canaan. These things were kept in remembrance by the church which they

left behind, who had full proof of God's faithfulness to his promise concerning making them very fruitful and numerous. This they saw evidently to be the case. And as Moses had his own mother for his nurse, she and her partner being both believers in Christ Jesus, doubtless found means, as their son grew up, to inform him of his relation to them, of his being an Israelite, of the glory and honor which belonged to them, and that the Messiah, in whom all nations were to be blessed, was to come of them; and the scriptures give us warrant to conceive all this to be the case, for the apostle, speaking of Moses, says, " By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter, Choosing 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 of Egypt, for he had respect unto the recompense of the reward." Heb. 11: 24-26. And in the chapter before this, out of which I have selected my text, we are informed, that seeing an Hebrew, one of his brethren, insulted by an Egyptian, he took part with the Israelite, and slew the Egyptian, And hid him in the sand; he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not, which appeared when the next day two of them striving with each other, he endeavored to reconcile them, but they were so far from accepting his mediation, that one of them reproached him with the death of the Egyptian the day before. This put him upon leaving Egypt, where he had lived forty. years, and he fled into the land of Midian, where he married, begat two sons, and lived there also the term of forty years. Now it is very easy to conceive, that he was well acquainted with the several manifestations of the co-equal and co-eternal Three to Abraham, Isaac, and Jacob; that he knew the covenant of the Trinity, and rested thereon for his eternal salvation; and that he well knew the time for the deliverance of the Lord's people drew nigh.

The church in Egypt was now sorely persecuted and distressed; it looks as though their bondage began a little before his birth, and it had lasted now fourscore years. The name of the king under whom it began, is thought to be Orus II. the Busrus of the Grecians. He was the bloody tyrant who commanded the male children of Israel to be slain. When Moses had been an exile forty years, this king, who

oppressed the Israelites, and all those who sought the life of Moses died; yet though the king was dead, their bondage ceased not, so that they, sighed and groaned exceedingly under it, and the Lord had respect unto: them, and remembered his covenant with Abraham, with Isaac, and with Jacob. He had assured Abraham, that although his seed should sojourn in a strange land, and be evil dealt with and afflicted four hundred years, yet that nation whom they shall serve will I judge," saith God, " and afterwards shall they come out with great substance," Gen. xv.' 13, 14. And the Lord being about to fulfill these promises, which he had made to Abraham, Isaac, and Jacob, to their posterity, is said to remember his covenant with them; it is added, as "God looked on the children of Israel, and God had respect unto them ;" this was a time of sore trial and persecution, sorrow and suffering to the church of Christ. It led real saints to some solemn views of the state and sufferings of the Messiah, previous to his glorious discharge and victory out of the sorrows which would invade his soul, when he should pay the debts of all his people. Dr. Lightfoot says the 88th and 89th psalms were written at this time, and affirms them to be the most ancient writings in the world. The one expressing the soul-sorrows of the Lord Jesus, when all the sins of his people met oh him, and' he was surrounded with the whole storm of divine wrath: and the other is a solemn record of the covenant between the Father and the Son. Heman, the Ezrahite, wrote the. 88th, and Ethan, the Ezrahite, wrote the 89th; they were both of them the sons of Zerah, the son of Judah. See I Chron. ii. 4, 6.

If Moses wrote the book of Genesis in the land of Midian, whilst he kept the sheep which belonged to his father-in law, he must have had a most clear and full understanding of the revelation which the Lord God had been pleased to make from the fall, down all through the patriarchal age, and must have been well and thoroughly acquainted with all the appearances, visions, promises, and declarations made to Abraham, Isaac, and Jacob. It is generally conceived that he wrote the book of Job in Midian ; and if he did not begin the Pentateuch there, yet he could not fail of being well acquainted with the most important events and promises recorded therein, which doubtless were handed down to him, and kept up in the minds of the truly godly in that age, by oral tradition, seeing

their lives were then long enough to preserve the memory of every remarkable vision and promise, which had been made and given.

This chapter before us, out of which I have read my text, contains an account of Moses's keeping the flock of Jethro, his father-in-law, who was prince, or priest, of Midian. And at Horeb he was favored with an appearance of the Angel Jehovah, who spake to him out of the midst of a burning bush, and proposeth to send him to Egypt, to deliver the people of Israel, and to bring them into the land promised to their fathers. Moses is reluctant to go on this errand, and asks the name of God, by which he shall deliver his message to the people; to which God replies, " I AM THAT I AM," and sends him to declare to the children of Israel, Saying, " I AM hath sent me unto you; to this the message to the king of Egypt is added, with an account that he would refuse to comply with it, and also how Jehovah would make bare his glorious arm and crush the Egyptians, and deliver his people. This is the subject and substance of it; and I will begin with the preliminary verses to my text, that I may properly introduce it, and then conclude with my text, opening and explaining the subject of which it treats.

Verse 1. "Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." Jethro seems to have been a real believer in the covenant engagements of the eternal Three; one who worshipped God by offering sacrifices according to the divine revelations, institution, and command for so doing; and though he lived out of the land of Canaan, yet be rejoiced in the goodness which the Lord bestowed on Israel. See Exod. xviii. 10, 11. Moses was a shepherd, a type of Christ, and of his office. Jacob and Joseph were shepherds, and both types of Christ.

The whole history of the sufferings, deliverance, and advancement of Joseph, seems calculated not only to be symbolical and figurative of Christ Jesus, but also suited to represent the state of the church and people of God in Egypt, and also their deliverance there from. Midian bordered on the land of Canaan, and was near mount Horeb, which is here called the mountain of God by anticipation. It was a hill with two tops, one of which was called Horeb, from its being dry and without water, and the other top was called Sinai, because of

the bramble bushes which grew thereon ; it was but three days journey from Egypt. Jethro seems to have been the son and successor of Reul, whose daughter Moses married. Moses had been now forty years in Midian, where he was exceedingly changed in his state and studies : in Egypt he was a courtier and philosopher; here he is a student of divinity, and of God himself, says Dr. Lightfoot, who adds, that this country had first been planted by Cush, the son of Ham; therefore Aaron and Miriam call Moses's wife a Cushite. Numb. xii. 1. And Zerab, the Arabian, is so called, 2 Chron. xiv. But Abraham, by the conquest of Chederlaomer, and the other kings with him, had obtained it for his own, and thither he sent the concubines sons, so that these were the sons of Keturah, and received the true knowledge of God from their father Abraham, which seems to have been carefully preserved by Reul, Jethro, and Hobab.

Verse 2. " And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush, and he looked, and behold the bush burned with fire, and the bush was not consumed." This was a vision of Christ, the Angel Jehovah, in a bush appearing in fire, as he had done when he made the promise to Abraham. Gen. 15: 17, 18. When Jehovah confirmed the covenant to him, a fire like that of a furnace, passed through the divided pieces of the sacrifice, and consumed them. And thus, when the Lord is about to fulfill his covenant, by delivering his people from Egypt, his appearance to Moses in the bush was fire. The bramble bush may be considered as a figure of the church in its afflicted state in Egypt; yet Christ was with it, dwelt in it, so that it was not consumed: its afflictions were great, but the Lord's mercies were greater; and the Son of God appearing in the bush, in a flame of fire, was expressive of his incomprehensible deity, majesty, and glory.

Verse 3. " And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt." Moses was filled with wonder at this visionary appearance, and was disposed to consider it, and drew near it with that intent.

Verse 4.: "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses; and: he said, here am I " As the sight of the bramble bush

burning with fire, yet unconsumed, struck Moses with surprise, and engaged his attention, so the voice of God, who spoke to him out of the midst of the bush, and called him by his name twice, must doubtless be matter of holy astonishment to his mind. He made a reply to it, saying, : Here am I."

Verse 5. "And he said, draw not nigh hither: Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This was to check all vain curiosity, to shew he was now to resign himself up wholly to God and his service, that this very place was now sanctified, by the presence and vision of God ; and he was to put, off his shoes from his feet, as a sign and expression of it.

Verse 6. " Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God." To draw forth and encourage the faith of Moses, the angel of the untreated essence, saith to him, "I am the God of thy father," and adds, " the God of Abraham," to whom the land of Canaan was first promised, Gen. 12: 17. the affliction of his seed in Egypt prophesied, and the deliverance from it now to be performed. Our Lord Jesus Christ proves from these words, the resurrection of the dead; and that Abraham lived unto God though his body was under the power of death. Matt. xxii. 31, 32. Moses hid his face, or as Stephen expresses it, " trembled, and durst not behold, because of the glory of the Lord," which at this time was so conspicuous.

Verse 7. " And the Lord said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their task masters, for I know their sorrows." Here is a clear and full proof given of the Lord's attention to the case of his church in affliction and distress ; he is mindful of his relation to his saints; he calls them, " My people;" his ear is open to their cry at all times, and more especially when they are in distress ; he takes a particular view of their sorrows ; and he will deliver them in his own appointed time, and by his own power, raising up instruments, and making use of them as seemeth meet to him.

Verse 8. " And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land

and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the' Amorites, and the Perizzites, and the Hivites, and the Jebusites." Thus the Lord Jesus, the Angel Jehovah, declares the purposes of his will, and the end of his vision and appearance at this time, in the burning bush. It was his pleasure to deliver his church, and bring his people out of Egypt: he would, according to his promise to Abraham, Isaac, and Jacob, bring them into the land of Canaan, the goodness of which he sets forth, to encourage them; and the present inhabitants he mentions, to fortify their minds against any fears which might arise, and suggest that they were sinners devoted to destruction.

Verse 9. " Now, therefore, behold the cry of the children of Israel is come unto me: and I have also seen the oppressions wherewith the Egyptians oppress them." Which shews how the Lord hears the cry of his people, and what particular notice he takes of their oppression, and how he will most surely deliver them in his own good time and way.

Verse 10. " Come now, therefore, I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Thus the Lord calls and commissions Moses to be their deliverer, and authorizes him to go unto Pharaoh, king of Egypt, on this important business and design; but Moses is weak where he should be strong, and diffident where he should be confident, as appears in what follows.

Verse 11. " And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Moses looks too much at himself, and too little at Christ, who had called him, and would furnish him with every necessary qualification, and make bare his holy arm, and accomplish the great and glorious deliverance of his people from Egypt.

Verse 12. " And he said, certainly I will be with thee; and this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." This was a most confirming promise, most exactly suited to the case, to which the token added, was to strengthen Moses's faith. This mount Horeb was to be the seat of God's worship; on it

Jehovah had now descended, and called it holy ground; on it he would again descend, and deliver the law out of the midst of devouring fire. Here the tabernacle was made, and sacrifices offered unto God. On these accounts it was called the mountain of God. The free converse between Christ and Moses, chews the great condescension of the Most High God to his beloved, who are in themselves less than the least of all his mercies.

Verse 13. " And Moses said unto God, behold, when I come to the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to me, what is his name ? what shall I say unto them ?" Moses knew the eternal Three in the One Jehovah to be the covenant God of his church and people; and the question which he here puts forth, does not imply any kind of ignorance in this most important point; but this appearance of Jehovah's in the burning bush being singular, he wants to know what name it would please the Lord to express himself by, and by which he should deliver his message, so as to gain the attention of the Israelites, and gain their credit to what he was to relate unto them.

Verse 14. " And God said unto Moses, I AM THAT I' AM; and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Thus the Lord gives a reply to Moses, saying, I AM THAT I AM;" which, says Ainsworth, implies God's eternal being in himself: he existing by a necessity of nature, immutably one and the same, in all ages, and throughout all generations, before whom all creation is as nothing, be is constant in the performance of his word and promises, he is now and for ever that which he was before to Abraham, Isaac, and Jacob. " Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Our most blessed Lord solemnly claims to himself what is intended in this divine name, John, 8: 5, 8. " Before Abraham-was-I- AM;" not I was, but I am, plainly intimating his divine eternal existence; and the Jews appear to have well understood him, for then took they up stones to cast at him, as a blasphemer. I am that I am, or, I will be what I will .be, is equivalent to Jehovah the Alehim, or God of Israel, in the following verse, which is the in communicable name, expressive of the incommunicable essence of God, and which the apostle John opens and expresses thus, " Which is, and which was, and which is to come." Rev.. i. 4. And thus I am brought to the words of my text;

Verse 15. Which reads thus, " And God said, moreover, unto Moses, thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial to all generations." In my opening and explaining the subject of which these words treat, I will endeavor to set the same before you in the following manner.

First, the relation which subsists between the Lord God and his people, and how he sends his message to them by Moses, declaring himself to them, to be the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob.

Secondly, his mindfulness of his promise to them, and of his being about to fulfill and most graciously perform it to the Israelites, their seed and offspring. And,

Thirdly, the Lord glories in his covenant relation to these fathers and patriarchs, saying, . "This is my name for ever, and this is my memorial to all generations." I am, first, to open and explain the relation which subsists between the Lord God and his people, and how he sends his message to them by Moses, declaring himself to them to be the Lord God of their fathers, &c. " And God said, moreover, unto Moses, thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is any memorial to all generations." With regard to the union, relation, and interest, which subsists between the Lord God and his people, it is entirely founded on the sovereign will and good pleasure of Father, Son, and Holy Ghost, who having loved the elect with an everlasting love, have, by their mutual acts and transactions in the everlasting council and covenant, been pleased to take them into covenant union and relation with them, and are pleased to stand in this relation to them, as Jehovah their covenant God. Bound by the obligation of a covenant which obtained amongst them before all worlds, to save them with an everlasting salvation, and to bless them with an everlasting blessing. This was to be realized and set forth in the incarnation of the Second Person in the essence, whose life and death was to contain the whole salvation of God, with all the blessings and benefits of eternal

redemption from sin, the world, Satan, death, and hell. He being a partaker of flesh and blood would be suitably disposed to feel for and sympathize with his church and people; his union, interest, and fellowship with them would hereby be most clearly proved. The cases and various circumstances that his church, from age to age, would be in, would serve to draw out his heart in love, and give proper occasion for the exercise of his mercy to his beloved people. And what befell them would, at particular seasons, serve as shadows to reflect on their minds what would befall him, their Head. As the co-equal Three in the One Jehovah, are the covenant God of the elect; so the Second in the essence, who at this time appeared to Moses in a flame of fire, and addressed him out of the bramble bush, speaks in the name and as the representative of each of the divine personalities, saying, "Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." The declaration, "The Lord God of your fathers," is very expressive of the covenant relation between God and them, and also of his mindfulness of his various appearances to them, of the holy communion which he had held with them; and also of the promises which he had made unto them; so that these words were given 'forth to encourage faith and hope in the full and perfect accomplishment of them. The addition, " The God of Abraham, the God of Isaac, and the God of Jacob, bath sent me unto you,". points out that in consequence of his revelation of the everlasting covenant of the Eternal Three unto them, he stiles himself their God, the same who had appeared to Abraham, Gen.. 18. to Isaac, Gen. 24. and to Jacob, 31. and 32. and whom he calls both God and an angel, Gen. 48. and Hosea calls by the same titles, and adds, " The Lord is his memorial." Hosea 12: 2, 3, 4.. The same appeared at this time to Moses. Jehovah says of Moses, Numb. 12: 8. " With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall be behold." What can this similitude of Jehovah be but the angel of his presence, Isa. 63: 9. who was with Moses, at Horeb, who accompanied the people of Israel in the wilderness, and in whom was the name, i. e. the nature of Jehovah. Exod. 23: 21. Even the same angel who wrestled with Jacob in the form of a man, Gen. 32: 24-30. On which occasion Jacob called the name of the place Peniel, the face or presence of

God, saying, " For I have, seen God face to face." And so Jehovah at this time spake to Moses face to face, as a man talketh with his friend.

It is most sweet and glorious to consider the Second Person in the essence, existing as acting in his office, character, and economy in the covenant, and revealing himself as the Head, the Purifier, the Redeemer, aid Savior of his people. When we view him in the account given us in this chapter, as appearing on the behalf of his church, calling Moses to his office of being their typical savior, and hear him saying, I will be what I will be, God-man, the Head and Redeemer of my church, it is truly quickening to faith. The Angel Jehovah declaring himself to be the Lord God of their fathers, was in fact not only calling upon them to consider his past goodness and manifestations unto them; but it was also declaring that he would, to all spiritual ends and purposes, be the same to them. His mentioning their fathers by name, shewed how precious they were to him; and his declaring he was the Lord God of Abraham, Isaac, and Jacob, was to assure them he would fulfill all his covenant purposes and promises to them, both in time and eternity. His being their God, was the ground and foundation for their faith to exercise itself upon, and expect to receive all Good from him, who is the fountain of essential good. His being the Lord God of their fathers, was the reason why he would fulfil to them his holy promise of bringing them out of Egypt, and planting them in the land of Canaan.

I cannot close this head without requesting it may be remembered, that Jehovah, who appeared to Abraham, and was pleased to appear to Hagar, as the angel of life, who appeared to Isaac, and also to Jacob, when he was favored with a remarkable dream, in which he saw a visionary ladder, and the angels of God ascending and descending on it, and who also was seen by him at Peniel, in the form of a man, whom he entitles God, and the angel which preserved him all his life long, was the same who spake to Moses at Horeb, and who led his people through the wilderness. And a true scriptural knowledge and belief of this would most powerfully increase our faith, and could not fail of endearing our most precious Lord Jesus Christ to our hearts. I proceed,

Scndly, To consider the Lord's mindfulness of his promise to his people, and of his being about to fulfill and most gloriously to perform it to the Israelites, their seed, and offspring. I am the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob." As the love of God is from everlasting to everlasting immutably fixed upon his people, so his eternal purpose and gracious promise must take place in them, and be fulfilled unto them. Abraham and his seed were singled out by the Lord for the Messiah to proceed from them. The circumstances the Israelites would be in before their departure from Egypt, had been shewn to their father Abraham, and the promise of their Exodus, with its precise time, had been delivered to him. This season was now drawing very near its close, therefore the Lord is pleased to appear to Moses, and gives him a commission to bring them forth, and sends him in his great name to this people, saying, " The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, bath sent me unto you: this is my name for ever, and my memorial to all generations." No name, no title, no revelation, could better suit the case of the Israelites; it shewed what the Lord God was to them; how he remembered for them his holy covenant; how faithful he was to his promise; that his mind was engaged to do them good; and that he would most assuredly make them partakers of the benefit of being delivered out of their present state of persecution and distress, and bring them into the promised land. We see from hence that the covenant of the Lord is had by him in everlasting remembrance; that he is always mindful of his promise, and that he keepeth truth for ever: his mercy is to his people from generation to generation. How supporting to faith. must the Lord's message be, " I am the God of thy fathers:" consider what I was to them; what promises I made to them; how I revealed myself in my personalities, Godhead, and covenant offices to them; and how I am engaged by my faithfulness to fulfill my promises to you, their offspring. " I am the God of Abraham, of Isaac, and Jacob:" from them' the blessed seed, the Purifier, and Shiloh, is to proceed, and you are interested in all the blessings contained in these exceeding great and precious promises; I am the immutable Jehovah, and I will prove my immutability in all my designs concerning the salvation of my elect, in my fulfilling the promises already given to your ancestors, concerning your redemption from Egypt, and introduction into the

land of Canaan. I am the same, as the God of all grace, to all my people, as I was to Abraham, Isaac, and Jacob, and will work and perform in them, and for them, the whole good counsel of my will. So that we may learn to improve what the Angel Jehovah here says of his being " the Lord God of Abraham, Isaac, and Jacob," to our own spiritual advantage, and for our own consolation: the everlasting God, the Three in the One Jehovah are our's; the Father's love, the Son's salvation, and the Spirit's consolations belong to us; we stand before the Father as the objects of his immutable love, are accepted by him in the person of Christ, God-man; were clothed with the righteousness, and washed in the blood of the Lamb; we have the Holy Ghost dwelling in us, and are heirs of Christ, and joint heirs with fellow saints in all. the promises which concern our bodies and soils in time and eternity. So that God's mindfulness of his promise here before us, and his declaration concerning the fulfillment of it to the Israelites, may serve as a pledge to our faith, and prove to us that he will remember our cases and his own promises which suit them, and will most faithfully fulfill them in us, and to us, in the way and at the time which will be most for his glory and our good. And this brings me,

Thirdly, to consider how the Lord glories in his covenant relation to these fathers and patriarchs, saying, " This is my name for ever, and this is my memorial to all generations."

The persons of God's elect are, precious in his sight; their persons are the objects of his everlasting love, he chose them in. Christ before the foundation, of the world, and they are his portion, jewels, inheritance, and glory. These patriarchs were predestinated: to be the progenitors of Christ, who was to come of them, after, the flesh. They and their offspring were separated from all others on this account; the. Covenant between Jehovah and his anointed was made known to them; the Angel of Jehovah had often been seen by them; he had given them many sweet visits; admitted them frequently into communion with himself; and remembered them with everlasting kindness. His union to them, his interest in them, his relation to their persons, was matter of delight to him. He, being Jesus Christ, the same yesterday, to-day, and for ever, declares himself to them, with all the blessings of his love, to be their God and Father, their Friend and their Shepherd; " I am the Lord God of your fathers, the God of

Abraham, the God of Isaac, and the God of Jacob; this is my name for ever, and this is my memorial to all generations;" which is as it were, expressing the infinite delight it gave the eternal Three, to contemplate their mutual transactions on the behalf of the elect, and the relation they stood in to then as their covenant God, whose will, covenant, word, and oath, gave full security for their everlasting salvation. We should learn from hence, believers, to consider that our state before God, in time and eternity, depends upon God's covenant; that his being the Lord our God is the greatest of all blessings, and contains every blessing we can possibly enjoy in earth or heaven. The Lord proclaims himself as standing in this relation to his church and people, he glories in it, saying, " They shall be my people, and I will be their God."

As the title of " The Lord God of Abraham, Isaac, and Jacob," was to express how the Lord had taken these persons into a covenant relation to himself, and was himself related to them in a covenant relation, and took this title to show what he was to them; so his being called in the new testament, the " God and Father of our Lord Jesus Christ," is to point out that the covenant of grace was made with Jesus Christ, God-man, our head and hope: he is the Mediator of it; his blood is the seal of it; and through his finished righteousness and sacrifice, all the blessings of it will be communicated to us in earth and heaven.

May the Holy Ghost fix your minds on the appearance and manifestation of Christ to Moses, in a flame of fire, as the sent of Jehovah. And may you see such evidences in the scriptures which have at this time been opened and laid before you, of his being the very and essential Jehovah, and of his love to his church throughout all past ages and generations, as may lead you to worship him, with the Father, and the Spirit, the co-equal and co-eternal Three in One infinite Godhead, to whom be everlasting and un, divided praise. Amen, and amen, and amen.

EXODUS xii. 42.

ON THE INSTITUTION OF THE PASSOVER; SHEWING HOW THE PASCHAL LAMB, IN VARIOUS PARTICULARS, BORE A RESEMBLANCE, AND WAS A SOLEMN MEMORIAL, FIGURE, AND TYPE OF CHRIST, HIS SUFFERINGS, AND

DEATH; WITH AN ACCOUNT OF THE DEPARTURE OF THE CHILDREN OF ISRAEL OUT OF EGYPT.

It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

THOUGH the Angel Jehovah had appeared unto Moses, and given him a call to go into Egypt, and bring out the children of Israel from thence, yet Moses has a great deal of unbelief and mistrust in his mind ; to remove which, the Lord is pleased to work a miracle, by turning his rod, or shepherd's staff, into a serpent, and turning his clean hand into a leprous one, and then restoring both the staff and hand into the same condition they were in before. Which signs Moses was also to perform before the elders of Israel, to the intent they might believe that the Lord God of their fathers had appeared unto him. He was also to turn water into blood before them, for the same reason.

Moses still makes excuses, and the Lord manifests his displeasure at his want of faith, and joins Aaron in commission with him, who receives a call from the Lord to go into the wilderness to meet Moses, which he obeyed, and they met each other at Horeb, which is called the mount of God, because of the appearance of the Lord there to Moses in aflame of fire. Moses and Aaron being called and commissioned by the Angel Jehovah, and properly instructed to address Pharaoh, and bring the children of Israel out of Egypt, enter on their office, and work those miracles in the sight of the elders of Israel, and of Pharaoh, king of Egypt, which were testimonials of their call from God, to lead the Israelites out of the land of Egypt.

Moses was fourscore years old, and Aaron was fourscore and three, when they went in to speak unto the king of Egypt, who being an idolater, rejected their message with the utmost contempt. They, then, in the name of the Lord God of the Hebrews, intreat the dismissal of Israel, but as yet in vain. So far was the tyrant from being disposed to comply, that he imposes, fresh burdens on the people. This leads Moses to lay the case before the Lord, who is pleased to open more of his mind and will unto him: he gives a full

account of the hardness of Pharaoh's heart; declares that he would work marvellous acts in Egypt, and bring out his people from thence; and that he would be known by his glorious and incommunicable name Jehovah, in the performance of his promise, which he had made to Abraham, Isaac, and Jacob; which ineffable name, as it expresseth God's being, life, and blessedness, to be of himself alone, by a necessity of nature; so also it expresseth his giving being to his promises, and his almighty power and all-sufficiency to perform the same. The patriarchs Abraham, Isaac, and Jacob, knew the essential and covenant Three by this incomprehensible name, expressive of their incomprehensible unity in the self-existing Godhead; but as their descendants were about to receive the accomplishment of the promises beyond what they had, hence it is the Lord is pleased thus to express himself, to suggest that his incomprehensible and incommunicable name would be most illustriously displayed. Thus being afresh strengthened and encouraged, they go in again unto Pharaoh, and the Lord God proves his eternal power and Godhead in the land of Egypt; and they, as his ministers, in the space of about two months, bring ten plagues, which brought down the pride and power of the Egyptians, and made way for the deliverance of the Israelites.

The first is, turning the waters of the river Nile into blood, so that the fish die, the river stank, and the Egyptians loath to drink the water of it: this lasted seven days, or a whole week. The Israelites having joined with the Egyptians in their sins, partook, it is likely, with them in some of their plagues; for we do not read of their being exempted until the plague of the swarm of flies is sent. The Egyptians had caused the male children of Israel, i.e. the first-born of them to be cast into this river, and now the Lord turns it into blood.

The second plague is that of frogs, which came in such quantities, as to cover the land of Egypt; the rivers, streams, and ponds, were full of them, they came into the bed-chambers, were in the ovens and troughs in which they kneaded their dough ; they came up upon the very beds, so that the sight of them must have been very distressing. Pharaoh called for Moses and Aaron, to intreat the Lord to remove them, which was done, yet the land stank with the dead ones; this proves the reality of the judgment.

Pharaoh's heart remaining hardened, the Lord sends a third sore judgment: the dust is turned into lice, throughout all the land of Egypt, man and beast are covered with them. The magicians not being able by their devilish art to juggle and deceive at this time, cry out, This is the finger of God."

The Lord sends a fourth plague, which he foretells by, the mouth of his servant Moses, with the discrimination He would make between his people and the Egyptians, and which was wonderful that a mixed swarm of flies, wasps, hornets, or as some think, wild beasts, serpents, mice, and the like, should be in every part of Egypt, except in Goshen, where the Israelites were stationed, especially as they had flocks and abundance of cattle. Though a partial effect had so far wrought on Pharaoh, that inclined him at that time to let the Israelites go, yet this being but on his own terms, his heart remaining still what it had been, the Lord brings the fifth plague, which was a murrain of cattle. At this time also a marvellous distinction is made between Israel and the Egyptians; it is said, that All the cattle of the Egyptians died, but of the cattle of the children of Israel died not one."

Pharaoh remaining still unwilling to let Israel go, the Lord brings a sixth plague: boils and blains, an extraordinary and incurable boil which was upon man and beast; it is called the botch of Egypt, Dent. xxviii. 27. and must have been exquisitely afflictive.

The seventh judgment was hail, and fire mingled with it, thundering most awful, lightning's most tremendous, which, together with the hail, consumed their cattle, and men who were in the field, and destroyed all the fruits of their ground; from which Israel was wholly exempted, the Lord suffered nothing of this to fall on them or theirs. As one flash of lightning took hold of another, and these flames of fire infolded themselves, so they increased and burnt most terribly: this storm of thunder, lightning and hail, was most extraordinary and terrible; the desolation brought upon men, cattle, and the fruits of the earth, was very great. Pharaoh seems to tremble at these voices of God, and is disposed to compromise the matter; but Moses tells him that he knew he would not as yet fear the Lord God; therefore, when, at the prayer of Moses, the storm is turned into a calm, Pharaoh hardens his heart; and the Lord sends the eighth

plague: the locusts come up upon the land of Egypt, and consume every green thing, even all that was left after the storm of thunder, lightning, and hail was over. The locusts, at the all-commanding voice of God, came so numerous, and to such a degree, that they covered the face of the whole earth; the land was darkened with them, and the ground was corrupted, and such devastation of fruit trees, herbs, and corn was wrought by them, that there remained not any green thing in the Trees. or herbs of the field. Pharaoh sends for Moses and Aaron, confesses he had sinned against the Lord and against them, and intreats that this plague may be removed, which accordingly was granted at the intercession of Moses; a strong east wind removed them, so that they were cast or fell in quantities, into the red sea, and there remained not one in all the coast of Egypt.

Yet: another, plague is brought, which is the ninth :and that is darkness throughout all the Land of Egypt for three days, whilst all the children of Israel had light in their dwellings; and now it is conceived they made use of this as a very proper season to observe the ordinance of circumcision, which had been shamefully neglected by them during their abode in Egypt. The learned conclude this ordinance was now observed, from the following passage of scripture, "He sent darkness, and made it dark, and they rebelled not against his word." Psalm cv. 28. The Israelites are the persons spoken of, and a very fit opportunity it was to submit to be circumcised when the Egyptians could give them no kind of disturbance, they being wrapt up in darkness, and confined to their own houses by ;reason of the thick impenetrable darkness which the Lord sent as a judgment upon them; the mists and vapours were such, that the air was quite thick, and the darkness was palpable, such as might be felt by the hand; the heaven was darkened, the sun, moon, and stars were not seen neither did their common fire serve to give them light; they saw not one another, neither rose they from their place for three days. Yet one plague is sent more the tenth, which was the death of their first-born. A most righteous retaliation on them, for seeking to destroy all the male children of the Israelites. Before this, the orders respecting the paschal lamb, with direction to the people of Israel. concerning what they should borrow of the Egyptians, were given; and a solemn message is sent to Pharaoh, concerning the death of all the first-born in Egypt: in which we have

the Lord speaking in the name of his people, pointing out thereby his union to his people. Thus Jehovah Jesus having proved his power over all the idols of Egypt, and made way from the house of bondage for his people, by his stretched-out arm, and by great judgments, is pleased to set before them, in the institution of the Passover, a lively figure of his sufferings, blood-shedding, and death, which preceded their Exodus; so that it may truly be said, that the Passover was the means of their deliverance; hence the apostle. says, " Through faith be kept the Passover, and the sprinkling of blood, lest be that destroyed the first-born should touch them," Heb. x. 28. The lamb being slain and roasted, its blood sprinkled, and every particular enjoined carefully attended to, at midnight. the Lord smote all the first-born in the land of Egypt, both of man and beast, and thus all impediments being removed, he brought forth his people with joy, and his chosen with gladness. And our text saith, " It is a night to be much observed unto -the Lord for bringing them out from the land of Egypt: this is that night of the .Lord to be observed of all the children of Israel in- their generations." The deliverance wrought, the means by which it was wrought, the particular night on which it was effected, required to be much and carefully observed by these people, that they might thereby testify their gratitude to the Lord for his wonderful interference on their behalf.

In the prosecution of my design on the subject before me, I shall aim to set before you the following particulars.

First, I will speak concerning the change of the year, and the institution of the Passover, which was a most solemn type, figure, and memorial of the sufferings, blood-shedding, and death of Christ.

Secondly, I will set before you the paschal' lamb, with the several circumstances belonging to it, and enjoined in eating it, and chew how it bore a resemblance unto, and an expressive of Jesus, the very paschal Lamb of God, who was offered for us.

Thirdly, That what took place in Egypt, whilst the Israelites were attending to the observance of this institution, deserves remembrance; and that because: the Lord's arm was so illustriously displayed on the behalf of his people, and against their enemies.

And lastly, I will give an account of the departure of the children of Israel out of, Egypt, with the exact fulfillment of God's promise; as soon as the time was up which he had before spoken oft this is mentioned very particularly in the context; " Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of four hundred and thirty years even the self-same day; it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations"

Having gives: you the general heads into which I shall set before you my present discourse, I begin it thus.

First, I will speak concerning the change of the year; and the institution of the Passover, which was a most solemn type, figure, and memorial of the sufferings, blood shedding, and death of Christ. The month in which these great acts were wrought by the Lord on the behalf of Israel, was the month Abib, which signifies as ear of corn; it is the same with the month Nisan; it is with us answerable to March and April, it sometimes falling out partly in the one and partly in the other: Before, the year began in the month Tizry, or Ethanym, answering to part of our September and October; at which season; viz. autumn, some learned men date the estimation of the world, as others place it at the versal equinox. The people of the Lord going out of the house of bondage in the month of Nirs", or Abib hence the year is changed, and by, divine command is from henceforth to begin, for all ecclesiastical matters, with it, as the year for civil affairs was to begin as before, with Ethanym, or Tizry: thus the Jews had two ways of beginning their year, the one for ecclesiastical, the other for civil affairs. As the redemption and Exodus of Israel from Egypt, was a figure of the redemption of God's elect by the Lord Jesus Christ, so he suffered death also in this month. It being the spring of the year, when there is a revival and renewal of all things in nature, it served to suggest' the renewal of the church, and its revival by Christ. And by the Lord's making this from henceforth the head, beginning, and first month of the year, the church was taught to look for the acceptable year of the Lord, when the Messiah being incarnate, all these shadows would be realized in

him, and by his glorious work. As the beginning of the year was thus changed because the church was brought out of Egypt, hence it might well be called by the Jews, the month of redemption; so at the death and resurrection of Christ, the beginning, or first day of the week, was sanctified as the Christian Sabbath, instead of the seventh day. In this month great wonders were wrought: the first-born throughout all the land of Egypt were slain; the Israelites were led out of it with an high hand; they were pursued by Pharaoh and his host, but Jehovah made bare his arm, dried up the channel of the red sea, led them safely through, and caused the waters to return and overwhelm the Egyptians. To prepare their minds for these great events, to point out to them their Redeemer, and his expiatory blood, and to convince them that he was their protector and security, the Lord commands Moses to observe the following ordinance, which he instituted to commemorate down to the end of the Jewish church state, and commanded, as a memorial of their deliverance from Egypt.

The ordinance itself is called' the Lord's Passover : it was to be a lamb, which was to be separated for this purpose on the tenth day of this month, and killed on the fourteenth at even; the whole congregation were to be concerned in killing it; or it was to be killed for the whole body of the people; its blood was to be Sprinkled on the two side posts, and upper door posts of the houses wherein they ate it; they were to roast it with fire, to eat it with unleavened bread and bitter herbs, with their loins girded, and their staff in their hands, and to eat it with haste. The lamb was not to be raw, nor sodden with water, but roast with fire, its head, with its legs, and with the appurtenance thereof; to which ordinance, the Lord subjoined the feast of unleavened bread, which began on the fifteenth day, of the month Nisan, and ended on the twenty-first day of the same. It was distinct from the Passover, yet it began with it.

Thus the death of Christ, the alone atonement for sin, was divinely set forth before the whole congregation of Israel, at this time, in this institution, as the alone means of their redemption out of Egypt, and the only ransom by which the elect were purchased and bought out of the hands of their spiritual enemies. The paschal lamb was a symbol of Christ, the lamb slain from the foundation of the world. Its appointment as a means of deliverance from the iron furnace,

was a solemn intimation of the sufferings, blood-shedding, and death of the immaculate Lamb, who was the antitype of it; and in what way and manner it peculiarly and positively expressed and pointed out the Lord Jesus Christ, will be shewed in our next head. In which I will,

Secondly, Set before you the paschal lamb, with the several circumstances belonging to it and enjoined in eating it; and shew how it bore a resemblance unto, and was expressive of Jesus, the very paschal lamb, who was offered for us.

The paschal lamb was to be a male, whole, sound, and without blemish; it was to be taken from the fold four days before it was killed, its was then to be killed on the evening of the, fourteenth of Nisan, by the whole congregation. Christ is called by the apostle, " Our Passover." 1 Cor. v. 7. He is frequently stilled a Lamb, and the Lamb in the Old testament, and in the New, and that on account of his being the Priest and Sacrifice of his church. Lambs were offered is sacrifice to the Lord immediately on the fall, as, types and memorials of him. This appears from Abel's offering, which was a lamb, Gen. iv. 4. and from what Isaac said to his father when they were going to mount Moriah to offer, Behold the fire and the wood; but where is the lamb for a burnt-offering?" Gen. xxii. 7" The question put, shews that lambs were animals used in sacrifice, consequently they were divinely appointed by the Lord ; and he appointed the paschal lamb to be a memorial of Christ, so that we need not hesitate, but way freely say that it, with all the circumstances concerning it, was figurative of Christ, and his dolorous, bitter, and expiatory passion.

The separation of the lamb from the fold, was expressive of Christ's separation, and designation to his office and work; hence Peter, speaking of Christ as of a Lamb without blemish and without spot, says, " Who verily was fore-ordained before the foundation of the world." 1 Peter i. 20. The paschal lamb being without blemish, was to express the perfect purity of Jesus Christ; its being a male, was to point out Messiah to be a man. The lamb was to be perfect in all its parts, which shadowed out the perfect strength and fitness of the Lord Jesus for his offering himself as an all-sufficient sacrifice for the sins of his people. Now all the amiable qualities of a lamb, its

innocency, meekness, &c. were very fit to represent the innocency and meekness of the holy and immaculate Lamb of God, who did no sin, neither was guile found in his mouth; "He was led as a lamb to the slaughter; and as a sheep before her, shearers is dumb, so he opened not his mouth. The paschal lamb was to be slain at even, or about three o'clock in the afternoon; thus Christ died on the cross about the same time. The whole congregation of the children of Israel were to kill the Passover, or it was to be killed for them; so Christ died for the whole elect Israel of God, and his sacrifice is for the whole of them, and they are equally interested in it, and benefited by it.

As the paschal lamb, the separating it from the fold, the keeping it up, and slaying it at the time fixed by the Lord, was typical of Christ, and his violent death, by which eternal redemption was to be obtained; so the various and several circumstances belonging to the ordinance of the Passover, bore a resemblance unto, and were very expressive of Jesus, the very paschal Lamb of God, who was offered for us.

The blood of the lamb was to be saved in a bason, and sprinkled on the lintel, and two side posts: this was expressive of the preserving virtue there is in the blood of Jesus, and how it protects those who are sprinkled with it. The bunch of hyssop, dipped in the bason, with which it was sprinkled, points out the use which faith makes of the blood of Christ; it is by it received into the heart, as the testimony of God, and it is fully credited, that " The blood of Jesus Christ his Son cleanseth us from all sin."

The roasting of the lamb with fire, its head with its legs, and the appurtenances thereof, very solemnly typified the most exquisite sufferings of our most dear and precious Lord Jesus. The lamb was roasted whole; a spit was run long ways through it, then a stick was run through the fore feet, which were extended, and it was hung up, suspended, and roasted with a slow fire, so that in form it resembled its antitype, with his arms stretched out upon the cross; and the fire penetrating its head, legs, heart, and inwards, was very expressive of Christ, whose head was crowned with thorns, whose arms were stretched out on the cross, and his hands nailed to it, and the wrath of God pierced him so thoroughly, that he says, " I am poured out

like water, and all my bones are out of joint, my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought rue into the dust of death." Psalm xxii 1.4, 15.

This ordinance of the Passover, which thus most divinely set forth and expressed in a figurative symbolical way, the Lord. Jesus Christ, in his blood-shedding, sufferings, and death, was also very significant of him in the manner in which it was observed by the Israelites; they were to eat it with unleavened bread and bitter herbs, with their loins girt, their shoes on their feet, and their staff in their hand. The unleavened bread and bitter herbs, was expressive of their bitter affliction in Egypt; and also that there can be no true feeding on Christ, no looking to him, and spiritually contemplating his sufferings, but there will be a godly mourning for sin, which will be, even in the remembrance of it, to the regenerate soul, more bitter than death.

The loins girded, and the shoes on the feet, were a preparation to these persons, with their staff in their hand, for their journey and march out of Egypt; and may be to us a memento how our loins should be girded about with the truths of the everlasting- gospel, our feet shod with the preparation of the gospel of peace, that we should be ready in heart and affection to take our journey through life, looking to, and having an eye to the heaven into which our forerunner is entered, even Jesus.

Again, it was symbolical of Christ thus: at the death of a lamb, Egypt is destroyed and Israel delivered ; so by the death of the Lamb of God, hell is subdued and the elect saved. The Passover being eaten, Egypt is struck with the death of all their first-born; Christ having finished the transgression, made an end. of sins, made reconciliation for iniquity, and brought in everlasting righteousness, by offering himself an offering and sacrifice to God, for a sweet-swalling savour, by his all-powerful arm; struck a final blow, and conquered the whole power of hell, triumphing over principalities and powers on the cross.

It may be further observed that the slaying the Passover pointed out the blood shedding of the Lamb of God: his life was to be taken

away, he was to make his soul an offering for sin. The lamb being roasted, was to be eaten, which pointed out that Christ crucified is the food of faith, and that his people feed on him as the atonement for sin; he saith, " My flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day." The Passover was not to be eaten raw or sodden, but roast with fire, its head, with its legs, and with the purtenance thereof; which suggested not only the severity of our Lord's sufferings, but also the interest and communion in Christ, and with him, in all the blessings of salvation. Every Israelites family had a paschal lamb; every society of real believers have all of Christ. set before them in his everlasting gospel, and in, his sacred institutions, baptism, and the Lord's supper.

None of the Passover was to remain until the morning, what remained of it was to be burnt; to shew there is a present participation of Christ 'by faith, in the use of his ordinances ; and that when Christ should be incarnate, and had realized this type, (and all others representative of him, and his work,) it should cease, and be wholly discontinued. They were to put all leaven out of their houses, to skew their unfeigned faith in Christ, their deliverer; and, as the apostle expresses it, to put away the leaven of malice and wickedness, and exercise and express sincere love to God and Christ, and to his people.

A bone of the paschal lamb was not to be broken; which pointed to Christ hanging on the cross, in whom this was fulfilled, as the apostle John says, who speaking concerning the soldiers breaking the legs of the malefactors who were crucified with Christ, tells us, "When they came to Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the scriptures should be fulfilled, " A bone of him shall not be broken." Exod. xii. 46. And again another scripture saith, " They shall look on him whom they have pierced." Zech. xii. 10. See John xix. 34-37. No stranger or uncircumcised persons were to eat of it; none but

such as are born again by the agency of the Holy Spirit, can spiritually partake of Christ, and feed on him in their hearts by faith.

Thus the Passover was a type of Christ, the Lamb of God, slain from the foundation of the world: he was in it evidently set before them as crucified. The tremendous wrath which he would sustain when the curse of the broken law would fall on him, was expressed very lively to them in the roasted lamb, who bore the curse, and carried the sorrows of all his people. Thus the death of Christ was shewn forth and commemorated by the Israelites in Egypt, the blood sprinkled, and all commanded closely attended unto by Moses and the people, who were safe and secure under the protection of the sprinkled blood ; a very lively figure of our present and eternal salvation from all evil, through the death and blood of Jesus Christ sprinkled upon us, and imputed unto us.

It may not be displeasing to point out the form and manner in which this ordinance was celebrated; I will quote it from the learned Ainsworth, the substance of which follows: first, a cup of wine is filled for every one, and the master of the family blesseth for it, him that created the fruit of the vine, and drinketh it; after that he blesseth for the washing of hands, and washeth his hands; then is brought in a table furnished, and upon it bitter sauce (charoseth), also bitter herbs, unleavened bread, and the body of the paschal lamb, &c. then he beginneth to bless God which created the fruit of the earth, and taketh an herb, and dippeth it in the sauce, and eateth it, he and all that lie at the table with him, and none eat less than the quantity of an olive; then the master of the family taketh the declaration concerning the deliverance of their forefathers from Egypt, according to the command in Exodus xiii. 9. then a second cup of wine is filled, and the son asketh the father, or master, the meaning of this service, according to Exodus xii. 26. to which, among other things, he replies, this Passover which we eat is in commemoration of the Lord's passing over the houses of our fathers in Egypt; then he holdeth up the bitter herbs, and saith, these bitter herbs which we eat, are in respect and remembrance of our fathers in Egypt, whose lives were made bitter unto them by the cruel oppression and tyranny of the Egyptians over them; then he holdeth up the unleavened bread, -and saith, this unleavened bread which we eat, is in commemoration that the dough of our fathers had not time

to be leavened when the Lord appeared unto them, and brought them out of the land of Egypt; "And they baked unleavened dough, and made cakes of it;" Exodus xii. 39. to which he adds, therefore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honor, to extol, to magnify; and to ascribe victory unto him, who did to our fathers and to us, all these things, and brought us forth from servitude to freedom, from sorrow to joy, from darkness to light, and we say before him, hallelujah; then they sing the 1130th and 114th Psalms ; then they bless the Lord, who redeemed them and their fathers out of Egypt; and hath brought them to that night to eat unleavend bread and bitter herbs; then the master of the family blesseth God, who createth the fruit of the vine, and drink.eth the second cup: after this, be blesseth for the washing of hands, and washeth his hands the second time, and taketh two cakes, parteth one of them, and blesseth God that bringeth bread out of the earth, because it is said to be the bread of affliction, or of poverty, Dent. xvi. 3. as is the manner of the poor to have broken meat, so here is a broken part; afterwards, he wrappeth up of the unleavened bread and of the bitter herbs together, and dippeth them in the sauce, and blesseth God which commanded to eat unleavened bread and bitter herbs, and they eat; then he blesseth God, which commanded the eating, the sacrifice, and he eateth the flesh of the feast offering, and again blesseth God, which commanded the eating of the Passover, and then he eateth of the body of the Passover; after this, they sit long at supper, and eat every one so much as lie will, and drink every one so much-as lie will drink; afterwards he eateth of the flesh of the Passover, though it be but so much as an olive, and tasteth nothing at all after it, that it may be the end of his supper, and that the taste of the flesh of the Passover may remain in his mouth; after this, he lifteth up his hands, and blesseth the third cup of wine, and drinketh it; then he filleth the fourth cup of wine, and the 115th, 116th, 119th, and 118th Psalms were sung, and they also said over it what they call the blessing of the song. ¹⁰ All thy works praise thee, O Lord.

Psalm exlv. 10. And he blessed-God that created the fruit of the vine, and tasted nothing after it all night, except water. He might fill the fifth cup, and say over it the great hallel, or hymn, which was the 136th Psalm; but the Jews say he was not bound to this as to the

former." I need not say this belongs not to the Passover in Egypt, but to the observance of it afterwards. So that as some circumstances were peculiar to the Passover in Egypt, so there were in its observance in succeeding times, some additions to it, which were not contrary to the nature, end, and design of its institution, though we do not read expressly of their being commanded.

This quotation concerning the form and manner of the administration of the Passover among the Jews, and which was in use in our Lord's time, may give some light into the reason why our blessed Jesus, at the close of the paschal supper, instituted his own supper, and blessed or gave thanks for the bread apart, and for the cup apart; also why it is said, he took the cup after supper, and what hymn he sung at the close of it, and why he did so. We may also see the reason why Paul calleth the Lord's supper, " A shewing forth the Lord's death," as the Jews call their Passover, a spewing, or declaration. It appears that the bread of old, sanctified by God's command in the use of the Passover, and during the feast of unleavened bread, as a remembrance of the deliverance of his church from Egypt, was sanctified by the Son of God in the use of the ordinance of his supper, to be a remembrance and a memorial of his death, and of our eternal redemption thereby, out of the hands and bondage of sin, the world, Satan, death, and hell. For which we have far greater cause to extol Jesus, and make his praise glorious, than the Israelites had for their temporal deliverance, though that was indeed typical of the glorious redemption of the whole church by the most precious blood of Christ, as of a lamb without blemish and without spot.

The learned man from whom I quoted an account of the manner of the administration of the Jewish Passover, observes, " That there are seven famous Passovers recorded in scripture: the first, is this before us, instituted and commanded by the Lord, and kept by the Israelites in Egypt, immediately before their going out from it. The, second was kept the following year by them, in the wilderness of Sinai. See Numb. ix. The third, was kept by Joshua and the people of Israel on their entrance into the land of Canaan. The fourth, was in the reign of Hezekiah, king of Judah. The fifth, in the reign of Josiah. The sixth, on the return of the Jews from Babylon. Ezra vi. The seventh, that which; our Lord so earnestly desired, and which he ate with his

disciples, just before his sufferings and death." To all said respecting the paschal lamb's being typical of Christ, I would add, that Joshua, and the Israelites under his command, passed through Jordan on the fourteenth day of Nisan, or Abib, the very day the paschal lamb was to be separated from the fold, and set apart for sacred use; and our Lord Jesus Christ entered most triumphantly into the city of Jerusalem on the fourteenth day of Nisan, four days before his passion; and having, at the ensuing solemnity, observed this institution, and kept the feast of the Passover with his disciples, he suffered at that festival, as the very paschal Lamb of God. The time, manner, and all the circumstances related by the evangelists, concerning his passion, fully prove him to be the true antitypical paschal lamb: and Paul affirms it, when he says, " Christ, our Passover, is sacrificed for us." 1 Cor. v. 7. I am,

Thirdly, To shew what took place in Egypt, whilst the Israelites were attending to the observance of this institution, that it deserves remembrance; because the Lord's arm was so illustriously displayed on the behalf of his people, and against their enemies.

Moses, who was faithful in God's house, the church, gave an exact account of the command he received from the Lord concerning this ordinance of the Passover, to the people. They most readily complied with the Lord's will, and observed it. Their lintels and doors were sprinkled with the blood, which was the token of safety, on the sight of which the Lord would pass over their houses, and not suffer any death or destruction to come near them. Each family had their paschal lamb. They saw in it Jesus, the Lamb of God, whose blood was- their propitiation, peace, and protection. In the roasted lamb Messiah's sorrows and sufferings, pains and griefs, were represented. Here was the means of their deliverance before their eyes; they could, therefore, sing the Lord's song, were in no danger or fear, quite ready to march out of the land, waiting in faith for their deliverance, which accordingly was most gloriously and tremendously effected by Jehovah; whilst they were thus employed, " It came to pass at midnight, the Lord smote all the first-born in the land of Egypt, from the firstborn of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt,

for there was not a house where there was not one dead." A most righteous retaliation of the edict which had been issued concerning the death of all the male children of Israel at their birth; so that it might at this time be truly said, "The Lord is known by the judgments which he executeth." No words can express, or thoughts conceive, the terrors which must invade the minds, and the sorrows which were experienced in Egypt at this most awful event, which was more severe than all the former plagues. They had been great, but there was a gradation in them, which we may well here remark, as they were expressive of the mercy and justice of God. The four first of which were more loathsome than fatal; the waters turned into blood, the frogs, the lice, the mixed swarm, these judgments were more offensive than fatal; next after them came the murrain upon the cattle; then the boils and blains, which reached man and heart, yet still life was preserved; then followed the hail and locusts, which extended, in a measure, even to life itself, by destroying the fruits of the ground ; upon this followed the darkness, which must add consternation to their minds, and it seems by a passage in the 78th Psalm, 49th verse, as though they were also visited with frightful words; the words are, " He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." Yet the death of the first-born, which reached every family, must be the most severe, and it touched them to the very quick. This made way for them to let the Israelites go forth out of the land ; and on the twenty-first day of this month, the incorrigible tyrant, Pharaoh, and all his host, were overwhelmed in the sea; when as also at this time, the Israelites might well sing, " Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou 'King of saints!" It is not improbable when this stroke was given by the destroying angel, a noise might be heard, as an evidence to the Israelites, that the Lord had executed his judgment on the Egyptians. The Lord's arm was made bare and most gloriously displayed on the behalf of his Church, and against the enemies of it, so that it well deserved to be had by them in everlasting remembrance ; and that it might, the Lord commanded the yearly observance of the Passover, which, as it was to be observed on the very night the Lord thus wrought for them, Moses might well say, as he does in the words of our text, " It is a night to be much observed unto the Lord for bringing them out from the land

of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations." It was to be much and carefully observed as the night of their redemption ; a spiritual review of which would fit them to keep the ordinance of the Lord's Passover with gratitude and joy: and the sorrows, agony, bloody sweat, strong crying, and tears of Jesus, and with which he poured out his soul in the garden, and on the cross in the day of the Lord's fierce wrath, by which everlasting salvation hath been obtained, the season of it is a night to be much observed unto the Lord by all believers, in their bringing his death to a particular remembrance, by their celebrating his holy supper, and praising him at his holy table, for redeeming them with his own most precious blood, and delivering them by the power of his arm out of the hands of all their spiritual enemies. Surely Moses and the Israelites in their keeping this Passover, through faith, lest he which destroyed the first-born should touch them, had most spiritual and divine views of Christ, and his hand, in this affair. Certain it is, the deliverance from Egypt is celebrated as one of the greatest acts of God wrought for them. How the saints in the Jewish church felt and esteemed this peculiar mercy, may be seen by reading the psalms, many of which were composed to celebrate the high praises of God for it. It is very judiciously said by . the late Dr. Horne, in his commentary on the book of Psalms, that they are an epitome of the bible; " They treat occasionally of the creation and formation of the world; the dispensations of providence, and the economy of grace: the transactions of the patriarchs; the Exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentance and restoration; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences;. his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King." So says the good bishop; to which I add, that Jehovah, whose praise is so divinely celebrated in them for bringing his chosen

people out of the land of Egypt, is our Lord Jesus Christ, who is over all God blessed for ever. Amen. Reader, remember this; if thou seest this to be an immutable truth, it will make all recorded in and throughout the whole bible, shine with increasing glory and majesty on thy mind.

Jehovah having thus displayed his almighty power and wrath upon his enemies, and most divinely protected his church, and fulfilled his awful threatening, I come to my fourth head of discourse proposed, and therefore I will, in it,

Lastly, give an account of the departure of the children of Israel out of Egypt, with the exact fulfillment of God's promise, as soon as the time was up which he had before spoken of: this is mentioned very particularly in the context, " Now the sojourning of the children of Israel who dwelt in the land of Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations."

Immediately on the death of the first-born, Israel is let go out of the house of bondage. A vast host, six hundred thousand men, besides women and children; it is probable the whole number of young and old was not less than a million; and what was truly marvellous, there was not one feeble person among them. They came out on the fifteenth day of Abib, a noble army, marching in rank and file, with all that belonged unto them. There was an exact fulfillment of God's promise concerning their deliverance as soon as the time was up which had been before declared unto Abraham; for these four hundred and thirty years was not the term they were in Egypt; Kohath, the son of Levi, was one that came first into Egypt, see Gen. xlv. 8, 11. and he lived but one hundred and thirty-three years, see Exodus vi. 18. Amram, his son, and the father of Moses, lived one hundred and thirty-seven years, Exodus vi. 20. Moses was but eighty when he spake to Pharaoh to release Israel; and after being in the wilderness forty years, he died, one hundred and twenty years old. So that the sojourning of the children of Israel in Egypt fell far short

of the term mentioned in our text; but it takes in and comprehends the whole term of time in which Abraham, Isaac, and Jacob, dwelt in Canaan, and afterwards in their posterity in Egypt. A Jewish chronologist says, From the time that the decree of the captivity in Egypt was fixed between, the pieces (see Gen. xv.) to the birth of Isaac, was thirty years; and from the birth of Isaac to the going down into Egypt, four hundred years; take out of them the sixty years Isaac, and the hundred and thirty years Jacob had lived when he went into Egypt, and there remains two hundred and ten;" which was about the time the Israelites were in Egypt. You may see this perhaps more clearly expressed by a Christian interpreter, who says, " From the appearance of the Lord to Abraham, recorded in Genesis, to the birth of Isaac, fifteen years. From the birth of Isaac to the birth of Jacob, sixty years. From the birth of Jacob to the going down into Egypt an hundred and thirty years; from his going, down into Egypt to his death, seventeen years. From the death of Jacob to the death of Joseph, in Egypt, fifty-three years. From the death of Joseph to the birth of Moses, seventy-five years. From the birth of Moses to the going out of the children of Israel, eighty years: in all, four hundred and thirty years."

The exact accomplishment of the promise, at the very moment when the time expired, shews the faithfulness of God ; he suits his promises to his people, to their every case and circumstance. He fixes his own time for the accomplishment of them, and that is always when it will be most for his own glory and their good. Are any of you looking only to the Lord for support under trials, and trusting his word, in which he assures thee of deliverance? Be patient, brethren, and tarry the Lord's leisure; his word cannot fail: heaven and earth shall pass away, but his word will never pass away; it will be fulfilled in its largest meaning and fullest sense. Go on, trusting and waiting on the Lord; for he never said to the seed of Jacob, seek ye me in vain. There is a time for every purpose of the Lord's to take place, and a season for every promise to be fulfilled; and waiting faith is great faith. It is good for a roan to hope, and quietly wait for the salvation of the Lord. The very moment God's time is up for the deliverance of his saints out of any trouble, and from any state of trial they may be in, he will work deliverance, and save, by his right hand, such as trust in him.

The Lord God slew the first-born at midnight, and brought forth his people at mid-day, with an high hand and stretched-out arm, in the sight of the Egyptians. The first-born of the Israelites saved alive by the Lord at this time, were figurative of the elect, the church of the first-born, whose names are written in heaven : as the first born of Egypt, whom the Lord destroyed, figured the reprobate, whom Satan and the second death shall have power over. Thus as soon as the four hundred and thirty years were up, that self-same day it came to pass, that all the host of the Lord went out from the land of Egypt. A blessed evidence of the truth of God's promise, and of his faithfulness to fulfill it to his beloved people. The particular notice taken of it is to encourage our faith and expectation in the Lord; for he is faithful that promised.

This great act of Jehovah's in bringing his people out from Egypt, the means by which he effected it, the death of the first-born, the security of Israel that very night, which was so tremendously fatal to the Egyptians, the wonders he then wrought for Israel, might well cause Moses to say, "It is a night to be much observed unto the Lord, for bringing the children of Israel out of Egypt: this is that night of the Lord (viz. the fourteenth of Nisan) to be observed of all the children of Israel, by keeping the Passover unto the Lord, in all their generations," until the sacrifice of Christ, the antitype of it, being offered, in remembrance of which the ordinance of our Lord's supper succeeds; which is appointed for our commemorating the deliverance wrought out for us by the same Jehovah-Jesus, from a far worse bondage and slavery, and that we may have fellowship with Christ, our Passover, who was sacrificed for us; therefore Paul exhorts us to keep the feast, viz. the ordinance of breaking bread, in remembrance of him.

What has been delivered, agreeable to the Lord's truth, may it please the Holy Ghost to bless the same unto you. Amen.

EXODUS xiii. 21, 22.

IN THE CLOUDY PILLAR, IN WHICH JEHOVAH THE SAVIOR DWELT, AND BY WHICH HE GUIDED, PROTECTED, AND DEFENDED HIS CHOSEN PEOPLE, AND WENT BEFORE THEM AS THEIR LEADER, AND WAS ALSO THEIR REWARD.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

THE Lord God having brought his people out from Egypt, with an high hand and stretched out arm, and fulfilled hereby the promise he had made to Abraham four hundred and thirty years before, which he performed on the self-same day when the term was expired, was pleased to command that all the first-born of Israel should be sanctified, or set apart to him, and also the firstborn of cattle. The first-born were to be redeemed with money, pointing out redemption by the price of Christ's most precious blood; and the first-born of cattle were to be offered unto the Lord. After this time, by the Lord's command, the Levites were taken and separated to the Lord's service, instead of all the first-born of Israel. The church of Christ, who is himself stilled "The first-born among many brethren," Rom. viii. 29. bears his name as standing in relation to him, as redeemed by him out of the hands of her spiritual enemies, with the price of his most precious blood. The Lord commands the Israelites, by the hand of Moses, to remember the day of their Exodus; and it is well that the called people of God should remember the day and month of their being brought out of spiritual bondage, and brought nigh to God manifestatively by faith in the blood of Jesus.

The Lord enjoins these Israelites to keep the feast of unleavened bread seven days, to chew their children, that is, declare unto them the reason thereof, and to ascribe their deliverance from Egypt to the Lord's powerful arm. They are commanded to wear phylacteries, or frontlets, between heir eyes, as memorials, to put them in remembrance of the Lord's commands, and of his mercies in bringing them out of Egypt. An instance of the Lord's particular attention to the weakness and infirmity of his people, in his further conduct and guidance of them; who were a huge host. The scripture says that they were about six hundred thousand men, besides women and children. These men being the prime and flower of the Israelites, such as were able to go forth to war, it may be thought that the whole body of the people collected were not less than two millions and a half. Dr. Gill observes, that " according to the ordinary

proportion allowed in other nations, of four to one, between the number of the whole people in a nation, and those men fit to bear arms, the number of the Israelites alone, of all ages and sexes, who went out of Egypt, will amount to two millions and four hundred thousand souls." The same Angel Jehovah, who appeared to Moses in a flame of fire at the bush in Horeb, led these people forth.

The sacred writer tells us at the 17th verse of this chapter, " When Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near, for he said, lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took bones of Joseph with him; for he had straightly sworn the children of Israel, saying, " God will surely visit you ; and ye shall carry up my bones away with you," ver. 17, 18, 19.

We may see here in the verses before us, the wonderful grace and compassion of the Lord to his people: he knew that the philistines would deny them a passage, for before this, they had killed some of them, while they dwelt in Egypt, in the days of Ephraim, the son of Joseph, as is mentioned in Chron. vii. 22, 23. Thus the Lord , Jesus, who knew his people's weakness and fears, is pleased not to lead them a direct, but a roundabout way, lest they should be discouraged : exactly in conformity with this, he deals with all his saints; he will not suffer them to be tempted above that they are able to bear.

The Israelites went out of Egypt harnessed or marshaled, by five in a rank, in the fourth generation, as the Lord had foretold to Abraham, Gen. xv. 16. and it may be armed, for so the word harnessed sometimes signifies. Thus the Lord led the people out with an high hand, and trained them up for future wars to conquer Canaan. Joseph's bones which were left in Egypt as a pledge, as it were, with his oath which he expressed as an evidence and assurance of their exodus, were removed out of Egypt, and carried by the Israelites with them, carried into Canaan, and buried in future time in Sechem. They journeyed from Rameses to Succoth, which signifies booths or tabernacles, so called, either because the Israelites encamped here, or because the cloud of glory came upon them at this place; and they

came to Etham, which was at the edge of the wilderness, or end of it. And this brings me to my text, verses 21 and 22. " And the Lord went before them by day, in a pillar of a cloud, to lead them the way; and by night, in a pillar of fire, to give them light, to go by day and night be took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

As Jehovah Jesus thus most graciously illustrated his care and protection of his church and people, in this most marvelous act of his providence, in spreading out a cloud to be a covering, and fire to give light in the night ; my design in setting before you this wonderful phenomenon, shall be declared in the following particulars.

First. I will skew what we are to conceive concerning this cloud and its appearance, and of the Lord's going before the people in it. Our text says, " And the Lord went before them by; day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them lights', to go by day and night."

Secondly. I will point out the design of it. : It was to lead them the way in which they should go. It was their constant and perpetual guide, both by day and night.

And, thirdly. I will consider the continuance of it, all the time they were on their journies through the wilderness of Arabia, until they came to Canaan. " He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before, the people."

May the Holy Ghost shine upon my mind, and help me to say on this subject, what is most truly agreeable with the written word ; and may he assist me to open and explain this scripture, as may be for his glory, and your soul's benefit. Having given you the heads of my discourse, I begin it thus.

First. I will shew what we are to conceive concerning this cloud, and its appearance, and of the Lord's going before the people in it. It was a most wonderful phenomenon, and doubtless a variety of sacred truths were expressed by it. " The Lord went before them by day in a pillar of a cloud, to lead them the way ; and in a pillar of fire by night." As it respects this cloud, and its appearance, it was wholly

miraculous, and produced by the almighty power of God, to answer those ends and purposes designed by him, for his own glory, and his people's good. This preternatural column of fire and cloud, was miraculously supported in its respective conditions: it was a pillar of cloud with fire burning in it, the former of which would and did appear by day, the latter by night. The divine appearances: under the old testament, were generally in fire, light, or glory, surrounded with a cloud ; the angel Jehovah appeared in a flame of fire to Moses, at the bush in Horeb. He now appears, and goes before this people in a supernatural cloud, in which was the visible appearance of fire, light, and splendour, which spewed him to be peculiarly present with them. This cloud, here called a pillar, was not an erect, solid body, at some distance before the Israelites, but it was all around them : it was before them, and behind them, and on each side of them, and it was also over them, see Numb. xiv. 14. It attended the camp of Israel; it rested with them, and moved on before them ; it directed and conducted them in all their journies; in the night season it was a bright shining light; in the day-time it afforded a grateful cooling shade from the burning heat off the sultry deserts. Thus the Lord, to use the psalmist's words, 'I spread out a cloud to be a covering, and fire to give light in the night.'

In this supernatural cloud, Jehovah, the Saviour, went before the people; out of it he spake; and at times his glory appeared in it. By it he.' guided his people in all their march through the, deserts of Arabia; was their protector by day and night; and was seen and known amongst them by this visible symbol of his presence, which was their defense, guide, ornament, and glory: thus the Israelites had a visible symbol of Christ's presence with them, of his being in the midst of them, and of his being their guardian and protector. Thus the Lord went before them by day in a pillar of a cloud to lead them the way, and in a pillar of fire by night. It was most surely a convincing proof that he had brought them out of Egypt, and would assuredly lead them safely to the promised inheritance.

We will now observe the uses of it. By it the people of Israel had all the evidence they could have, that the Lord would guide them continually. And we may learn from it to consider the promise made to the church and people of God. "And the Lord shall guide thee continually," Isa. lviii. 11. That ever blessed Jesus, who carne down

from heaven, and became incarnate, that by his obedience, blood, and death, he might redeem his people out of the hands of all their spiritual enemies, will not leave nor forsake them in their present journey through life, and whilst they are on their march to their heavenly habitation, but will be their guide, protector, and defense. This God Jesus " will be our God for ever and ever; he will be our guide, even unto death," Psalm xlviii. 14.

As by this preternatural cloud, the Israelites were screened from the scorching penetrating rays of the sun, and though they walked in trackless paths, and on hot burning sands, yet they were never without their guide, and so screened from the penetrating rays of the solar light and fire, that their raiment waxed not old upon them,, neither did their feet swell for forty years: so the Lord's people shall have him to be unto them, a sure and faithful guide: let their way be ever' so difficult, let their enemies be ever so many, they will find him " to be as a biding-place, and as the shadow of a great rock in a weary land." They have Christ's promise, that " He will create upon mount Zion, yea, upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night ; for upon all. the glory shall be a defense." Which is a manifest allusion to this cloud we have been treating of: and this word of promise assures us of God's presence with his people, and church assemblies, as he was visibly with his church in the wilderness, by the pillar of cloud, and of fire; so he will be with his church spiritually to the end of the world.

This preternatural column of cloud and fire, when spread out, must have been very large and extensive, so as to cover the whole Israelites camp, which was, according to some Jewish writers, twelve miles long, and twelve mile broad ; so the grace, protection, and providence of Christ, extends to his whole church, and every individual believer. As it rested with them moved on before them, guided and directed them in all their journeys, so the Lord Jesus is the same in all spiritual acting's towards his church and people. His promise to them is, "The Lord shall go before you, and the God of Israel shall be your reward," Isa. lvi. 12. As the people of God were guided through that great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, and this cloud was seen by the enemies of Israel; and it was noticed that they came up out of the wilderness

like pillars of smoke. So that Jesus is with his church, maintains his cause, and preserves his spiritual Israel, and spreads a table for them in, the wilderness, by the continuance of his ordinances unto them, is so visible, that his very enemies may see and be afraid of the Lord our God, and fear because of him.

The Israelites are said to be baptized unto Moses in the cloud and in the sea, because Moses went before the Israelites into the sea, and they followed after, and passed through on dry ground. As they passed through the Red Sea, they had the waters on each side of them, which stood up as a wall, higher than they, and the cloud was over them. Out of this cloud the Lord spake to Moses and Aaron, and delivered his mind and will unto them, as he afterwards did, when in the same cloud he took up his residence between the cherubim in the holy of holies: hence the psalmist says, " He spake unto them in the cloudy pillar," Psalm xcix. 7. As the uses of this supernatural exhibition of cloud and fire, was for guidance and protection, ornament and glory, direction and comfort to the Israelites ; so it might serve to denote, that Jesus the Savior, who dwelt in this cloud, who now: veiled himself thus in a symbolical manner, would' one day become incarnate, and unveil his personal, mediatorial, relative, and manifestative . glory in his incarnate state, and by his complete and everlasting finished salvation to his church and people. The Lord's going "before them by", day in the pillar of a cloud, to lead them the" way, and by night in a pillar of fire to give them light, to go by (day and night;" shews his continual care and providence which he exercises over his church and people. And this brings me,

Secondly. To shew thee design of it. Hereby the Lord led them the way in which they should go: the pillar of cloud and fire, was their constant and perpetual guide both by day and night.

This was, and may to us be looked upon as very expressive of Christ's love and continual presence with his church and people, all the while they sojourn here below: let their spiritual or temporal cases be what they may, he, by his word and Spirit, guides and protects them ; he enlightens them when they sit in darkness, he mitigates their miseries, he comforts them in their various distresses, he leads them out of darkness and shadow of death, and looses their

bonds. The love of Jesus in every view we can possibly take of it, is wonderful; as we survey the outgoings of his heart towards his church and people, it is infinite! If we take a view of it as realized in his incarnation, life, sorrows, agony, bloody sweat, cross, and passion, it is love which passeth knowledge: so it is also as we take a believing view of it, in the gracious manifestations of it to the souls of his people: and as he exercises it towards them at all times, in all cases, under all circumstances, at all seasons, as the matter may require. We are too apt to confine our minds to partial surveys of Christ's love; we too commonly fix it to that great evidence which he gave of it, his laying down his life for us, or to that vast display of it, his shining on us and within us at our new birth and creation in him, when he produced a new creation in our souls, and brought us into marvelous light: whereas the love of Christ is displayed towards us, in us, upon us, and concerning us, all through life. The Israelites were brought out of Egypt, no more to return thither; but they needed the same Jesus to conduct and guide them, as to deliver them, so do we: he was with them for this purpose, so he is with us: he was with them in the way in which they should go, so he is with us: they were as safe by night as by day, because he was their guide; so we are as safe and secure in the night of affliction, desertion, darkness, and temptation, as in the day of spiritual prosperity and joy. The preternatural cloud was their defense, their constant and perpetual security both by day and night; so is the Lord Jesus to all his beloved ones; be they weak or strong, they are alike his care. Thus as the psalmist says, " In the day time also he led them with a cloud, and all the night with a light of fire, Psalm lxxviii. 14. Its cooling, refreshing influences by day, may serve to remind us, how Christ is pleased to quicken and gladden our souls, to refresh and revive our hearts with the dews of his grace, with the divine influences of his Holy Spirit, and with the light of his presence, which is better than life. How he abates the rage of persecution, restrains the malice of Satan, gives his church and people seasons of refreshing, and" leads them on, so that lie is ever near unto them, according to his true and faithful promise, in which he says, " I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day." Isa. xxvii. 2. The Lord's guiding his people by night with a light of fire, may lead us to consider how he suits himself to the circumstances of his church : he is their perpetual

guardian, as truly with them in trouble as when they are on the mount with him; he gives them light in the dark night of soul sorrow and distress; yea, to the godly there ariseth light in the darkness. The darkness of error, the darkness of sorrow, the darkness of death, our Lord dispels with the light of truth, the light of comfort, and the light of life. Though the Lord was with his people all through their walking in the wilderness, yet they were prone to complain and murmur; a most awful instance of the same evil propensity each of us have and feel in our own fallen nature. There was no reason why Israel should, neither is there for our being like them in this particular: while the Israelites were continued in the wilderness, the Lord wrought and continued five standing miracles; the first of which was the continuance of this miraculous cloud ; the second was the giving them manna daily; the third was water flowing from the smitten rock which followed them, and was not stopped for near forty years, and then another rock was opened for them ; the fourth was, their clothes did not wax old;. the fifth was, that though they went continually on hot burning sand, yet their feet (lid not swell; yea, though their journey was for forty years, yet-the Lord put forth his power, and wrought this miracle; and we may see herein that Christ's presence with his church is perpetual; he says, "Lo, I am with you always, even unto the end of the world. Amen." He will be unto them the antitypical manna, the bread of God, the bread of life, the living bread: he will be the living, the smitten rock, out of whose fulness the river of the water of life shall flow into their souls ; he will be their everlasting righteousness, their robe and garment of salvation; he will keep the feet of his saints, and in him they shall have everlasting strength, so that when they are brought to the end of their journey, they shall have good reason for singing, and saying, to Jehovah Jesus, who led his people through the wilderness, be praise and glory ascribed continually, for his mercy endureth for ever. Hallelujah, praise ye Jah Jesus.

As I have set before you the design of the Lord's going before the people in the pillar of a cloud by day, and in a pillar of fire by night, to go by day and night, I proceed to my last head, and will,

Thirdly, Consider the continuance of it all the time they were on their journies through the wilderness of Arabia, until they came to

Canaan. " He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

Thus there was a continual evidence given of the Lord's care and mindfulness of them. If they journeyed, it was at the command of the Lord; if they rested, it was likewise at his commandment; when they went forward, the Lord went before them ; when they remained in their camps, he was unto them all they called upon him for. They were continually going out of one wilderness into another; a book of their journies was written by Moses, the man of God. Yet, let their frames, temptations, difficulties, murmurings, be what they might, the Lord still continued to be their faithful guide and protector. We may learn from hence, the perpetuity of the Lord's grace and mercy to his church and people; as he loved them from everlasting out of his own heart, and because it was the good pleasure of his will so to do, and manifested his love in dying for them when they were sinners and ungodly, and sent his Holy Spirit to quicken them with new, spiritual, and supernatural life, when they were dead in trespasses and sins; so he is pleased, in the whole economy of his grace towards them, to be "the Lord God, merciful and gracious, pardoning iniquity, transgression, and sin." He himself will be the protector and guide of his chosen ones ; and having engaged in this office, he will not drop it. His mercies will out live his people's murmurings, his patience their rebellions; having gone before them on bringing them out of the house of bondage, he will proceed to march as their head and guide, their Savior and protector, all through the journey with them. A greater proof he could not give them of his love, mercy, pity, and compassion to his beloved and redeemed ones; He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people." He continued it as a standing memorial of his presence with them, and his care of them; under the shadow of it they were secure, and might in faith behold the Lord of Hosts as a wall of fire round about them, and their glory in their midst; they had continually proofs before them, that Christ was self-existent and all- sufficient; they were under the shadow of the Almighty, so that they needed not to be afraid ' of any terror or enemy either by day or night if they slept, it was under the protection of this cloud, in perfect peace; if they were called to journey in the night, the presence, light, and fire of this cloud was

sufficient to animate them: if they were at a fixed station, they had the symbol of the Lord's presence over them, in the midst of them, and all round them, and they could have no cause to fear any evil, any enemy, but sin. Just so it is with the real church and people of the Most High God; they have the Lord for their shield, he is ever near them, ever with them, his eye and his heart is perpetually upon them, they are under his immediate shadow and protection, he is their refuge and fortress against the secret and open attacks of his enemies and their's, he is their preserver from the snares of the devil,. from the evil of sin, from its universal contagion, and from all dangers, whether spiritual or corporeal.

The cloud rested on the tabernacle, when it was erected, and over that part of it called the holiest of all. And as the raising it up above, higher, and more visible into the region of the air, was the signal for removing; so when it was thus, as all their motions were directed hereby, when the ark, a type of Christ, the Holy One of God, the Holy One of Israel, set forward, Moses prayed, and said, " Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." This was praying for God's aid in their war heaven-wards. The Lord was leading them against the wicked nations, whose place they were to fill ; and when it rested, he said, " Return, O Lord, unto the many thousands of Israel."

Thus Jehovah, the angel, who appeared unto Moses in the bush, and now displayed his presence in the midst of his people, commanded and led his people through the wilderness. And it is he that directs and leads his people the way in which they should go; Moses sanctified their journies and their rests by prayer. He gives an account of forty-two of their journies in the 33d chapter of Numbers. Mr. Romaine's note on it is truly excellent, " Their vicissitudes of sins, afflictions, and troubles, were more in number.

How evidently doth this part of their history declare that God's people have no resting-place here, and that through much tribulation they are to enter the kingdom of heaven."

It seems to be in reference to this symbolical cloud that Christ is represented to Daniel in a visionary way, as coming with clouds, Dan. vii. 13. And also in the 10th of the Revelations, he appeareth to

John " Clothed with a cloud, and a rainbow was upon his head; and his face was as it were the sun, and his feet as a pillars of fire." Which, doubtless, refers to his majestic appearance in his presence to his people, when he went before them in a cloud by day, descended on it on Mount Sinai, and dwelt in one between the cherubims in the tabernacle and temple, and was overshadowed with one on the mount of transfiguration. And if his whole church was covered with a cloud, the shining forth of his face would be sufficient to dispel it instantly. The cloud in which Jehovah the Savior dwelt, out of which he spake, and by which he led his people through the wilderness, continued until the death of Moses, and their being on the immediate entrance into Canaan; an act of grace, for which Nehemiah celebrates the Lord's praise, saying, "Thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, neither the pillar of fire by night, to shew them light, and the way wherein they should go." Nehemiah ix. 19. Our divine Jesus will likewise be our guide, protector, glory, and defense. He will lead us and guide us, for his name sake. The pillar of the cloud by day, nor the pillar of fire by night, shall not, in its spiritual significancy, be removed from us. He will give and continue to his church and people as real evidence of his love and presence unto them, and with them, as he can give them this side heaven. The Lord bless his truth. Amen.

EXODUS xix. 16, 17, 18.

ON THE SINAI TRANSACTION AND COVENANT BETWEEN THE LORD AND THE PEOPLE OF ISRAEL, WITH THE GLORY, MAJESTY, AND REGALIA OF SOVEREIGNTY, DISPLAYED BY THE LORD GOD ON THAT MOST IMPORTANT AND SOLEMN REVELATION OF HIS WILL TO THE ISRAELITES.

And it came to pass on the third day, in the morning, that there were thunders and lightning's, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp, to meet with God, and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof

ascended as the smoke of a furnace, and the whole mount quaked greatly.

THE Lord God brought forth his people with joy, and his chosen with gladness, and went before them in a pillar of a cloud by day, and in a pillar of fire by night. He divided the waters of the Red Sea,, and they passed safely through, whilst the Egyptians sank like lead in the mighty waters. The cloudy pillar, symbolical of the divine presence, was a guide to the Israelites in their journies: as it rested on Mount Sinai, in the tabernacle and temple, it was the visible and outward manifestation of the glory of the Lord. When they had passed through the sea on the twenty-first day of Nisaa, or Abib, they saw the Egyptians dead on the sea shore, for which great act they sang the Lord's song, recorded in the fifteenth chapter of Exodus. A very distinct view of their march after they came out of Egypt, may be pleasing, and I will quote it from Dr. Lightfoot : ' The cloud of glory was their conductor. On the fifteenth day of Nisan, even while it was yet night, they began their march, and went out in the sight of all Egypt, while they were burying their dead : this day they went from Rameses to Succoth ; here. they set off the sixteenth day of the month, and .came to the edge of the wilderness of Etham. The Red Sea so pointed into this wilderness, that before they passed the Red Sea, they were in the wilderness of Etham; and when they had passed it, they are in it again. The wilderness of :Etham and Shnr are one and the same: see Numbers xxxiii. 7, 8. compared with Exodus xv. 22. On the seventeenth day of Nisan they came to Pihahiroth ; on, the eighteenth day of the month, it was told Pharaoh that they fled; for till their third day's march they went right for Horeb, according as they had desired to go three days journey to sacrifice ; but when they turned out of that way toward the Red Sea, then Pharaoh had intelligence that they intended to go to some place which they had not mentioned, or asked leave to visit; therefore he and his Egyptians prepare to pursue them. On the nineteenth day of the month, they set out on their pursuit ; on the twentieth, towards evening, they overtake them encamping beside Pihahiroth, before Baal-zephon ; that same night they enter the sea, and by break of day were all marched. through, and the Egyptians drowned; on the one and twentieth in the morning they came out of the sea. This wad the last day of the holy passover week : they sang the Lord's song,

and after three days march they came to Marah, and from thence to Elim.'

In the Lord's going before the Israelites, and guiding them through the Red Sea, and overwhelming their enemies, we have full proofs of the care of Christ, and his-merciful kindness towards his church. The passage through the Red Sea, and their being baptized unto Moses in the cloud and in the sea, were figurative of our open passage through the blood of Christ, in the Lord's good way; and also of the ordinance of baptism. The murmurings of the Israelites are very expressive of ours, which are various, and almost always. When the Israelites saw the Egyptians marching after them, they were sore afraid, and cried out unto the Lord; but it seems, by their address to Moses, and by what the psalmist says, Psalm cvi. 7. to be nothing but sinful complaining: he says, "Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red Sea."

Having passed safely through the sea, at Ma-rah, a march of three days, they murmur for want of water, though three days before they had sung the high praises of God, for delivering them completely from the rage of the enemy : yet here the water being bitter, it was an occasion of their murmuring. Moses on this account cried unto the Lord, who shewed him a tree, which being, cast into the waters, they became sweet. Here the Lord gave them an express ordinance or command to walk in, agreeable to his revealed ,will, proclaiming himself to be Jehovah, the physician and healer. The bitter water made sweet, may shew and remind us, how Christ and his presence with his people sweetens and sanctifies their greatest and most bitter afflictions : this place was called Marah, i. e. bitterness, on account of the bitter waters.

This place was Shur, in the wilderness: from hence they removed by the direction of the cloud to Elim, where were twelve wells of water, and three score and ten palm trees, and they encamped there by the waters. Doubtless this situation must be very satisfactory to them; and it may serve to remind us of the twelve apostles of the Lamb, whose doctrines are as refreshing to the spiritual Israel of God, as these twelve wells of water were to the Israelites ; and also of the seventy disciples sent forth by Christ to preach the kingdom of God,

and to heal the sick, who, like palm- trees, were borne up, and looking heaven-ward, whose doctrine was green, full of verdure, and where received, caused such to walk in the Lord's ways uprightly. At Elim' the children of Israel abode several days, and might, in the twelve wells of water, be reminded of the number, of their tribes, and in the seventy palm trees, of the seventy souls of Israel that came into Egypt. From hence they removed to .Sin or Zin; from thence to Dopkah, from thence to Alush, from thence to Rephidim.

In this wilderness they murmured for want of ,bread, and the Lord sent them quails and manna. Here, the sabbath is first mentioned, though not first commanded ; it is conceived that in Egypp they had neglected it, and since their coming thence, they had marched on it. Now on giving the manna, a rule is given concerning its universal observation : by the Lord's command, a pot of manna is to be kept, as a memorial to future generations, that- the Lord fed his people with miraculous bread in the wilderness: it was typical of Christ, the bread of life.

Their next removal was to Rephidim, where they murmur for want of water, and the Lord gave them water from a rock of flint. This was also figurative of Christ, the Rock of salvation, who being wounded for our transgressions, and bruised for our iniquities, the waters of life flow forth to the refreshment of his church and people. Rephidim and Sinai are one; it is called Horeb and Sinai indifferently : it was a mountain with two tops, one of which bore the name of Sinai, the other of Horeb : so that the rock smitten was at the skirts of the bill from Horeb to Sinai. In a cleft of this rock Moses was, when the Lord passed by before him, and proclaimed his name, "The Lord, the Lord God, gracious and merci, ful," &c`. The people are scourged for their murmurings by Amalek's coining out against them, yet Amalek is conquered at Moses prayer.

The people come to Sinai on the first day of be third month, called Sivan, it answers to a part of our May. On being encamped here, the rd speaking out of the cloud of glory, called Moses up into the mount: this was the second day after. they came here. On the third Moses went up into the mount, and relateth the people's answer to God. On the fourth and fifth. days, Moses sanctifieth the people, and sets bounds to the mountain. On the sixth day of the mouth Sivan in

the morning, the law was pronounced by Christ, fifty days after they came out of Egypt : on this festival after the ascension and coronation of Christ in heaven, the Holy Ghost, and the gift of tongues, were given to the apostles.

I will now introduce my text and subject, by viewing and commenting on the verses which go before, and lead unto my text : ver. 1. " In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." Abib or Nisan was the first month, Jair or Zif was the second month, answering to April and May; Sivan was the third month, it answered to May and June: ver. 2. " For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount ;" this was in Arabia. The cloud of glory in which Jehovah dwelt, who by it led and guided them in their marches, was on the mount ; and doubtless, also, spread over them, for their security and protection ; out of it Jehovah, the angel, who appeared to Moses in the bush, who led them out of Egypt, who went before them as their conductor, spake to Moses, the shepherd of this chosen flock, and called him to come up into the mount, i. e. higher towards that top of it, called Sinai: ver. 3. " 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.-S, 'vets. 4. " Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to myself:" ver.. 5. " Now therefore, 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:!" ver. 6. "And ye shall be unto me a kingdom of priests, and' an holy nation. These are the word which thou shalt speak unto the children of Israel." Thus the angel Jehovah, who was visibly present in this symbol of his presence; ;with Moses on the mount, spake with an audible voice to his servant Moses; and as the cloud now rested- on the mount, the people had all the evidence they could of the Lord's being about to display his further glory amongst them and what is contained in these four verses, is as I may say, the Lord's preface to what he was at this time going to deliver unto them. It was now the day which immediately followed their coming hither; and we will make the following observations on

them, as They may lead us into, an acquaintance with what is expressed ;by the Lord in them. The people being come hither, the Lord prepares them to receive from him a body of laws, moral, judicial, and ceremonial. He was about to form them into a church state, to prove himself their king, by giving forth his mind and will, in his commands and precepts: they were to be a peculiar treasure to him, a kingdom of priests, an holy nation ; and as such, they were to be separated unto the Lord, and devoted to his service and worship : their observance of the moral, judicial, and ceremonial law, would keep them a distinct body of people from all others.

The Israelitish commonwealth and polity were now to be settled : the whole was of divine .appointment, framed after the shadow and, a sample of things spiritual and heavenly. The ground and foundation of all delivered by the Lord, in this solemn transaction at Sinai, proves that the' ancient patriarchs, priests, and kings, pf the Jews, were typical persons and offices; an that the more remarkable passages of their liven, and the extraordinary endowments of their minds, were to express and foreshew him, who was arise as the head of the holy family, the greet Prophet, the true Priest, the everlasting King. The psalmist celebrates the grace here. uttered by the Lord to Moses, in Psalm cxxxv. 4 "The Lord hath chosen Jacob unto himself, and Israel for his peculiar' treasure." Jehovah selected them from all others to be his church, to receive the law and the promises, to have his presence residing in the midst of them, and to be the guardians of his trail faith and worship. Thus the Israelites were, by the Lord's own acct of designation, a kingdom of priests, a peculiar treasure, an holy nation to the Lord ; all which, even in the external privileges, were out of royal favor; so says Moses; "Thou art an holy-people unto the Lord thy God: the Lord, thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth: The Lord did not set his love on you, and choose you; "because Ye were more in number than any people; for ye were the fewest of all people;; but because the Lord loved you, and because he would keep the oath which. he had sworn unto your fathers, hath the Lord brought you out with' a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt,". Dent. vii: 6, 7, 8.

Moses and the people had now a fresh fulfillment of God's promise, to them, which might serve to confirm their faith; the Lord said to Moses, when he appeared to him in the bush, this shall be a token unto thee, that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain," Exod; -iii. 12. which was now fulfilled; and also what he further declared, " And I will take you to me for a people, and I will be, to you. a; God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians," Exod. vi. 7,. This was now accomplished; and the Lord reminds them of it in the fourth and fifth verses of the chapter before us. Moses informed the elders, as the representatives of the people of all these words which the Lord commanded him: the whole body of the people with one accord reply, " All that, the Lord hath spoken we will do"; Moses returns with their reply to God, who informs Moses that he would display his glorious majesty, so, as they should hear his voice,, and believe Moses, for ever to be sent by him unto them, "Lo! I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for, ever". This, Moses made the people also acquainted with after which the Lord commands him to go unto the people, and prepare them for a solemn approach unto God, they were to be sanctified, by separating themselves from all defilement, washing their clothes,, and be ready against the third day, which was just fifty days from their departure from Egypt; on it the Lord said he would come down, in, the sight of all the, people upon mount Sinai; this was in a cloud, out of which he was to speak, and so display his glory, majesty, and regalia of sovereignty, as would prove him to be the Lord God omnipotent.

The Lord commands Moses that bounds be set to that part of the mount, on which he would make this, appearance, that the people should be strictly charged not to come near, or touch it. Care be taken to drive the cattle from it; because the least touching it, whether by beast, or man, should be certain death; and a token is given when the people should draw nigh: "When the trumpet soundeth long, they shall come up to the mount." Moses having received these orders from Jehovah, went down from the mount unto the people, and prepared them for this most near and solemn approach to God. "And it came to, pass on the third day in the

morning, that there were thunders and lightning's, and. a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled: and, Moses brought forth, the people out. of the camp to meet with God, and they stood at the nether part of the mount ; and mount Sinai was altogether on. a smoke, because the Lord descended. upon it in fire, and the smoke thereof ascended as the smoke of a furnace; and the whole mount quaked greatly."

In these words we have an account of one of the greatest revelations of the Lord Jesus Christ, in his glory, majesty, godhead, sovereignty, and holiness,. which he was pleased to make of himself to the people of Israel. To open and explain it will require the divine light and teaching of the Holy Ghost, to give each part its due place and weight, that the emphasis of it may rest on our minds shall be my study. For clear perception of every part of the text, I will cast it into the following order and division.

First. I Will consider the solemn apparatus, with which this display of the glory, majesty, godhead, sovereignty, and holiness of the Lord Jesus Christ was introduced.

Secondly. The case of the people, who on hearing the awful thunders roar, and beholding the glare of such lightings, attended with the sonorous trumpet, trembled All the people which were in the camp trembled."

Thirdly. The act of Moses: he brought forth the people out of the camp, to meet with, God. And,

Fourthly. The descent of the Lord on mount Sinai, and the consequences which attended it:" And mount Sinai was altogether on a smoke,; because the Lord descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

I am first to consider and set forth the solemn apparatus, with which this display of the glory, majesty, godhead, sovereignty, and holiness of the Lord Jesus Christ was introduced.

When Jehovah, the Lord God, of Abraham, the God of Isaac, and the God of Jacob, who appeared to Moses in a flame of fire, out of the midst of the bush, who had displayed his power .in controlling the agents in nature, making them evidences of his eternal power and godhead, when he wrought his wonders in the land of Ham, who brought out Israel from among them, and most divinely appeared at their head, going before them in a pillar of cloud by day, and in fire by night; when by his presence in the cloudy pillar he had conducted them to Sinai, he then descended on that mount, in the same cloud, to deliver the law, at which time. he bowed the heavens, shook the earth, and caused Sinai to shake and quake from its foundations. The day for his majestic appearance and delivery; of the law being come; he was revealed in flaming fire. All the terrors of fire and smoke, lightning's, thunders, and an earthquake, assembled together, composed a scene, to which nothing upon earth can be compared, but the terrors of a volcano, as they have been described to us in the writings of those who have been eye witnesses of them. Divines have considered the tremendous exhibition on mount Sinai, as an argument and earnest of the future destruction of the world by fire: we may suppose it is with a view to this, moral use of the terrible scene, which attended the delivery of the law that the prophet reminds; us of Horeb, when he foretells the conflagration of the world, Mal. iv. 1.

This day was ushered in with thunders, lightning's, and a thick cloud on the top of the mount, with this the sound of a trumpet exceeding loud and sonorous was heard. Nature felt the effects of it; all the visible elements were disordered; fire, the most terrible of all created elements, displayed its fury, burning and consuming all before it, scorching the ground, and causing the mountain to smoke. Under this appearance, Jehovah Jesus descended on the top of Sinai. The thick and dark cloud composed an awful and gloomy tabernacle for his residence; the lightning's, thunders, and tempests, were suited to strike terrors into the minds of the people, who were eye and ear witnesses of this tremendous display of majesty and omnipotence. Thus God descended on Sinai, with fire, cloud, and glory, and with ten thousands of his saints; the mountain burned unto the midst of heaven ; the top of it was covered with blackness and darkness; the tempests, thunderings, and lightning's, were exceeding terrible; the

sound of the trumpet was still more awful. With all the regalia, Jehovah displayed his near approach to the people of Israel on the mount.

I will endeavor next to point out what these things were expressive of the dark cloud in which the Lord dwelt, was expressive of his invisibility: it was also expressive of the majesty of God, of whom the psalmist saith, " Clouds and darkness are round about him." It was also expressive of his glorious presence, and of his judgments against the transgressors of his holy law'. The mountain burning with fire, was expressive of God's majesty on it, and also of his wrath against all the transgressors of his law, who should live and die under its awful curse it is doubtless from this tremendous blaze of fire, which broke forth from between the thick darkness, that it is said, " Our God is a consuming fire," Heb. xii. 29. which is taken from Moses, who says to the Israelites, "The Lord thy God is a consuming fire, even a jealous God," Dent. iv. 24.

The thunderings and lightning's, with the blackness, darkness, and tempest, might serve to denote the terror of this dispensation, the horrible curses of the law against Christless sinners, and the great confusion and disquietude raised in the mind of a sinner, when truly awakened to feel himself a convict of God's law, and liable to, and deserving of eternal damnation.

The sound. of the trumpet, which added greater awe, and created greater terror in the mind, than all the other solemn apparatus, made it like a day of judgment unto them. Thus the glory, majesty, godhead, sovereignty, and holiness of the Lord Jesus, their Savior, who had "brought them out of the land of Egypt, out of the house of bondage," was displayed. I have already said it was the same divine person who appeared unto Moses in the bush, and brought the ten desolating judgments on the land of Egypt, who led his people out of it, and went before them in a pillar of a cloud by day, and in a pillar of fire by night, who descended in the same symbolical cloud, on the top of mount Sinai, arrayed in all these demonstrative proofs of his eternal power and godhead, and the Holy Ghost says the same.

In the sixty-eighth psalm, the prophet celebrates the majesty and magnificence of Jehovah's appearance in Zion, his holy habitation,

as the mighty conqueror of all the enemies of his people, riding upon the cherubim, as in a triumphal chariot, with all the host of heaven, as it were, in his retinue; and this he compares with his descent on Horeb; "The chariots of God are twenty thousand, even thousands of angels, (or thousands repeated) : the Lord is among them as in Sinai, in the holy place:" or, Sinai is in the sanctuary, so Dr. Horne reads it: then it follows, "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among you," verses 17, 18. These transactions being figurative ones, the apostle Paul has applied these last words to our Lord's ascension up into the highest heaven, Eph. iv. 8. The martyr Stephen, in the seventh chapter of the Acts of the Apostles, says, that the angel spake to Moses, and the fathers of the Israelitish nation on mount Sinai, which is a full proof that it was Christ, the essential Word, who spoke out the ten commandments out of the midst of devouring fire, and who is described in the following grand and august manner, Deut, xxxiii. 2. "The Lord came from Sinai, and rose up from mount Paran, and he came with ten thousands of saints; at his right hand went a fiery law for them." And the apostle speaking of this dispensation of the law on mount Sinai, expressly says, that "Christ's voice then shook the earth," Heb. xii. 26. From hence we have undeniable evidence and testimony that it was Christ who gave the law, who was present on the mount, and whose voice in the thunder, trumpet, and in the voice of words, shook the earth.

Having considered and set before you the solemn apparatus with which this display and manifestation of the glory, majesty, sovereignty, and holiness of the Lord Jesus Christ, as the King and Lawgiver of his people was introduced, I proceed on with my subject.

And will, secondly, consider the case of the people, who, on bearing the awful thunders roar, and beholding the glare of such lightning's, attended with the sonorous sound of the trumpet, "all the people which were in the camp trembled." No wonder they should, because the apparatus shewed, that with God is terrible majesty ; they had solemn memorials and evidences, that no sinner, no creature, could stand before the Holy Lord God, upon the footing of any thing of his own; that his wrath would burn like fire, and smoke and burn to the

lowest hell, against sinners found before him in their sins, and under the sentence of the holy law.

The hearts of these people were touched, their souls were as melting wax, and they trembled at the sound and blast of the loud shrilling trumpet; so that according to the apostle, Moses cried out, " I exceedingly fear and quake." And a greater than Moses, even the Lawgiver himself, the Lord Jesus, when made man, made under the law, made sin and a curse, and to deliver his people from it, suffered the penalties, and sustained the righteous displeasure of his Father's displeasure, due to the sins of his people, he trembled, was in an agony, sweat a bloody sweat, and cried out, " I am poured out like water, and all my bones are out of joint ; mine heart in my body is even as melting wax," Psalm xxii. 14. Such a display of God's majesty, such discoveries of his holiness, such roaring thunders, such awful lightning, and the solemn trumpet sounding so loud, so long, and so shrill, which was the warning to them of their near approach to God, filled them with the most profound awe; so that " all the people which were in the camp trembled."

Reader, hearer, consider the subject before thee ! Thou must stand before the holy Lord God. The thought is solemn ; the event will be decisive : thou wilt either be found in thyself, or in, Christ; in thy sins, or in Christ's righteousness : thou wilt either hear God himself saying unto thee, " Come ye blessed, or depart thou cursed into everlasting fire." As sure as thou art summoned, thou must make thine appearance before him, who is the heart-searching, and re-trying God, whose holiness is essential, before whom the angels veil their faces, whose majesty and Godhead is sufficient to fill the mind with the most awful dread; whose wrath is such, that at the displays of it, the earth trembles: his holiness is such, that he cannot pardon sin without an infinite satisfaction he cannot admit a sinner in his sins into his kingdom of glory ; nothing of thine own will bear his examination ; not a thought, word, or action of thine, can come up to the demands of his holy law : if thou therefore standest before him -at his bar in thyself, in thy sins, thou wilt be eternally banished from the presence of the Lord, and from the glory of his power. This majestic display of glory, majesty, Godhead, sovereignty, and holiness on mount Sinai, will be an eternal testimony for God, and against thee, whoever thou art, let thy profession be what it may,

that except thou art brought off from all false hopes, and led off thyself, and translated into Christ, thou wilt not be able to stand at God's bar, but the sentence of the law against transgressors must be executed on thee all of which is contained in this denunciation, " Cursed is every one that continueth not in all things, which are written in the book of the law to do them."

The scene and glory displayed at Sinai, was like the day of judgment; it was, doubtless, a memorial of it ; all the expressions concerning the greatness of God's wrath, to sinners out of Christ, seem to be taken from it; and what the sacred writers declare concerning our Lord's being revealed from heaven, with his mighty angels, in flaming fire, seems to be borrowed from what is recorded of his appearance on mount Sinai to the Israelites.

I proceed, thirdly, To consider the act of Moses, at this time and place, when all the people which were in the camp trembled. " He brought forth the people out of -the camp to meet with God." A most wonderful approach! Their hearts trembled, their souls were as melting wax, their minds were most awfully impressed with the conceptions they had of God in his self-existent essence, persons, perfections, glory, and absolute sovereignty, over all things in heaven and in earth ; if they drew back and started at this, no marvel; if they could not bear this great blaze of light, brightness, and fire, which darted through the thick cloud where God was, it is not to be wondered at.

Moses led them forth out of the camp to meet God : he went before them, and stood between the Lord and them, as a mediator ; he repeats this circumstance, and says, " The Lord talked with you face to face in the mount, out of the midst of the fire; I stood between the Lord and you, at that time, to shew you the word of the Lord, for ye were afraid by reason of the fire," Dent. v. 4, 5.

Moses and the people stood at the nether part of the mount: according to the Hebrew writers, they stood thus, Moses, as their head and mediator, in the front; and then the first-born, the priests, which came near unto the Lord; after them the heads of the tribes, the rulers; after them the elders, then the officers; after them, all the men of Israel; then the little ones; and after them the women and the

strangers : and they all stood here, and saw the mountain on a smoke, covered with a thick impenetrable cloud: and they were to hear the voice of the Lord; which leads me to speak,

Fourthly, Of the descent of the Lord on mount Sinai, and the consequences which attended it: "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

Jehovah, who filleth heaven and earth with his immensity and omnipresence, and whom the heaven of heavens cannot contain, is said to descend, or come down, on special occasions, and particular places, when he manifests forth his glory, in any visible and extraordinary manner. Here on the mount he manifested his glorious presence to his people, in smoke, cloud, and fire. "The mountain burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness." See Deut. iv. 11.

Many anti various are the records of it in the sacred volume. Deborah and Barak when they sang their triumphant song of victory to the Lord, for gaining success over Sisera, the captain of Jaban's host, take notice of it, saying, "Lord, when thou wentest out of Sier when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water, the mountains melted from before the Lord, even that Sinai from before the Lord God of Israel," Judges v. 4, 5. In the eighteenth psalm, a triumphant hymn sung by David, in the day that the Lord delivered him out of the hands of all his enemies, and out of the hands of Saul : when the prophet begins to describe the manifestation of divine power in favor of his suffering saint, he borrows his imagery from this illustrious display of Jehovah's, on mount Sinai, see ver. 7 to 15. and read them at your leisure, they being too long to quote. In the sixty-ninth psalm, the prophet commemorates the wonders wrought for Israel, when Jehovah, by his presence in the cloudy pillar, conducted them through the wilderness; when descending to deliver the law, he caused Sinai to quake from its foundations. "God, when thou wentest forth before thy people, when thou didst march through the wilderness. Selah. The earth shook, the heavens dropped at the presence of God, even Sinai itself was moved at the presence

of God, the-God of Israel." Also, in other psalms, as in the prayer of the prophet Habbakkuk, notice is taken of this majestic display of Jehovah on mount Sinai; " God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise, and his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power; before him went the pestilence, and burning coals went forth at his feet." Hab. iii. 3, 5. Thus God revealed himself in flaming fire; his word is like fire, he is a " consuming fire:" and thus he gave forth his law, which from these tokens of his majesty, is called a fiery law.

"The mountain quaked, the hills trembled., they leaped like rams, they skipped like lambs," Psalm cxii. 4, 6. The heavens dropped, and Sinai was moved at thee while thee people God, t stood, God of Israel. A as before related, at the nether part of the mount : the mountain was burning, and the trumpet continued sounding so loud, so shrill, that Moses, the mediator, cried out, and spake ; what he said is not here recorded, 'but it is probable it was what the apostle says, I exceedingly fear and quake.'" And God answered him by a voice ; and it is likely it was heard by the people, and served to comfort Moses and them.

And the Lord came down upon, mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount,, and Moses went up," ver. 20. which argues his being strong in faith. He being with Jehovah on the top of the mount, receives particular orders to go down, and most solemnly forbid the people, not to break in upon the bounds set, on pain death ; and that the priest who stood nearer the bounds than the people, sanctify themselves, lest it should prove their destruction: all of which was to shew that no flesh can approach God, upon the footing of the covenant of works, nor upon the bottom of mere creatureship ; it is by the God- man Christ Jesus alone, that there can be access to the three in Jehovah.

Moses descends from the top of the mount, and repeats the Lord's solemn charge; and the priests, elders, and people, standing in the order before given, and in the proper place and distance appointed; God spake out of the midst of devouring fire, clouds, and darkness, with a great voice, all the ten words, or commandments, so. that all

the people heard his voice, and understood what was delivered unto them.

The law was given by the ministration of angels, it is called the word spoken by angels," Heb. ii. 2. It is said to be ordained by " angels in the hand of a mediator," Gal. iii. 19.

The people of Israel are said to have received the law by the " disposition of angels," Acts vii. 53. which is to be understood of angels attending when the law was delivered, of the Lord making use of them as his ministring servants, who formed in the air the voices heard, shook the rock, and caused the earth to tremble. It was ordained by them ; not that they were the authors of it, but it might be written and spoken by them, as the instruments and ministers God made use of.

Though the tables are said to be the work of God, and the writing the writing of God, and to be written with the finger of God, and he is said to speak all the words of it; yet this hinders not, but that all this might be done by means of angels, who might be employed in disposing and fitting the stones in the form they were, and in writing the law upon them. They formed in the air those articulate and audible sounds when the law was delivered ; were also concerned in the thunders and lightning's, and in the blowing of the trumpet, that waxed louder and louder at that time. I conceive the apostle Paul takes his views of, and represents Christ, as revealed from heaven with his mighty angels, in flaming fire, 2 Thess. i. 7, 8. from this account given by Moses, of the Lord's descent on mount Horeb, with thousands of angels.

The eternal Three, in the one incomprehensible Jehovah, having adopted this people, by a national covenant, agreeable to his promises made to Abraham, Isaac, and Jacob, had divine authority to command, and they, as favoured with the grace and privileges of adoption, were under the highest obligations to obey. The blessed relation in which Jehovah stands to his people, is the motive to obedience. In what was uttered, the nature, persons, and perfections of Godhead were expressed, the revealed will of Jehovah was made known; and all contained in the moral law was holy, just, and good. It was a preface to the covenant of grace ; hence, he says, "I am the

Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Thus Jehovah, the Savior, made himself known as Zion's King, the King of his church and people. In reference to it, the prophet says, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Isaiah xxxiii. 22. All being delivered, contained in the ten commandments, it is added, ver. 18.. of the twentieth-chapter, "And all the people saw the thunderings and the lightning's, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off;" the fear which possessed their minds, is very expressive of the effect of the law, in the hearts of awakened persons, before they are brought to Christ, who alone can save them from the curse of the law. The spirit of bondage, is the spirit of all Hagar's children, of all legalists, of all who are under the law.

The Israelites who had come, near, and stood under the mount, were now so moved with fear, that they retired and stood afar off; and they said to Moses, "Speak thou with us, and we will hear, but let not God speak with us, lest we die." The heads of the tribes spake thus for the people unto Moses; thus they desired that he might be a mediator between God and them. What they said was well pleasing to the Lord, so that he at or upon it promiseth Christ unto them, see Deut. xviii. 15-18. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shalt thou hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, let me not hear again the voice of the Lord God any more, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken; I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him."

Moses bids the people not to fear, he would; have them dismiss their exceeding great fear, for "God (says he) is come to prove you, and that his fear may be before your faces that ye sin not." And the people stood afar off, and Moses drew near the thick darkness where God was. Thus Jehovah, the Savior, came down on mount Sinai, and

upon the earth, shewed them his great fire, and the Israelites heard his great voice out of the midst of the fire, God talked with them, and they lived. Moses having, as mediator, a near access to God, received from him a body of, laws, by which they were to form and regulate their commonwealth.

This Sinai transaction and covenant with the Lord, and the people of Israel, whereby he solemnly declared himself to be the Lord their God, and took them for his peculiar people, was framed after the example and shadow of spiritual and heavenly things. Their patriarchs, prophets, priests, and kings, were typical characters, in their several offices; and in the more remarkable passages, of their lives, they were shadows of him who was to arise as the head of the holy family, the great Prophet, the true Priest, the everlasting King. In this transaction at Sinai was laid the foundation of the Israelitish polity; and a right view and understanding of it is the best key to unlock various passages throughout the old testament, the book of Psalms, and the sacred prophecies : whoever would have a clear and consistent view of the titles of God, of the promises and threatenings of God to his people Israel, of the peculiar honor and dignity of that nation, of their laws, and obligations to the Lord, must study this covenant' transaction. May the Lord bless what I have set before you concerning it; may you rightly consider it, and the Lord give you understanding in all things. Amen.

EXODUS xxiv. 8, 9, 10, 11.

A SOLEMN RATIFICATION OF THE COVENANT OF GRACE, EXHIBITED TO VIEW AT SINAI, BY MOSES BUILDING AN ALTAR, ERECTING TWELVE PILLARS, READING THE BOOK OF THE COVENANT, WHICH BEING ASSENTED TO BY THE PEOPLE, HE SPRINKLED THE BOOK AND ALL THE PEOPLE, SAYING, BEHOLD THE BLOOD OF THE COVENANT, &C. AFTER WHICH MOSES AND AARON, NADAB AND ABIHU, AND SEVENTY OF THE ELDERS OF ISRAEL, WERE ADMITTED TO A SIGHT OF GOD.

And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there

was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hands; also they saw God, and did eat and drink:"

ON the day the law was pronounced, Moses was admitted-into the thick darkness where God was. The terrors which the thunders, lightning's, trumpet, and smoking mountain, created in the minds of the people, were such as cannot be conceived, much less expressed. They intreated Moses to be a mediator between God and them. Moses bids them not to fear, "For, (says he) God is come to prove, you, and that his fear may be before your faces that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And Jehovah said unto him, thus shalt thou say unto the children of Israel, ye have seen that I have talked with you from heaven;" and then he pronounces to him what is contained from the twenty-third verse of the twentieth chapter of Exodus, to the close of the twenty-third chapter. Moses having received those fifty-seven precepts, which we commonly stile the judicial law, though some parts of the ceremonial are connected with it, he goes down and declares them unto the people. By these laws the Jewish nation and state were to be governed. And the Lord was pleased to promise, out of the riches of his grace, that he would send an angel, even the angel of his presence, before them, to keep them in the way, and bring them to Canaan.

The Lord having given a most solemn and tremendous display of his majesty, holiness, and power, and of his hatred, wrath, and vengeance, against sin, in the delivery of the moral law, out of the midst of devouring fire, a way was made for a ratification of this Sinai transaction, between himself and the children of Israel.

It should be carefully and closely attended to, that the Israelitish covenant, or God's covenant with Israel, served to direct this one great point, the grant of the land of Canaan, which was made to Abraham. He was the chosen head and father of this people; the multiplication of his seed, the promise of the Messiah, and the grant of the land of Canaan, was promised and confirmed to him by an oath : a most wonderful act of grace and condescension in God ! and this is always referred to in scripture, as the reason of God's most

gracious forbearance of the people of Israel, under their manifold provocations. Through and in virtue of the promise made to Abraham, all the favours the Lord bestowed on Israel, were conveyed.

God's covenant with the Israelitish nation, when he brought them out of Egypt, is expressed in the same terms with Abraham's. When Jehovah, the great sovereign, and absolute proprietor of heaven and earth, says in his word to any, that he will be their God, it can mean no less than that he will give to them, and be unto them, and do for them, all that he has warranted, them to expect from him. To consider this well, and thoroughly to believe and digest it, is life to the soul born of God.

What is in the chapter before us, was transacted the next day after the giving of the law, on the seventh day of Sivan, except the command given by the Lord to Moses in the first and second verses, which must have been spoken before he came down from the mount, and he made it known to the people on the seventh day of the month Sivan.

The subject matter before us, concerns the ratification of the Sinai covenant, by Moses building an altar, erecting twelve pillars, reading the book of the covenant; which being assented to by the people, he sprinkled both the book, and all the people, saying, Behold, the blood of the covenant, which the Lord bath made with you, concerning all these words." The chapter begins thus:

Ver. 1. "And he said unto Moses, come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders, and worship ye afar off." The command is addressed to Moses, he being the typical mediator; Aaron and his two eldest sons, were by this honour conferred upon them, prepared for the high office, to which they were afterwards to be called, the one to be high priest, the others to be priests in God's house, the church. The seventy elders were persons selected by Moses out of those rulers, chosen and mentioned in Exod. xviii. Though these were to come up into the mount, farther than the people, yet the Lord requires that they should all keep their distance; hence he says, "And worship ye afar off:" what worship thou, or they shall offer to me, shall be afar off from the top of the

mount, whither thou only shalt be admitted, and that not to pray to me, but to receive laws and ordinances from me.

Ver. 2. "And Moses alone shall come near the Lord; but they shall not come nigh, neither shall the people go up with him." The elders, with Aaron, and his two eldest sons, were to go half way up the mount: Moses, the typical mediator, was to go up to the top of it, the people of Israel were to remain at the foot of it : the law was to be delivered by the Lord to Moses, and he was to deliver it unto the people.

Moses having received those laws from God, already mentioned, came down from the mount, and most clearly, faithfully, and fully relates unto the people, all that the Lord commanded; to which they replied, " All the words which the Lord hath spoken we will do." Thus the covenant between God, and the people of Israel, was established by mutual and willing assent and consent. Hereupon Moses wrote all the words of the Lord, as recorded in the 21st. 22nd. and 23rd. chapters of Exodus, in a book; and prepared for the ratification of the covenant, by building- an altar, erecting twelve pillars, appointing some of the first-born of Israel to offer burnt-offerings, and peace-offerings, the blood of which he sprinkled on the altar, pillars, book, and people.

Ver. 3. "And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All that the Lord hath spoken, or all the words which the Lord hath said, we will do." The words of the law of the Lord being written in a book, an altar built, and pillars erected, sacrifices were offered, the blood of which is half of it sprinkled on the altar, and the other half preserved in basins, and sprinkled on the people. The altar was of earth ; it pre. figured Christ: the twelve pillars were to represent the twelve tribes of Israel : the burnt-offerings were symbolical of the sufferings, passion, and death of Christ: the peace-offerings were expressive of reconciliation, by the most precious blood-shedding of the Messiah, the Prince of Peace.

By these typical sacrifices, and sprinklings of blood, the people of Israel were brought into national covenant with God; he was their King, they were his church and people. Their first-born were typical

of Christ, " the first-born among many brethren." Their laws were peculiarly suited to answer the Lord's end and design upon them. Their ordinances, high priests, sacrifices, services, festivals, kings, and prophets, with the order of Nazarite-ship, with all enjoined them, fully proved that they were separated unto the Lord, in a peculiar way and manner, for him in due season to bring forth the Messiah, who was to be " a light to lighten the gentiles, and the glory of his people Israel."

We are informed, verse 3. "And Moses came, and told all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, all the words which the Lord hath said, will we do." Ver. 4. " And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the bill, and twelve pillars according to the twelve tribes -of Israel." Ver. 5. " And he sent young men of the first-born of Israel, which offered burnt-offerings, and sacrificed peace offerings of oxen, unto the Lord." These young men were the first-born of Israel, which were priests, and offered sacrifices, until the Levites were taken in, instead of the first-born of Israel, see Numb. iii. 41. Ver. 6." And Moses took half of the blood, and put it in basons, and half of the blood he sprinkled on the altar." Ver. 7. " And he took the book of the covenant, and read it in the audience of the people, and they said, All that the Lord hath said, will we do, and be obedient." Thus a solemn covenant, union, and communion between God and the people. took place.

The seventy elders were answerable to the seventy souls of Israel, that came out, of Canaan, with Jacob, into Egypt; and to the seventy, that afterwards made the grand senate of the commonwealth of Israel: and thus I am brought to my -text, which reads thus, " And Moses took the blood, and sprinkled it on-the people, and said, Behold the blood of the covenant, which the Lord hath made with you, concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel : and they saw the God of Israel ; and there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness. And upon the-nobles of the children of Israel, he laid not his hands; also they saw God, and did eat and drink." I will endeavour to explain and set before you, what is

contained in these words, under the three following heads, or particular sections.

First. I will speak of the confirmation of this Sinai covenant, which was by the blood-shedding and death of sacrifices, with the sprinkling of blood upon the people. This will cast light on these words, "And Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you, concerning all these words."

Secondly. I will speak of what followed upon this; the glory of the Lord was seen by Moses and Aaron, Nadab and Abihu, and seventy of the elders; and this will open these words, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel, and there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness."

Thirdly. This was a proof of Jehovah's grace and acceptance of them, and the sacrificial transaction; it was altogether a merciful display of the divine majesty. This will explain these words, "And upon the nobles of the children of Israel, he laid not his hands; also they saw God, and did eat and drink."

I am, in the first place, to speak of the confirmation of this Sinai covenant, which was by the blood-shedding and death of the sacrifices, with the sprinkling of blood upon the people: in relation to which, our text says, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you, concerning all these words." The form and order of this solemn transaction was as follows: the law of God was written by Moses in a book, an altar was built, twelve pillars were erected; Moses, Aaron, Nadab, and Abihu, and seventy elders, stood before the Lord. The book contained the words of the covenant; the altar prefigured Christ; the twelve pillars represented the twelve tribes of Israel. The first-born of Israel by the command of Moses, officiated at, priests; they slew burnt-offerings and peace-offerings, which were offered upon the altar: Moses took half of the blood; and put it in basins, and half of it he sprinkled on the altar, which was expressive of Christ's blood,

sacrifice, and death, as. then true propitiation for sin, and that its everlasting virtue and efficacy arose from his eternal deity which, sanctified his humanity. This done, Moses took the book, and read it: the people in their own persons, or by their representatives, assented to all contained in it. Then he, took the blood, and sprinkled it on the people, and said, "Behold the blood of the covenant, which. the Lord hath made with you, concerning all these words." Thus the covenant was confirmed.

I may here observe; that as the first declaration of the everlasting, covenant, which obtained between the eternal; Three, in the one incomprehensible Jehovah; before the world was, when made. known to Adam, immediately upon the fall, in the promise, that the seed of the woman should bruise the serpent's head, was accompanied with the sacrifices of slain beasts, as, memorials of the blood-shedding, sacrifice, and death of Christ, the skins of which the Lord God clothed our fallen parents with ; and as this same covenant when revealed and repeated to Abraham, Gen. xv. 18. was confirmed by sacrifices, so this most solemn covenant, between God and the Israelites, which was a shadow and symbol of the same covenant of the Trinity, on behalf of the elect church, chosen in Christ, before the world was, is confirmed by sacrifices; and the blood of them is here called, the blood of the covenant; "Behold, (says Moses) the blood of the covenant, which the Lord hath made with you, concerning all these words."

This blood sprinkled by Moses, and which he stiles the blood of the covenant, was typical of the blood of Christ, which was to be shed for the confirmation of the everlasting covenant, whereby' the' elect were to be purified from sin. I conceive these words have reference to this transaction, " Gather my saints together unto me, those that have made a covenant with me by sacrifice," Psalm 1. 5. It referred this whole transaction, in its spiritual and ultimate design, to shadow forth the covenant of grace, by the blood and sacrifice of the promised seed. God is represented by Jeremiah, as so highly pleased with Christ's engagements, to be the surety of his church and people, that he is revealed as establishing his covenant of being their God, and of their being his people thereon. " Who is this that hath engaged his heart to approach unto me? saith the Lord; and ye shall be my people, and I will be your God," Jer. xxx. 22.' And thus

Christ in the institution of his holy supper, calls the cup of wine, the new testament in his blood. His blood being shed for the ratification of the covenant of grace, which was typified by the blood of all the former sacrifices, and for the remission of sins, which was obtained by Christ's most precious blood-shedding. " All the promises of God in Christ, are yea and amen : there is immutable truth, and infallible certainty in them.

The Sinai transaction being ratified on God's part, and on the people's, was a means of making way for the still nearer approach of Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel ; this brings me therefore,

Secondly. To speak of what followed. upon this; and this will lead to open and explain these words, " Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel; and there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." Thus the glory of the, Lord appeared unto them.

The altar sprinkled with blood, shewed how Christ would confirm all his, promises: the book sprinkled, Was a shadow that Christ's blood would confirm the everlasting covenant: its being sprinkled on the people, was as it were; bringing them under, the bond, blessings, and protection of that covenant. The blood of the burnt- offerings and peace-offerings represented Christ in his sacrificial death, and in the reconciliation thereby ; and Moses, the typical mediator, exercised himself on this occasion, as divinely commissioned to act between Jehovah and the Israelites. In the 9th chapter of the Hebrews, where the apostle proves the necessity of Christ's death, from his being the mediator of the new covenant, which was to be confirmed by his most precious blood-shedding, he refers to what is here related, concerning this; Sinai covenant, as confirmed by death, and ratified by blood. He says, "where a testament is, there must also of necessity be the death of the testator, for a testament is of force after men are dead, otherwise it is of no force at all while the testator liveth. Whereupon, neither the first testament was dedicated without blood ; for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both. The book

and all the people, saying, this is the blood of the testament which God hath enjoined on you."

It fully appears from hence, that the people book, altar; pillars, sacrifices, and the sprinklings of blood, were types and patterns of Christ, and heavenly things; the blood mixed with water; was typical of the blood and water which sprung from the side of Christ, When pierced on the cross: the one signifying justification by his blood and righteousness, as the water was expressive of sanctification by his death. The scarlet wool, which in its original state was white, might denote the purity of Christ; and being dyed scarlet, may denote his bloody sufferings and death, "The hyssop with which it was sprinkled, may be considered as expressive of our Lord's "humility, the purging virtue of his blood, and the sweet smelting savour of his person, righteousness, and sacrifice. The sprinkling of the book, was expressive that the law broken, requires even the: blood and life of amen, and that it would be a cursing law, were not all its demands satisfied, and its penalties sustained by the Lord Jesus Christ. The people being sprinkled with the blood, were typical of God's peculiar people, even all the elect of God, being sprinkled with the blood of Christ, called the blood of sprinkling, and the blood of the everlasting covenant.

Thus the old testament, Israelitish covenant, or the administration of the covenant of grace, under the levitical economy, confirmed by the blood of beasts, bore a resemblance to the new testament dispensation, which is established upon better promises, and confirmed by the blood of Christ.

The blood being sprinkled by Moses, and peace being expressed by the peace-offering, a way was made for a nearer approach to the Lord, and for him to shine forth in a glorious display of his divine favour. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel." This was a special and peculiar favour; they were admitted to go up further into the mount, though not to the top of it: they went up, as it were half-way, ." and they saw the God of Israel." A visible display of Christ in human form, as God-man, Jehovah, who was to be incarnate; for it was not the essence of God, but a person in God, in a visible appearance, which they saw. " And there was under his feet, as it were a paved work of

a sapphire stone, and as it were the body of heaven in its clearness." This was very expressive of peace, good-will, and reconciliation unto them. A cloudy stormy sky in scripture, is expressive of God's anger and wrath; a clear and serene sky, of his favour and good-will; this appearance of the God of Israel, was in a clear sky, a serene heaven, with a resplendent footstool, " as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness." It was the God-man in glory: he is the glory of the Alehim of Israel; and he is also the Alehim of Israel, as being their visible representative.

He appeared at this time, and manifested forth his glory, as the glorious one, who was the peace-maker, the great reconciler of all things in heaven and earth: it was the angel of Jehovah's presence, in whom dwelleth all the fulness of the, Godhead, who gave the law the day before, who was now visibly seen by Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel; the same who had appeared to Abraham, Isaac, and Jacob, to Moses in the bush, to the Israelites in the cloudy pillar, and conducted them through, the wilderness, who spake out of the midst of devouring fire; and at this time, the covenant being ratified and confirmed, appeared as the glory of Jehovah, as that person in Jehovah, who is called the King of Glory, the Sun of Righteousness, the Lord of Glory, the brightness of the Father's glory, and the express image of his person.

This appearance, it is probable, was attended with a supernatural visible appearance of fire, light, and splendour, which proved him to be Jehovah. His appearance in a human form, was to prefigure his future incarnation; And in it he, appeared over the cherubim, see Ezek. i, 28. viii. 4. ix. 3. x. 4. xviii. 11, 22, 23. compared with chap. xliii. 2. to 5. xlv. 4. Jehovah Jesus came to Moses on mount Sinai, in a thick cloud, Exod, xix. 9, 16. At the same place he spake to the Israelites, out of the darkness, cloud, and thick darkness, Deut. iv. 11v. 22, He also led them. through the wilderness in a pillar of a cloud Exod, xiii.,11. In which cloud, he occasionally manifested himself.; and I think we are to conceive that in this cloud he shone forth, in the sight of these persons mentioned in our text at: this time, as afterwards when. the tabernacle was, set up, he appeared in. the cloud, above the, mercy-seat, in the holy of holies; see. Lev. xvi: 2. compared with Ezek, i. 4. And by these several supernatural

phenomena, he proved himself to be the God of heaven, and the Lord God of Israel. I will again recite the scripture before men: "Then, went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel." This, stands connected with all related concerning the covenant transaction, between Jehovah, and the people of Israel.

The whole had been confirmed before they had been admitted to this near access, which shews that all our spiritual drawing nigh, to God is founded on the blood, and sacrifice of Christ; he is our purifier and our peace. Their going, up further on the mount. was in obedience to the divine command: the persons who drew, near had received a divine call, see ver. 1. and they obeying the. divine orders, were favoured, with a sight which must yield them infinite and, unspeakable satisfaction : " And they saw the God of Israel," the glory and presence of the God of Israel, a most wonderful favour, a full proof of his favour unto them. Some render it, they saw the glory of the God of Israel; others, they saw the place where the God of Israel stood.' "And there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." It is by some rendered thus, Under the throne of his glory was as it were a work of precious stone.' The sapphire is also mentioned in Ezekiel's vision. Zion of God's throne and glory, Ezek. i. 26. It is a very precious transparent stone, the colour of the sky; it is most pleasant and comfortable for the eye to look upon, of a blue colour : it was one of the jewels in the breastplate of the high priest, and is mentioned as one of the foundation stones of the new Jerusalem; Rev. xxi. 19. It reads in the Hebrews according to Ainsworth, And they saw the God of Israel, and there was under his feet as it were the work of sapphire brick, and as the body of heavens for clearness. Some translate it thus, Under the throne of his glory was as it were a work of precious stone. Ainsworth says, the work of brick might call to heir remembrance their brick work in Egypt, Exodus i. 14. and, chap. v. 10, 19. from which bondage the Lord had now completely delivered them. It was to signify that the throne of his glory should be erected among them, and his church should have her foundation laid with sapphires, Isaiah liv. 11. which denoted its durability, it being a hard stone, and consequently durable. The saints should be like it, very precious and transparent,

as one with Christ, as founded upon him, as clothed with his righteousness, purified in his blood, and polished and wrought up to a conformity to him, by the grace and energy of the Holy Spirit. " And there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness."

This clear heavenly appearance did express the favour of God towards them that keep his covenant. His feet, the instruments of motion, standing in a clear heaven, were expressive that all the passages of his providence to his people are mercy and truth, grace and kindness, upon the account of the blood of the everlasting covenant of peace: he is at perfect peace with his church, he is the God of peace; he saith, "Fury is not in me." Thus the God of Israel appeared to Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, in a clear heaven with a sapphire pavement; which stone, Poole says, is of a clear sky colour, mixed with golden spots, like stars in the sky; in a clear sky, like the body of heaven for clearness or purity, This might also be expressive of the clearness and purity which becomes the people of God, they being heirs of heaven and glory, with all the blessings of immortality.

I come, thirdly, to shew, that this was a proof of Jehovah's grace and acceptance of them, and the sacrificial transaction; it was altogether a merciful display of the divine majesty. This head will be an explanation of these words, " And upon the nobles of the children of Israel he laid not his hands; also they saw God, and did eat and drink."

A sight of God following upon these covenant transactions, was a proof of Jehovah's grace; it was a testimony of the gracious acceptance of these persons and their services; it was a display of his mercy ; by it he acknowledged himself to be the God of Israel. These nobles, or select and chosen men, were not hurt or affrighted by this glorious appearance of God unto them; they went up to the mount by the express command of God; it was not the fruit of their own temerity; no, it was the fruit of faith, in obedience to the Lord's revealed will; and therefore though they saw this great sight, the God of Israel, the glory of the God of Israel, the place where the God of Israel stood, under the throne of his glory they saw as it were a work of precious stone, yet he " laid not his hands upon them."

They saw God and lived, they were not hurt nor filled with dread, all was well with them, they were none of them dismayed or killed; they saw the glory of God, and rejoiced in their sacrifices as sacred memorials of good things to come; they had as full evidence of their services being accepted as though they had eaten and drank. Some Hebrew writers say, 'They fed their eyes with the brightness of the majesty of God.' Our Lord says to his disciples, "Ye shall eat and drink at my table in my kingdom, and sit on thrones." Luke xxii. 30. Though I should rather conceive, that after this wonderful interview with God and sight of Christ, they eat and drank on this occasion of the sacrificial food, in token and proof of the covenant which was confirmed between the Lord and them.

These great transactions having taken place, the covenant being confirmed, the nobles having been admitted to a sight of the God of Israel, and having eaten and drank, i. e. having feasted on the peace-offerings, great joy must doubtless be the blessed fruit and effect of all this.

Moses, the typical mediator, is called by the Lord; to come up into the mount, and remain there. The Lord promised to give him tables of stone, and a law, and commandments, which the Lord had written, that Moses might teach the same unto the people: Moses instantly obeys; he and his minister Joshua, went up into the mount of God. It was called the mount of God, because on it the glory of God was revealed.

Before Moses went up, he gave instructions unto the elders how they should conduct themselves, and the concerns of the people. Then he went up into the mount, i. e. to the top of it, and a cloud covered the mount, and the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and on the seventh day he called unto Moses, out of the midst of the cloud."

The cloud upon the mount, was a symbol of God's presence ; and also of his invisibility, majesty, and the terror which a display of it had caused, and could not but cause, in the minds of beholders.

The glory of the Lord abode upon the mount six days, to prepare Moses to receive what the Lord had further to deliver unto him: and on the seventh day, Moses was admitted into the mount, or rather

into the cloud where God was; "And the sight of the glory of the Lord, was like devouring fire on the top of the mount, in the eyes of the children of Israel," Every time Jehovah spake to Moses, before he entered the cloud, the glory of the Lord brake forth, and shone like a large flake of burning or devouring fire; and this was visible in the eyes, or to the view of the children of Israel. It was not fire, but like devouring fire: though the elders of Israel saw the God of Israel, the essential Word in human form ; yet the people saw no similitude of God, as Moses observes, Deut. iv. 15.

Joshua abode in some lower part of the. mount, waiting for Moses's return, as appears from Exod. xxxii. 17. and there Joshua abode forty days, not fasting all the while, but having, as the rest had, manna for his meat, and for his drink water out of the brook, that descended out of the mount, see Deut. ix. 21.

Moses being on the top of the mount, where he waited six. days in a state of preparation, entered at the Lord's command, on the seventh day into the cloud, which was like burning and devouring fire in appearance. A wonderful instance of his faith ! And being thus admitted into the presence of the Most High, he remained forty days and forty nights, where the Lord delivered out, those commands and ordinances, contained in the following chapters, from the, 25th to the end of the 31st. May what has been delivered, cast light upon the scriptures. Amen.

EXODUS xl. 33, 34.

ON THE TABERNACLE, WITH ITS, COURT, AND THE SACRED UTENSILS IN IT, WITH THE REARING IT UP WHEN THE CLOUD OF GLORY FILLED IT; ALL OF WHICH WAS FULL OF CHRIST, AND VERY EXPRESSIVE SYMBOLS OF HIM.

And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

WHILST Moses was in the mount with God, he had a view of a glorious tabernacle, and its, furniture, according to. the exact form of which he was to form one, with all: its vessels: and symbolical

figures. Moses went up into the mount with God, after the Sinai covenant and transaction had been ratified and confirmed by the sacrifices, blood, and death of sacrificial beasts, on the seventh day of Sivan, which answers to part of May and June. He remained there forty days and forty nights. When he came down, he saw the golden calf which had been made by Aaron, during his absence, and worshipped by the Israelites. Out of holy detestation of their idolatry, he cast the tables of the law, which he had received from the Lord, out of his hands, and brake them before their eyes. As their intercessor, he went up the following day again into the mount, and fell down before the Lord, as at the first, forty days and forty nights, and had a sight of the glory of the Lord. On the thirtieth day of the month. Ab, which answers to part of July and August, he went up again with the two tables, which he prepared at the command of God, and fasted again forty days and forty nights, and had a sight of the glory of the Lord, who proclaimed himself;

"THE LORD GOD, GRACIOUS AND MERCIFUL, PARDONING INIQUITY, TRANSGRESSION, AND SIN," and received some commands from him, On the tenth day of the month Tizri, which answers to our September and October, Moses came down from the mount, with the tables rein-scribed by the Lord, and with a commission to set about making the tabernacle.

As the tabernacle, with all its vessels, the high priest and priests, with all their garments, together with the persons who were to be the chief workmen in making the tabernacle, its utensils, and priests garments, had been nominated by the Lord, Moses gathered all the congregation of Israel together, and made known to them the Lord's will and command: they immediately yield obedience to the good pleasure of the Lord's revealed will and command. The things requisite for building the tabernacle, and making the priests garments, and all other things commanded, are brought; and under the direction of Moses, and inspection of Bezaleel and Ahuliab, the whole is wrought and finished in about five months and a half.

The thirty-ninth chapter informs us, that the tabernacle, with all its vessels, the hangings for the court, with all belonging thereunto, the brazen altar and laver, the garments for the high priest and priests, with the vails, and all that the . Lord had commanded, being made

and brought to Moses, and being surveyed by him clearly and distinctly, apart and separate, and found altogether agreeable to the pattern shewed him in the mount, he blessed the persons who had wrought them.

This chapter informs us, that all being completed, the Lord commanded that the tabernacle should be reared, and the time also fixed for it: this was to be on the first day of the first month, in the new moon. Among the Jews, the months of the year were the months of the moon, as their years were the years of the sun. And all new moons, or first days of the month, were solemn feasts unto Israel. See Numb. xxviii. 11, 14. Psalm lxxxi. 3. This, which was the first month of the second year after their coming out of Egypt, was solemnized the first day by rearing up the tabernacle. A very particular account is given from the Lord, who spake out, of the cloud to Moses concerning the placing every part of the furniture belonging to the most holy and holy place; and also about placing the brazen altar and laver in the open air in the court. The Lord commands that the tabernacle and all its vessels, the laver and its foot, the altar, with all belonging unto it, and also Aaron and his sons, should be anointed; all which seems to have been performed at the time when they were inaugurated into their office. See Levit. viii. Some account of the unction of the tabernacle, and the high priest and his garments, will come under consideration elsewhere. I shall, in my present discourse, with a professed, and particular design to cast light upon the old testament scripture, endeavor,

First, to treat of and set before you the tabernacle and its sacred utensils, or furniture.

Secondly, I will speak concerning its court, hangings and vessels of worship, viz. the brazen altar and brazen laver.

Thirdly; I shall treat concerning the rearing up the tabernacle, and placing in it the sacred types and emblems of Christ which belonged to it, in the most holy and holy place. And,

Lastly, shew how the cloud of glory filled it, which was a full proof of the Lord's acceptance and approbation.

These are the particulars. May the Holy Ghost help and assist me in setting before you each of these heads.

With a professed and particular design to cast light upon old testament scripture, I will,

First, treat of, and set before you the tabernacle and its sacred utensils.

The command for making it, with the matter of which it was composed, is recorded in the 25th chapter of this book; and in the 35th, you have Moses repeating the divine directions which he had received concerning the Sabbath, with the command concerning what they were to bring towards building the tabernacle, and the voluntary contribution which they brought for the rearing and furniture of it. The tabernacle was a figure, or type of the body of Christ, which, in allusion to it, is called by the apostle, the "True tabernacle, which the Lord pitched, and not man." Heb. viii. 2. It was a kind of tent, or pavilion, in the form of an house. It was the dwelling-place of the Most High. It was in length thirty cubits, and ten in breadth, and in height. Dr. Lightfoot says, the cubit by which the tabernacle was measured, was the common cubit, or half-a- yard. The tabernacle had pillars, boards, and bars of shittim wood. Its foundation was silver sockets. The pillars were fixed in ninety-six sockets of silver. Forty-eight boards of shittim wood served as the walls of it: these were bound together with five cross bars of the same wood. It was divided into two partitions: the first was called the holy place, which was twenty cubits long, and ten wide; the second was called the most holy place, the length of which was ten cubits, and breadth ten.

The frame when reared, was covered with four sets of curtains : the innermost consisted of ten embroidered curtains of fine linen, each about seventeen yards in length, and about two yards. and a half in breadth, coupled with tatches or buttons of gold. Over this was a covering of eleven curtains of goat's hair, coupled with tatchets of brass. The next was of rams' skins, dyed red. The uppermost was of strong leather, called badgers' skins.

The whole east end was the entrance into it; and over it was bung a fine vail, or curtain of fine linen, embroidered with cherubic

emblems; this 'was suspended on five pillars of shittim wood, overlaid with gold, and hooks of gold; and five sockets of brass received those pillars, and were the supports of them, as the hooks of gold held the curtain at the top. The holy and the most holy place, were separated by means of a very rich curtain, or vail of fine linen, curiously embroidered, which was .hung on four pillars of shittim wood, which were covered with gold. All the inside of the tabernacle was covered with plates of gold.

The furniture of the tabernacle was the ark, mercy-seat, cherubims, the altar of incense, the table of chew bread, and the golden candlestick. In the holy of holies, which was directly west, was placed the ark, with its mercy-seat, and cherubims of glory. The vail being hung up, which separated the most holy from the holy place, the golden altar was placed just by the vail; and on the north side of the tabernacle, the table with the shew bread was placed ; and on the south, the candlestick, so that the altar of perfume was just in the middle betwixt them. I omit here to speak of what these sacred things prefigured, reserving it for the third head of this discourse; and proceed,

Secondly, to speak concerning the court of 'the tabernacle, its hangings, and vessels of worship.

The court of the tabernacle was an inclosure six yards long, and half as much in breadth; it was surrounded with hangings of about nine feet in .height, suspended by silver hooks, on fifty six brazen pillars, filleted with silver, and fixed in large sockets of brass. The only entrance from the east was twelve yards wide, and hung over with a fine vail, or curtain, of embroidered linen, suspended on four pillars: here stood the brazen altar, and laver with water, at which the priests washed their hands and feet when they entered on divine service. At the west end of the court stood the tabernacle itself. In this open court the sacrifices were offered and burnt on the altar, and all the camps were pitched round about it; so that the tabernacle was in the midst, like as Christ is in his church, and with his people.

I proceed to my third head, concerning rearing up the tabernacle, and placing in it the saw creed types and emblems of Christ, which be longed to it, in the most holy and holy place.

On the first day of the month Abib, when the children of Israel had been out of Egypt almost a full year, Moses, at the command of the Lord, reared up the tabernacle under mount Sinai, after the following manner. He laid the silver foundations in their rows, and in them he set the pillars, and placed between them the boards, and bound or fastened them with the bars. Then he set up the four pillars in the tabernacle, whereon to hang the vail, and the five pillars at the east end, on which to hang that vail also. Then he spread abroad the linen curtains, and hung them up, and afterwards placed the other set of curtains and covers according to their order. Then the ark, with its staves, mercy seat, and cherubims, were placed in the holy of holies. And he hung up the curious vail, which hid the most holy place from view. Next he placed the table, and set on it the shew bread, in the holy place, on the north side of the tabernacle. Then he placed the candlestick of pure gold on the south, and the altar of perfume just in the middle, before the vail. Then he hung up the vail, at the east end of the tabernacle, having burnt sweet incense, all which was done exactly as the Lord commanded. Thus all within the tabernacle was concealed from common and open view. Next, therefore, Moses set up the brazen altar before the door of the tabernacle of the congregation, and for the first time of using it, he offered the burnt-offering and meat-offering, as the Lord commanded. Then he set the laver between the tent, or tabernacle, of the congregation, and the altar of burnt-offering, and put water therein to wash withal. And, then he encompassed the whole tabernacle, altar, and laver, with a pale of hangings round about.

That you may clearly see the truth of all this. I will transcribe the preliminary verses, going, before my text, beginning at ver. 16. "And it came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars; and he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it, as the Lord commanded Moses: and he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark: and he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony, as the Lord commanded: and he

put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail : and he set the bread in order upon it, before the Lord, as the Lord commanded Moses And he put the candlestick in the tent of the congregation, over against the table, on the south side of the tabernacle : and he lighted the lamps before the Lord, as the Lord commanded Moses ; and he put the golden altar in the tent of the congregation, before the vail, and he burnt sweet incense thereon as the Lord commanded Moses: and he set up the hanging, at the door of the tabernacle: and he put the altar of burnt-offering, by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering, and the meat-offering, as the Lord commanded Moses. And he set the laver between the tent of the congregation and the altar, and put water there to wash withal. And Moses, and Aaron, and his sons, washed their hands and their feet thereat; when they went into the tent of the congregation, and when they came near unto the altar, they washed ; as the Lord commanded Moses." And thus I am brought to my text, " And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate; so Moses finished the work."

I will here endeavour to set before you briefly, what the tabernacle, with its sacred emblems, and the court, with its sacred furniture, signified. And first, of the tabernacle. It was a type, symbol, and pledge of our Lord's incarnation; a figure of his body, as was the temple, of which our Lord, speaking of himself as the antitype, says, "Destroy this temple, and in three days I will raise it up. But he spake of the tabernacle or temple of his body." John ii, 19, 21. The tabernacle and temple were both one and the same, as to their symbolical meaning. The walls of the temple, which were of shittim wood, were covered with plates of gold on the inside, and on the outside with various coverings; so that it might be said to be mean in its outward appearance, though all-glorious within. So Christ in our nature appeared in the form of a servant, and in the likeness of sinful flesh. The tabernacle being to be taken down and set up, as occasion required, might serve to point out how our Lord's body would be pulled down by death, and raised up again by his resurrection from the grave, and power of death. The tabernacle being all-glorious within, served to point out Christ, who though essentially and

personally glorious, as one in the incomprehensible Jehovah, and as God-man, all fulness of grace and glory was inherently in him, yet it was suspended and concealed under and within the tabernacle of his earthy body. The fine linen sculptured curtains were emblematical of the immaculate purity and perfection of his human nature; which was prepared by the Father, framed and articulated by the Holy Ghost, and assumed by the only begotten Son of God into personal union, so that God, and man became one Christ. The man and lion, and the lion and man united in the profile cherubic figure on the curtains of fine linen, were a memorial of the union of the Second Person in Jehovah, to the man Christ Jesus. The colours of blue, purple, and scarlet, with which the figures of the cherubs were wrought in the curtains, may be considered as expressive of the bloody sweat, the bleeding body, and the death of Christ. The several coverings might denote the protection and safety which Christ affords his church. The tabernacle was Jehovah's dwelling-place. It shadowed forth Christ's becoming incarnate, and tabernacle with his people.

The tabernacle and its vails also were types of the body of Christ. The first vail or curtain, by which the priest entered into the holy place, was expressive of Christ, who is the way of access to God. Our Lord says of himself, "I am the door; by me, if any man enter in, he shall be saved." As the priest entered, he saw the golden candlestick, with its seven lamps; an exhibition of Christ, the light of everlasting life. Opposite to it was the table of shew bread, with the cups of frankincense; expressive of Christ, who bears up his people in remembrance before the Lord; he is always in his Father's presence on their behalf; he perfumes both their persons and services, so that they are a sweet perfume to God. Christ remembers his church and people with everlasting kindness. It was also expressive of Christ, the bread of everlasting life. The golden altar of incense was typical of Christ, the intercessor of his church. The curious vail or curtain, which parted the holy from the most-holy place, was expressive of the body of Christ: it pointed out his flesh, as rent by death, to open a passage way into the holiest of all. The ark, mercy-seat, and cherubims of glory, were sacred records of the covenant transactions of the eternal Three; they were symbolical of Christ, who is the most holy; they were memorials of him, as the

propitiation; they pointed him out as the great law-follower, " Who is the end of the law for righteousness to every one that believeth." The cherubims were the figures of the great ones, the Three in the Essence, who engaged before all worlds, by their covenant transactions and oath, to save the elect in Christ, with an everlasting salvation. And the golden pot of manna, in the holy of holies, was typical of Christ, the everlasting life and glory of his people.

The court of the tabernacle, which was the inclosure of the tabernacle, as it surrounded it, might serve to shadow out the church of Christ as a sacred inclosure, guarded, secured, and surrounded by the Lord, who is as " a wall of fire round about his people, and their glory in the midst." The altar of burnt-offering, was a solemn memorial of Christ, as God's ordinance of salvation ; his oblation and death being the true and only atonement for sin. The laver of brass, with the water in it, was emblematical of Christ's blood, as a fountain opened to the house of David, and the inhabitants of Jerusalem, for sin and for uncleanness.

Having thus set before you in this brief manner, what the tabernacle, with its sacred emblems, and the court, with its sacred furniture, signified, I am brought to my last head of discourse, and shall go on to shew,

Lastly, how the cloud covered it, and the glory of the Lord filled it, when it was set up, according to the divine command.

The tabernacle, with all its sacred emblems and symbols, and the court, with its peculiar and mystical furniture, being perfected according to the divine command, it pleased Jehovah to testify his divine acceptance and approbation thereof, as says my text, " Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Jehovah descended in this cloud, which, I conceive, was the same in which he went before the people when he had brought them out of Egypt, and covered the tent or tabernacle with it. Its covering the tent was a symbol of the Lord's immediate presence, and shewed his acceptance of what had been done in preparing and rearing it. The tabernacle was itself a symbol of the Lord's presence with his people, and by the cloud and glory of the Lord which now filled it, Jehovah took up his dwelling in this his

tent or pavilion thus prepared for him. As it was a testimony of his divine approbation, so it shewed that he was come to dwell with them, according to his promise, Exod. xxv. 8. " And let them make me a satctuary, that I may dwell among them." And again, Exod. xxix. 43. " The tabernacle shall be sanctified by my glory." The Lord at this time fulfilled these promises, and gave a full and open pledge to their faith that he would, as Jab, the Saviour, in due season become incarnate, and fill the tabernacle of his humanity with all the fulness of deity. This supernatural, visible appearance of fire, light and splendor, surrounded with a cloud, was a solemn prefiguration of the future incarnation of the Son of God. This fire, light, and glory, was surrounded with a cloud ; by it the Lord miraculously attested his presence with his own divinely instituted worship. The Lord had promised thus to meet Moses, and to commune with him from above the mercy-seat, and from between the two cherubims. Exod. xxv. 22. He says to Moses, " I will appear in the cloud upon the mercy-seat." Levit. xvi. 2. And the glory of the Lord, or the Lord of glory, in this cloud took up his seat, and shone forth between the cherubim in the holy of holies. And I doubt not, but there was the appearance of the God-man over the cherubim, in the holy of holies. They were (says the truly excellent and learned Mr. Parkhurst) 'proper emblems of the three eternal persons in covenant to redeem man, and of the union of the divine and human nature in the person of Christ.' Thus the Lord sanctified the tabernacle with these visible evidences of his presence, as he afterwards did the temple built by Solomon. The tabernacle being erected, the princes of Israel brought wagons and oxen for the service of it, and other offerings for the dedicating of the altar; which solemnity lasted twelve days. On the fourteenth day of this month, the Israelites kept the feast of the Passover; and on the new moon following, which was on the first day of the second month, the Israelites were numbered, and their tents pitched in order, four square, round about the tabernacle. On the twentieth day of that month, the cloud removed, the tabernacle was taken down, and the people took their journeys out of the wilderness of Sinai.

Soon after the tabernacle was reared, Aaron and his sons were consecrated, which solemnity lasted seven days. The cloud covering the tent of the congregation, and the glory of the Lord filling the

tabernacle, Moses could not enter it nor the priests into the temple, when the same glory filled it. 2 Chron. v. 14.-vii. 1. This shews the weakness of all saints. The more the Lord's glory shines forth, the more ashamed and confounded they are at the views of their own sinfulness and unworthiness. " And Moses was notable to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." And this cloud was a direction to the people: and when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journies; but if the cloud was not taken up, then they journied not till the day that it was taken up. G0 For the cloud of the Lord was upon the tabernacle by day, and fire was on it-by night, in the sight of all the children of Israel, throughout all their journies." A full proof that it was the same cloud in which the Lord went- before them, when he had brought them out of the land of Egypt by their armies.

May the Lord' the Spirit bless the reading of this to you, and lead you to see into the exhibition of Christ in the types, symbols, figures, and memorials of him, in what bath been in this discourse set before you. Remember, Christ is with his church ; he is the light, life, and glory of it the is its defense and security ; -and were it to be wholly covered with a cloud, the splendor and brightness of his shining, and manifestative favour, would be found all-sufficient to dispel it. The Lord bless his truth unto you. Amen.

EXODUS xxviii. 1.

ON THE OFFICE OF THE HIGH PRIEST, AND PRIESTS, AS COMMANDED BY THE LORD, AND INSTITUTED BY HIS AUTHORITY IN THE JEWISH CHURCH; WITH AN ACCOUNT OF THE PONTIFICAL DRESS OF THE HIGH PRIEST; AND ALSO OF HIM, AS A FIGURE AND REPRESENTATIVE OF OUR GREAT HIGH PRIEST CHRIST JESUS.

And take thou unto thee Aaron, thy brother, and his sons with hint, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar, and Ithamar.

MOSES, whilst he was in the mount with God forty days and forty nights, was admitted into peculiar fellowship with the Three in Jehovah, and their covenant of grace. And he received those commands concerning the tabernacle, ark, mercy seat, and cherubims of glory, the golden candlestick, shew-bread, table, golden altar of incense, vails, curtains for the tabernacle, and hangings for the court which surrounded it, with the brazen altar, and brazen laver, which are recorded hi the 25th, 26th, and 27th chapters of this book. These sacred utensils were all and each of them emblematical and figurative of Christ, in his person as God-man ; and in a variety of ways they were very expressive of his work, offices, salvation, and grace. You may see the whole of them elucidated, and read a spiritual exposition of them in the epistle to the Hebrews.

In this chapter we have the Lord's command concerning the persons who were to officiate in his house, the church, with his command for separating Aaron and his sons to the office of priesthood. Aaron was to be the high priest, the others were priests. I shall, as the Lord may be pleased to assist me, speak of their call and appointment to their office of high priest, and priesthood, with their holy garments; after which I will shew how they were figures of Christ, and represented him, his work, and offices, with the, blessings and benefits thereof; in which we shall see the glory of God shining forth in the face or person of Jesus Christ; and how Aaron and the priesthood were figurative of him.

To the intent that this subject may the better be understood, and the whole more clearly appear, I will propose what I have to say under the following distinct heads.

First, I will view and set before you the command concerning- the call and separation of Aaron and his sons to be set apart for the priest hood ; and 'that holy garments were appointed for them, and what they were.

Secondly, I will particularly set forth the peculiar dress and pontifical attire of Aaron, the high priest.

Thirdly, What was signified thereby, and how he was the figure and representative of our great high priest, Christ Jesus.

I am, in the first place, to view and set before you, the command concerning the call and separation of Aaron and his sons to be set apart for the office and work of the priesthood; and that holy garments were appointed for them, and what they were.

The chapter before us begins with an account of it. The Lord spake unto Moses, and said, verse first, OF And take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, that he may minister unto the in the priest's office, even Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons." Aaron himself, and then the eldest sons in Aaron's family, were to be high priests in succession ; and the rest of his sons, and their posterity, were to be priests, provided they had no blemish in their bodies. The high priest was the greatest person, and his office the highest and most dignified in the old testament, or Jewish church ; according to his office, he was, in an especial manner, to minister in the service of God, in offering the sacrifices, confessing the sins of the people over the head of the scapegoat, carrying the blood of the sacrifices into the holiest of all, sprinkling the blood before the mercy-seat, and fuming the incense between the cherubim's of glory, putting some of the blood of atonement on the horns of the incense altar, and pronouncing the blessing prescribed in Numb. vi. 23, &c. on the day of atonement. He was also the overseer over the whole worship of God ; it belonged to him, and was a part and branch of his office to oversee all the public worship, and to act as judge in all civil as well as religious matters. In the whole of which, he was a type of Christ, as shall be hereafter shewn and declared, under the third general head. The office and work of the common priests were, to offer sacrifices, to burn the daily incense in the holy place, to trim the lamps, and supply them with oil, to pronounce the benediction, and to instruct the people.

When all the tribe and family of Levi were taken into the service of the Lord, and were classed according to their families, under their three distinct heads of Roathites, Gershonites, and Merarites, the Lord appointed them their respective offices and services. And though all the priests were Levites, yet all the Levites were not priests. The office of the Levites was to wait on the priests, and assist them in killing the sacrifices, flaying them, washing and cutting them up, bringing their parts, and laying them on the altar,

and in other servile employments ; they did the lower and meaner services of the sanctuary. They were taken into the service of God instead of all the first-born of Israel, and were sanctified to their office by sprinkling water of purification on them, washing their garments, by the people's laying their hands on them, and by several sacrifices, viz. burnt-offerings and sin-offerings; see Numb. viii. 6 to 16. All the servants of the Lord had a peculiar dress : the high priest's garments are stiled holy garments, because he ministered in them before the Lord, and they were for glory and for beauty, to distinguish him in his office beyond his brethren. The common priests had four priestly garments, viz. first, linen breeches, or trowsers; second, fine linen coats; third, embroidered girdles of fine linen, wrought with blue, purple, and scarlet, like the high priest's; fourth, they had bonnets, or turbans of fine linen, like the high priest; and their garments served to be an example and shadow of heavenly things. Their fine linen coats, figured the immaculate purity of Christ and his church made white in his blood. Hence when our Lord was seen in a vision by John, he had on his priestly garment, which reached down to the foot, and he was girded about the paps with a golden girdle; and his head was as white as wool, as white as snow. Rev. 1. The fine linen girdle served to bind the coat tight to the body, to help the priest to be expeditious in his work: and Christ was all alacrity in the discharge of his priestly office. The bonnets, or turbans round the head of the priests, were much like the high priest's mitre, and may serve to remind us, that all believers, who are made kings and priests unto God, have on their heads, for an helmet, the hope of salvation. The linen breeches, shew how the Lord requires the utmost decency in his service. Holiness becometh the house and worship, people and ministers for ever. The common Levites also had a linen ephod, or garment, in which they performed their services; but at present I have only to do with the priests and high priest.

Aaron was the principal person, and in the highest office, and for him, in a particular manner, holy garments were appointed. Aaron, the saint of the Lord, his name signifies a teacher, was, in an especial manner, called of God, and appointed to his office. His priestly garments were to add dignity to him; he was never to draw near the Lord, in the services which were to be performed by him,

without being clothed with them. These garments, with the ornaments belonging to them, were eight in number, as follows. First, a pair of linen breeches, or trowsers. Second, a coat of fine linen, which he wore next the body, as we do a shirt. Third, there was the girdle of fine linen, embroidered with blue, and purple, and scarlet; with this girdle, or belt, the coat was girded and confined close to the body. Fourth, he had a robe of all blue, with seventy-two bells of gold, and as many pomegranates of blue, purple, and scarlet, upon the skirts thereof; this robe was put over the fine linen coat and girdle. Fifth, an ephod, or short coat, made of gold, and blue, and purple, and scarlet, and fine twined linen, finely and gloriously sculptured with cherubs, like the curtains and veils of the tabernacle; on the shoulder pieces of it were two beryl stones, on which were engraven the names of the twelve tribes of Israel: this ephod was put over the robe, and girded thereto with a curious girdle, made of the same materials with the ephod. Then, as the sixth ornamental garment, or part of the pontifical attire, was the breast plate, which was curiously wrought of gold, blue, and purple, and scarlet, and fine twined linen.. The breast-plate was a span square, it was fastened by gold chains and rings upon the ephod : on it were inscribed the names of the twelve tribes of Israel, on twelve precious stones. The seventh garment, was a mitre of fine linen, wrapped about the head like a high crowned cap. The eighth, was the plate of pure gold, or holy crown, whereon was en graven these words, " Holiness to the Lord." These were the garments in which the high priest ministered.

There were also four extraordinary garments which the high priest, according to the learned Ainsworth, wore on the annual day of expiation: as first, the holy linen breeches ; second, a holy linen coat; third, a linen girdle, which confined the coat firm to the body; fourth, alinen mitre. These he put on when be made reconciliation for the people, in the most holy place, once a year; and having finished the service, he put off these, and left them there, and never wore them more. Levit. xvi. 4, 23.

Thus Aaron, the type and representative of our Christ, was immediately called of God, and adorned by him with the priestly garments, which were of his own ordaining. The apostle, speaking of the office of high priest, and priesthood, says, " No man taketh

this honour to himself, but be that is called of God, as was Aaron." His call was immediately from the Lord; it was unquestionable. Moses was ordered to separate him and his sons. Aaron was the first high priest of the Jews, and from him the rest descended, who were lawful ones. The Lord qualified him for his office: he was fitted for the discharge of it, as he was clothed with these holy garments ; these priestly robes were for glory and for beauty. Hereby our true high priest, the Lord Jesus Christ, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, was shadowed forth. The holy and pure administration of his office, as the apostle and high priest of our profession, was signified by Aaron's priestly vestments; and his separation to the exercise and discharge of his office of mediation, was clearly shewn, in the call and separation of him and his sons to the work and office of the priesthood. I proceed,

Secondly, to shew and set forth the peculiar dress and pontifical attire of the high priest.

To view Aaron in his costly robes and golden garments, let us remember that the ephod, or outside coat, was like a cloth of gold, and it was girded unto him with a curious girdle, made of the same with the ephod, and which was woven with it. In the front of the ephod was placed the breast-plate, with the twelve jewels, on which were inscribed the names of the children of Israel. This breast-plate was fastened to the ephod with chains of gold, to the two onyx stones on the shoulders of it, and beneath with two blue laces. The robe, which was next to the ephod, was all of blue, and at the skirts of it were golden bells and pomegranates. Under this was the brodered coat; this was next the body, and hung down to the feet. On his head he wore a mitre of linen, to which a plate of gold was fastened, on which was engraven,. " Holiness to the Lord." In these garments Aaron is arrayed when he ministered ; and being thus adorned, it was evidenced that he was in-office advanced to the highest dignity in the Jewish church, and his appearance in them was glorious and honourable.

It was death for the high priest or priests to minister without their garments : they are, in the sacred page, called holy garments, and in times following were laid up in holy chambers ; and the priests

might not wear them among the people to sanctify them with their garments, see Ezek. xliv. 19.

Having given an account of the number of the high priest's garments, I will, endeavour to explain them more fully.

The fine linen coat, worn next the body, was expressive of the consummate purity and righteousness which would be found in Jesus, the great high priest of our profession. It was woven with round hollow places, like eyes, and the girdle which, belonged to it was of the same linen, wrought with blue, and purple, and scarlet, expressive of the blood-shedding, dolours, pains, and griefs of Jesus Christ. This, girdle tied or bound the linen coat fast to the body, and was expressive of, the firmness of Christ's heart, and his readiness to accomplish the work of salvation. The robe of blue, which was a long garment put on this, was made of threads twelve times double, and the hole of it was woven at the beginning of the weaving; it had no sleeves, but was divided into two skirts; the neck of it was bound about with a collar that it might not be rent; on the skirts of it were bells and pomegranates. The bells were of gold, to signify the purity and preciousness of the words of Christ; the pomegranates were symbolical of the comforts, blessings, and graces which are in Christ, and which he makes his church and people partakers of. The pomegranates were in number four-and- twenty, placed between the bells, so that there were a golden bell and a pomegranate alternately upon the hem of the robe round about. The pomegranates were made of blue, and purple, and scarlet, expressive that all the fruits of Christ's priesthood, would be the effect of his most precious blood-shedding. The pomegranates were very significant of saints, as receiving all their 'spiritual life, vigour, and grace from Christ. The care to weave and bind the robe of blue, that it might not rend, was expressive of the unity of the doctrine of Christ, and that his people should be careful to keep the unity of the spirit in the bond of peace. The high priest making a sound with his bells, when he ministered before the Lord, was expressive of Christ's being heard and accepted of the Father in his mediation in heaven, and of the evidence his church bath of it on earth. The everlasting gospel is a joyful sound ; as one expresses it, "tis music to the ear, honey in the ;mouth, melody in the heart.' It is owing to Christ's intercession that it is continued on earth; and when accompanied by the energy of the

Holy Ghost, it produces fruit unto life eternal. Pomegranates were produced in the land of Canaan, there they grew very large; they are very fruitful trees; the fruit they bear is full of a delightful juice, and also of grains, or kernels. So those on the robe of the high priest, might be expressive of the fruit of Christ's death, of the life which would flow from it to his people, of their numbers being countless by man, and of their flourishing, as being one with him.

The ephod, which was the outermost of these holy garments, was made of gold thread, wrought with the three bloody colours, blue, purple, and scarlet, on fine twined or twisted linen: it was a short jacket, without sleeves; it had shoulder pieces, which were sewed to it; on them were placed, in bosses of gold, two onyx stones, on which were inscribed, the names of the children of Israel, six on one stone and six on the other, so equally divided for letters, that there were twenty-five letters on either stone; and the stone on which Reuben was written, was on the right shoulder; and the stone on which Simeon was written, was on the left. The two onyx stones, set in the two shoulder pieces of the ephod served as buttons, to fasten the ephod, and keep it firm on the shoulders of the high priest. These stones were set in gold inclosures, and they were to be for stones of memorial unto the children of Israel; hence it is expressly said, "And Aaron shall bear their names before the Lord upon his two shoulders for a memorial." The ephod had also a girdle which belonged to it, which was called the curious girdle of the ephod; it was made of the same materials with it, even of gold, of blue, of purple, of scarlet, and fine twined lined : this served to bind the ephod tight to the body. This ephod figured out Christ in the exercise of his faithfulness he, for the sake of his church, "Put on righteousness as a breast-plate, and an helmet of salvation on his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." Isa. lix. 17. He appeared to John clothed like a priest, and girt about the paps with a golden girdle, Rev. i. declaring himself thereby our high priest; and the reference is to this curious girdle of the ephod. The ephod, or short coat without sleeves, covered the shoulders and breast. It shewed how the heart and power of Christ were deeply engaged, and truly interested in the salvation of his people. He loves them with a perpetual love: he bears them up, with all their concerns, by his invincible power. The

stones on the shoulder pieces being precious, pointed out that the church is precious in Christ, and to him. The engraving the names of the children of Israel, like the engraving of a signet, on these stones, spewed the love and esteem Christ bath for his church ; bow firmly they are borne up by him; how he sustains them by his Almighty power; and keeps them, u p in everlasting remembrance before God. They shew also that Aaron was a figure of Christ, that the children of Israel represented all saints. The two onyx stones, square, and of equal size, pointed out the like dignity, and precious faith that all the elect have before God in Christ; also the power Christ bath over the whole church, with the presentation he makes of his people, as pure and holy, through his divine mediation, was hereby spewed forth : that they are in everlasting remembrance before God, was in this figurative manner most freely declared.

The breast-plate, so called, because it hung over the breast of the high priest, was a double piece of linen, of a span square, woven with blue, and purple, and scarlet colours; in it were placed ouches, or inclosures of gold, in which were fixed twelve precious jewels, in four rows: these stones were set in these ouches of gold just as a diamond is set in a ring. They were a sardine, a topaz, and a carbuncle ; this was the first row. An emerald, a sapphire, and a diamond, was the second row. A ligure, an agate, and an amethyst, was the third row. A beryl, an onyx, and a jasper, was the fourth row. The breastplate had four rings of gold at the ends of it, and chains of wreathes gold were fastened to them; and the breast-plate was tied with a lace of blue to the rings of the shoulders of the ephod, and to the curious girdle of it, so as that it might remain over the breast of the high priest firm and steady. This sacred ornament was always to be on Aaron's heart in his ministration before the Lord. And thus as he bore their names on two stones of equal worth on his shoulders, so he bore them also on the breast- plate, to shew they were near his heart, deeply sculptured there, on twelve precious jewels, for a memorial before the Lord continually.

The mitre of linen on the head of the high priest, which is sometimes stiled a bonnet, when the other mitres of the priests are mentioned, was a wrap of linen like a high pole cap, on which was fixed a plate of gold, which reached from ear to ear, on which was written, " Holiness to the Lord," and was worn by him in his ministrations.

This was always to be on his forehead. The Lord's command concerning it runs thus " And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the Lord." Exod. xxviii. 38. It was symbolical of our great high priest, who is the Holy One of Jehovah, the Holy One of God, who being Jehovah incarnate, took away the sins of his people, by bearing them in his own body on the tree; and who presents their persons, with their sacrifices and services of prayer and praise, in his own person and mediation, before the Lord without all sin. The high priest wearing the golden plate on the mitre, was a visible token to the people of God's gracious acceptance of him in the dis. charge of his office on their behalf. The golden plate was tied to the mitre with a lace of blue, which being, as was also the robe, to which was fixed the bells and pomegranates, of a sky colour, might be expressive of Christ, as to his divine original, who is the Lord from heaven, and whose office, qualifications, fitness, and work of Mediator, is by the divine appointment of the Father. The high priest wore this plate as a crown, and our high priest is crowned in heaven.

I proceed to my third head, under which I am to shew what was signified by these garments and ornaments; and how the high priest in the Jewish church was a figure and representative of our great high priest, Christ Jesus.

It has been already observed, that these garments were mystical and symbolical: they were sacred types of Christ's immaculate purity, of the dignity of his person, of his glorious majesty and honour, of his transcendent holiness, of his fitness and qualifications for his mediatorial office, of his all perfect righteousness, of his will and alacrity in the discharge of his work and office, as the high priest of his church and people; they shadowed forth the glorious representation which Christ makes of his whole church in his own person and mediation before the majesty of Jehovah the Father, who bath accepted his people in the beloved, and loves them in him with an everlasting love, and beholds them in him all glorious, a perfection of beauty, holy, righteous, and spotless, in the person, holiness, obedience, and atonement. of Jesus. The high priest was the figure and representative of our great high priest, Christ Jesus.

Aaron is stiled, "The saint of the Lord," Psalm cvi. 16. He was Jehovah's anointed and separated one; so was Christ, his antitype, and received his name Messiah, or anointed, from the Holy Ghost's anointing him as Mediator, the true Prophet, Priest, and King of his church and people. Aaron was called of God immediately to the office and work of priesthood ; so was Christ. All the sacrifices on the day of annual atonement were offered by the high priest, and these services were performed by him with his golden garments. He stood at the brazen altar in his pure linen coat, over which was the robe all of blue, on the skirts of which were the golden bells and pomegranates, and above it he had on the ephod, on the shoulders of which, and also on the breast-plate, were the names of all the twelve tribes: he represented them; he made atonement for them ; and this he did as the holy one of Jehovah, which was signified by the golden plate on his mitre. He made au end of their sins yearly, made reconciliation for iniquity, and appeared at the golden altar with the blood of atonement, which he put on the horns of it, burnt incense, trimmed the lamps, and went out; afterwards he entered in his plain linen garments in the holiest of all, and carried thither sacrificial blood, and a censer of burning coals, with his hands full of sweet perfume, and sprinkled the blood, and fumed the incense before the mercy seat, and between the cherubim's of glory, and came out, and pronounced the blessing. The high priest on this day made so complete an atonement for the sins of the people, in a typical way and manner, that it is expressly said, " On that day shall the priest make an atonement for you, that ye may be clean from all your sins before the Lord." See Levit. xvi. 30. So Christ, his antitype, by bearing, as our great high priest, all our sins, the iniquities of all his church and people in his own body on the tree, bath removed them from us as far as the east is from the west. His blood cleanseth us from all sin. The high priest represented all the people in his own person, wore their names on his heart, and bore them on the shoulders of his power, and entered into the holiest of all with blood and incense, and was interested in the good of the people in all his priestly performances ; it was for their benefit, and on their behalf, that he performed these services. So Jesus wore all the names of his people on his heart : he represented them, acted for them, suffered for them, and having, by his own blood, obtained eternal

redemption, he entered into the holiest of all, to appear in the presence of God for us.

Aaron, the high priest, was a mortal man, he was inherently sinful, he was encompassed with infirmity; this served to give him to feel for those he represented : his office required this of him, to have compassion on the ignorant, and on them that are out of the way. Our Christ, the essential Word and Son of God, took our nature, with all its sinless infirmities, into personal union, and is most graciously disposed to exercise all ways of pity, mercy, tenderness and compassion on his church and people, as their various cases and necessities may require. The apostle sets Aaron and Christ in comparison with each other, and spews how Christ infinitely exceeds him, and gives us a beautiful account of this in the fifth chapter of his epistle to the Hebrews.

Aaron must appear very glorious when adorned with all his priestly vestments ; the golden crown, the sparkling gems, the lustre and splendor which must reflect from his breastplate, could not but affect the minds of beholders. The old testament church saw herein the glories of Christ's person and righteousness, and breaks out thus: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he bath clothed me with the garments of salvation, he bath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Isai. lxi. 10. As the high priest had all the names of the people on his breast-plate, so the church, understanding the mystery of it, prays Christ to set her as a seal upon his heart and arm. Cant. viii. 6. As the high priest bore the names of the people also on his shoulders, so the prophet Isaiah refers to it when speaking of our Jesus : he says, In all their afflictions he was aficted, and the angel of his presence saved them: in bis love and in his pity he redeemed them, and he bare them and carried them all the days of old." Isai. lxiii. 9.

Aaron had in his breast-plate of judgment, the urim and the thummim. These words signify lights and perfections. Some learned persons think the urim and thummim were the precious stones in the breast-plate, which being prepared and properly fitted, Moses himself fixed them in it. Doubtless, the light and effulgency of glory

which were reflected from the precious jewels, must have been very great; and they might be designed to point out the eternal and personal, native and inherent glories and perfections of the God-man, Christ Jesus, the apostle and high priest of our profession; in his person dwelleth all the fulness of the Godhead; in him, as Mediator, it bath pleased the Father that all fulness should dwell; and- in him, as the head of his body, the church, is hid all the treasures of wisdom and knowledge. The breast-plate was called the breast-plate of judgment, because by it the high priest enquired of the Lord on behalf of the people, and received answers. Christ is our high priest, with him is the urim and thum-min, and by him we enquire the mind and will of God, and he is the interpreter of the whole mind and will of his Father to us; and all the gifts and graces of the Holy Spirit come from him. The high priest was a public person, and he entered as such into the holy and most holy place, representing all the people. Our Jesus lived, acted, bore sin, suffered, died, rose from the dead, ascended and entered into heaven, as the public head and representative of all the chosen and elect people of God. As the high priest shone forth most gloriously in all his golden robes to an eye of sense, so our Jesus shines forth in his person, office, qualification, and glory far beyond him to the eye of faith ; and his church, in him, shines also with rays of refulgent brightness, far exceeding, and everlastingly transcending the jewels on Aaron's breast and shoulders ; she is on his heart, deeply engraven there; she is on his arm, and he bears her up as his beloved, and will present her before the presence of his glory with exceeding joy. In him the Father beholds her complete : he views his people in Christ with inconceivable joy.

Believers in Jesus, look on him your high priest, view yourselves in him, consider how he represents you in himself, immutably holy, righteous, and sinless; see your names engraven on his heart, your persons accepted in him ; behold yourselves in him complete, and may your minds be perfectly satisfied therewith ; he is in heaven your intercessor; he offers up the prayers of all saints upon the golden altar before the throne, and they come up with acceptance, being presented by him, and perfumed with the odour of his mediation.

May the Lord the Spirit bless these brief hints and observations unto you, and make Christ thereby increasingly glorious and precious to your souls. Grant this, holy Father, for the honour of thy co-equal Son, to whom, with thee and the Holy Ghost, be co-equal and co-eternal praise, now and ever. Amen.

EXODUS xxix. 35.

ON THE CONSECRATION OF AARON AND HIS SONS, WITH AN ACCOUNT OF THEIR INVESTITURE INTO THEIR OFFICES; WHICH WAS A SACRED SHADOW AND FIGURE OF THE ANOINTING OUR JESUS TO THE OPEN EXECUTION OF HIS PRIESTLY OFFICE.

And thus shalt thou do unto Aaron and his sons, according to all things which I have commanded thee; seven days shalt thou consecrate them.

AARON and his sons being divinely called and appointed by the Lord, the one to the office of high priest, the others to that of being priests, directions are given concerning their consecration, and these orders are contained in this chapter before us. Both high priest and priests were to be inaugurated into their priesthood, by washing their bodies, arraying them with their priestly robes, anointing them with blood and oil, which was sprinkled upon Aaron and upon his garments, and upon his sons, and upon their garments, and with the oblation of a sin-offering, burnt-offerings, and consecration-offerings, together with unleavened bread, cakes, and wafers, anointed with oil, all which were to be got ready against the day of their dedication to the service of the Lord.

My design in this discourse being to skew, that Aaron and his sons, in their consecration to the priests' office' were figures and symbols of Christ, and shadowed forth our Lord Jesus in his anointing and consecration to the discharge of his priestly work and office, I shall aim to, collect all the particulars concerning the rites and ceremonies observed in the consecration of Aaron and his son's; and set them before you under some general heads. And to the intent that none of these particulars may be omitted, I will here observe, that when the tabernacle was finished, erected and sanctified, by the Lord's taking

up his residence therein, by dwelling between the cherubim in a cloud of glory, which rested on the dwelling-place of the Most High, and was seen by all the Israelites, after the Lord had given out what is recorded in the first seven chapters of the book of Leviticus ; then Moses received from Jehovah commandment to set immediately about the consecration of Aaron and his sons. The eighth chapter of Leviticus records their consecration, which was performed as prescribed in the chapter out of which I have read my text. The persons, garments, oils, and oblations are got ready; Aaron and his four sons are washed, and dressed in their sacred robes; the tabernacle, with its sacred furniture, are anointed with oil, and so is Aaron and his sons, who were to serve in it; a sin-offering, the flesh of which was burnt without the camp, and a burnt-offering are offered for them: a consecration ram, or peace-offering, being offered, the blood thereof, with sacred oil, is sprinkled on the tip of their right ears, thumbs, and toes, and on their garments. Part of the sacrificial flesh is given to the offerers to feast upon : Moses was the priest on this occasion, and therefore hath at this time the priest's portion. These ceremonies and oblations were repeated seven days successively. The whole congregation of Israel were gathered together, to be spectators and witnesses thereof,

These particulars I shall aim to interweave in the whole of my present sermon ; and will set before you what I have to say on this subject, under the following particular heads or sections.

First, I will begin with the command given concerning the consecration of Aaron and his sons.

Secondly, I will relate what was particularly enjoined, and more especially what respected the high priest.

Thirdly, the time in which these services were performed and renewed, and these persons consummated for the discharge of their offices. And in going through these particulars, I will shew how Christ was represented by these services and persons.

I will first begin with the command given, concerning the consecration of Aaron and his sons.

The Lord's command, concerning these persons, and their consecration, is expressed in the beginning of this chapter. Moses was at this time in the mount with God, and Jehovah said unto him, ' And this is the thing that thou shalt do unto them, to hallow them to minister unto me in the priest's office. Take one young bullock, and two rams, without blemish. And unleavened bread, and cakes unleavened, tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them, and thou shalt bring them in the basket with the bullock and the two rams." It would reflect divine light and glory to consider all that is commanded concerning the call and separation of Aaron and his sons to the office and work of priesthood, with the command concerning the rites, ceremonies, sacrifices, anointings, clothing them, and sprinkling their garments with blood and oil, tipping their right ears, thumbs, and toes with the blood of the ram of consecration, and filling their hands with some parts of the sacrifices which they waved and heaved before the Lord, which were given by him, whilst Moses was in the presence-chamber of the Most High. This would fully confirm our minds that the offices into which Aaron and his sons were called and invested, and their consecration, with the rites, sacrifices, ceremonies, and services attending it, were shadows of heavenly things, and served to be examples of them.

With respect to the things commanded for sacrifices on this inauguration of Aaron and his sons, the bull, or bullock, was for a sin-offering. The rams, one was for a burnt-offering, the other for a consecration-offering. These animals were slain, and offered in sacrifice unto the Lord, as memorials of Christ; they spewed how Christ was to be made sin; how he was to bear the fire of divine wrath, which was to parch him through and through ; by which means he was to make peace for us through the blood of his cross. His whole church and people were to be sanctified by the offering up of his body and soul, in union with his person, as a sacrifice of a sweet smelling savour unto God. The bread offerings, under their various forms, shewed how Christ, the bread of life, would be broken and bruised for the iniquities of his people. Their being anointed with oil, was expressive of our Lord's being anointed with the oil of gladness above his fellows.

Thus, as Jehovah himself appointed the priesthood in the Jewish church, and the persons who should be exercised therein; so he also commanded what sacrifices and services should be offered and performed at their anointing and introduction into the priest's office. This served to shew his authority and lordship over his house, the church, and was also a symbolical representation of the unction and consecration of our great high priest, Christ Jesus, whose call was from his divine Father, he called, appointed, and set him Apart to his office and work of Mediatorship.

When Aaron and his sons were invested and sanctified to their office, all the congregation were assembled, to point out their interest and concern therein. These persons being appointed to minister and draw nigh to God on their behalf, and offer gifts and sacrifices for them, represented our Lord Jesus Christ, who is one with his church ; he is united unto, and interested in all his people ; he acts in his mediatorial and priestly office on their behalf; and they are all and each individual of them, equally united unto, and interested in him ; he offered himself, his body and soul in union with his person, for them. Aaron and his sons were types of Christ. The latter, as well as the former, had garments made by the Lord's command for them to minister in, for glory and for beauty. The difference of the high priest from the rest of the priests, was especially in his superiority above them in his anointing, or being clothed with his golden garments, and in the services performed by him on the day of annual atonement. I proceed,

Secondly, to relate what was particularly enjoined, and more especially what respected the consecration of the high priest.

As the garments, oil, and oblations for the high priest, and his sons the priests, were divinely prescribed, so whatever actions, ceremonies, and sprinklings were to be performed, are also expressed. They were all of them to be washed, anointed, sprinkled with blood and oil, and clothed: their right ears, thumbs, and toes were to be tip with sacrificial blood ; sin-offerings, burnt-offerings, peace-offerings, or, as they were on this occasion stiled, consecration-offerings, were to be sacrificed for them, and they were to feed upon a portion of these peace-offerings; their hands were to be filled with the wave and heave-offerings. And all these rites,

ceremonies, sacrifices, and services, were to be performed and repeated over seven times, once on each of the seven days of the consecration; this is commanded in my text, " And thus shalt thou do unto Aaron and his sons, according to all things which I have commanded thee : seven days shalt thou consecrate them."

To give a particular relation of the consecration of these persons. First, they were to be brought unto the door of the tabernacle of the congregation, and being admitted into the court of the tabernacle, they were to be washed with water; this was at the laver which was set in the court, and Moses when he placed it there, put water into it, that the priests might wash their hands and feet thereat, when they went in to minister before the Lord : it was an emblem of the blood of Christ. The priests being washed, was to shew that they must first be purified in the blood of the Lamb, before they could draw nigh unto God, and worship him acceptably with reverence and godly fear. It also pointed out the immaculate purity of Christ himself, the apostle and high priest of our profession, who being without all sin, was qualified to act and perform the priestly office for his church and people; and he bath made an end of sins, and brought in everlasting righteousness. Secondly, these persons were clothed ; it is probable the high priest first, and then his sons, the priests. The robes were put on the high priest in the following order: the linen' breeches he doubtless put on himself; then Moses clothed him first with the linen coat; secondly, with the robe of the ephod; thirdly, with the ephod; fourthly with the mitre, to which he fastened the plate of gold. The fine linen coat was wrought with checker work.. This garment was bound or girt round the body with the girdle which belonged to it, this was made of fine linen, of the same with the coat; it was wrought with blue, purple, and scarlet; it was embroidered or wrought with checker work, like the coat. This girdle was a long sash of linen, which went many times round the body, over the paps, and downward, partly to keep warm, and partly to strengthen the back in the performance of those services which were to be attended to in the sanctuary. Over this was put the robe of the ephod, it was so called because the ephod did gird and keep it tight to the body of the high priest; it had no sleeves as the checkered coat had, but it was made of two main pieces, one whereof hung before him, the other behind him; the collar of this

ephod was like the collar of an habergeon, or surplice, whole, and to be put over his head just as a surplice is, and from the collar downwards the pieces were parted, and his arms came out between them; at the lower end of each of these pieces were thirty- six little bells with clappers, and pomegranates of needle-work between every bell. The bells were seventy-two in all. This robe was of the colour of the heaven over our heads, or sky colour; over this garment was the ephod : the breadth of this was the breadth of his back from shoulder to shoulder, and it hung behind him from his arm holes to his feet. From it came two pieces from under his arm holes, which met together and clasped over his paps, and this was called the curious girdle of the ephod, because both it and the ephod were curiously wrought of fine twist and gold ; it had two shoulder pieces also, which went over the priest's shoulders, and were fastened to the ephod behind, and to the girdle before. And so the ephod was low behind and short before him. Upon these shoulder pieces were two beryl stones, set in gold, on which the names of the twelve tribes were engraven. Upon these shoulder pieces were two bosses of gold, near to these two stones, into which two gold chains, which tied the breast-plate to the ephod, were so fastened, that the breast-plate and ephod might not be parted. The breast-plate was a cloth of gold, an hand breadth square, double, set with twelve precious stones, in four rows, three in a row; these are called urim and thummim, Exod. xxviii. 30. The mitre was like a Turkish turban, or a high pole cap ; the golden plate fastened on the front of the mitre, was as it were a crown, and on it was this inscription, " Holiness to the Lord."

Aaron, thus dressed and dignified in his priestly robes, must have shone exceeding grand, magnificent, and august : his garments were exceeding rich, majestic, and splendid : he typified and represented our great high priest, Jesus, the Son of God.

The other priests were clothed with linen breeches, coats, girdles, bonnets, or mitres; all these were the same as those which the high priest wore, there was no difference. Those robes which particularly distinguished him were the robe of the ephod, the ephod, with the breastplate, and onyx stones on his shoulders, and the plate of gold on his mitre.

The third act of consecration was, the anointing with holy oil, or ointment. This sacred unction was composed of myrrh, cinnamon, calamus, and cassia, with olive oil. See Exod. xxviii. 23 to 25. It was extremely fragrant. I will here speak particularly of the anointing Aaron, the high priest, for he only was anointed, as were the tabernacle and its vessels, the brazen altar, with the laver and its foot. As for Aaron's sons, their garments were only sprinkled with blood and oil.

Mr. Romaine says, the priest, the sacrifice, the altar, the tabernacle, &c. were all the same person in different views, exhibiting the blood of him," who through the eternal Spirit, offered himself without spot to God." Heb. ix. 14. Moses took the anointing oil, and anointed with it the tabernacle, and all that was therein, and sanctified them ; then he sprinkled thereof upon the altar seven times, and anointed the altar, and all its vessels, both the laver and its foot, to sanctify them. Surely it must diffuse a sweet odour and perfume ; we may well consider it as typical of Christ, the Anointed One, whose person, obedience, and death, is ever sweet and acceptable unto God. Moses poured this holy oil, or ointment, with the greatest profusion on the head of Aaron, the high priest. This shewed how Christ would be anointed with the Holy Ghost; that he would be full of grace; his person would be all perfume, and yield an everlasting fragrance to his church and people. The psalmist doubtless refers to this when he says, in his address to Messiah, the Christ of God, " Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever; all thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces whereby they have made thee glad." Psalm xlv. 2, 8.

The tabernacle and altar anointed seven times, denoted their full and complete sanctification; and they and the high priest being anointed with the same rich and costly perfume, shew that all the acts and offices of Christ receive their perfection from his infinite person, God-man, in whom dwelleth all the fulness of the Godhead, and all the fulness of grace and glory.

Aaron having been washed, clothed, and anointed, Moses brought the sons of Aaron, and clothed them with the garments appointed for them ; viz, first, the breeches ; second, the linen coats; third, the

girdles ; fourth, the mitres. Their garments being put upon them, Moses sprinkled blood and oil upon Aaron, and upon his garments, and upon his sons, and upon their garments, and thus he hallowed both Aaron and his garments, and his sons and their garments with him. Their persons and garments sprinkled with blood and oil, spewed that they could be sanctified by the blood and Spirit of Christ alone, to fit them for entering into their office, and for the proper discharge thereof. They were washed, as the high priest also was, to point out the need of being made clean from all sin in the blood of Jesus.

These things having been performed, the sacrifices for this solemnity were brought forth in the following order: first, the bullock, and this was for a sin-offering; Aaron and his sons put their hands upon the head of it. This the Lord had commanded. Then Moses killed it before the Lord by the door of the tabernacle of the congregation ; he then -took up the blood of it, and put it on the horns of the altar of burnt-offering with his finger, and poured out all the blood at the bottom of the altar. This done, he burnt the fat, and the two kidnies, with the caul, upon the altar. The flesh of the bullock, his skin and dung, Were burnt with fire without the camp. This sacrifice was a figure of Christ, as substituted in the room and stead of his people. Aaron and his sons laying or putting on their hands on the head of the bullock, was iii effect laying their sin thereon ; it pointed out the Lord's laying on Christ the iniquities of us all. The killing the bullock before the Lord was expressive of the violence of Christ's death, and also that it was by divine appointment. The blood put upon the horns of the altar, pointed out the blood of Christ as the only remedy for purging away sin, and that it affords an effectual plea for us before God, and when applied by the Spirit of God unto our minds, speaks and proclaims peace. The pouring all the blood at the bottom of the altar, spewed how Christ would pour out his soul unto death, and thereby obtain eternal redemption for us. The burning the inwards,, fat, and kidnies on the altar, shewed how the heart and inward feelings and affections of his soul, were towards his people, and bow he would have his whole soul engaged in offering up himself as ' a sacrifice for sin. The remaining part of the sin-offering, with its skin, and dung, carried forth and burnt without the camp, shewed how Christ would suffer

without the gate; it was also expressive of his dolours and smart, with the contempt which would be cast on him in his sufferings. This sin-offering, though its blood was not carried within the veil, yet. Aaron and his sons eat not of it, to shew they could make no atonement for their own sin, but must look to Christ alone, and rest on him as their true and only sacrifice and propitiation, This sin-offering pointed out Christ, who was made sin for us, though he himself knew no sin, that we might be made the righteousness of God in him.

This sacrifice being offered, Moses, who was at Aaron's consecration the officiating priest, took the ram, and Aaron and his sons plat their hands on the head of it. This shewed that the animal was substituted in their room and stead It was a figure of Christ, who took the place of his people, and became their sacrifice for sin. They laid their hands on its head, to point out how their sins were in a figure transferred from them to the sacrifice. The animal was slain, its blood sprinkled round about the altar; it was cut into pieces ; the inwards and legs were washed; then it was so laid on the altar as to figure out Christ upon the cross ; it was burnt with fire upon the altar. This was the burnt-offering, so called, because wholly consumed by fire. A figure of Christ, as made a curse, and sustaining the wrath of his divine Father, due to the sins of his church and people. The washing the sacrifice, denoted the immaculate purity of Christ's oblation. It being cut into its parts, spewed how every faculty, sense, and member of Christ's soul and body, endured the whole curse and punishment due to sin. The sprinkling the blood round about the altar, pointed out the reconciliation and sanctification of all the elect by the blood of Christ ; and also that the Godhead of Christ, which bore up his humanity, when he made his soul an offering for sin, gave everlasting virtue to his most precious blood-shedding, so that it cleanseth from all sin. The sacrifice being a sweet savour unto the Lord, shewed the fragrancy and odour of the sacrifice of Immanuel, which would be offered in the flames of everlasting love, to satisfy the Father's law and justice. This being finished, Moses brought the other ram, and this was the offering for consecration; Aaron and his sons put their hands on the head of it; then Moses killed it, and took of its blood, and put it on the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right

hand, and upon the great toe of their right foot, and sprinkled the blood upon the altar round about. Then he took the blood which had been placed on the altar, and of the anointing oil, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon their garments: and thus they and their garments were hallowed.

This was the sacrifice of the ram of consecration ; its blood thus put on the ears, toes, and thumbs of Aaron and his sons, and put by command on their right ones, pointed out the cleansing and sanctifying these members, which were instead of the whole body, to the service of God. The ear was sanctified to hear the word of God; the hand, that their work and administration of God's service, might be acceptable unto the Lord; the foot, to denote that their conversation ought to be such as becometh the gospel of Christ; the sacrificial blood, taken from the altar, pointed out Christ, whose Godhead gives an infinite virtue and efficacy to his most precious blood-shedding : this blood with oil mixed with it, and sprinkled on Aaron's and his sons' garments, pointed out that these persons and their garments could be completely sanctified only by the blood and death of Christ, and the grace of the Holy Ghost.

After this was finished, then Moses took some parts of the ram of consecration, viz. the breast and shoulder, with one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread, these he put into the hands of Aaron and his sons, and they waved and heaved them before the Lord. The wave offering, or moving these offerings to and fro round about, signified, as Ainsworth thinks, the trials and afflictions of God's ministering servants.

After these things had been waved, Moses was to receive them at the hand of Aaron and his sons, and burn them upon the altar for a sweet savour before the Lord. This might suggest, that by Christ's ministers, the knowledge and savour of his name, person, blood and righteousness, grace and mercy are made known, and diffused abroad far and wide.

This service being performed, the breast of the ram of consecration was waved before the Lord; and the breast and shoulder of it, which had been waved and heaved up, and so given to the Lord and his

ministers, was to be their portion, on which they were to feed. This was to teach Aaron and his sons, now set apart and consecrated, that they should, with all their hearts and with all their souls, give themselves unto the Lord, and employ their strength in his service. This from henceforth became the property of the officiating priests. Thus they who waited at the altar, were partakers of the altar by eating of the sacrifices. And thus the Lord's goodness in providing for his servants who ministered before him was evident. These parts, the shoulder and the breast, might be designed to shew, how these ministers, and all others, should bear up and support the church of God to the uttermost of their power, and also bear them on their breast or heart, spewing all loving affection to them. This sacrificial food was very expressive of Christ, who is the food of faith, the feast and sacrifice provided for his people. The flesh of the ram of consecration was to be seethed in some place joining to the court of the tabernacle of the congregation, and what remained of it was to be burnt with fire, after Aaron and his sons had eaten a part of it, with the unleavened bread. The Lord adds, in his commandment concerning these things to Moses, " And thus shalt thou do unto Aaron and his sons, according to all things which I have commanded thee, seven days shalt thou consecrate them."

All these things which the Lord prescribed and commanded concerning the consecration of Aaron and his sons, were to be transacted and repeated over and over, again and again, for the space of seven days ; all which time they were to abide at the door of the tabernacle of the congregation, day and night, to keep the watch of the Lord. Thus the covenant of priesthood was confirmed unto the tribe of Levi, in Aaron and his sons, which covenant was life and peace. Mal. ii. 5.

The ceremony of consecration lasting seven days, the Sabbath must pass over them before these persons entered on their office: it skewed forth that their whole lives should be wholly spent in the service of the Lord. I proceed,

Thirdly, to speak of the time when the ordination took place, how long it lasted, and how hereby these persons were perfected for the discharge of their offices. And in going through these particulars,

will shew how Christ was represented by these, persons and services.

As it respects the time of Aaron's and his sons' consecration, it was after the tabernacle was set up, out of it from between the cherubim's of glory Jehovah Jesus had spoken with an audible voice to Moses, and given out his divine command concerning his sacred ordinances and institutions. The tabernacle was set up, and sanctified by Jehovah's taking up his residence therein, by a visible cloud, in which he dwelt between the wings of the cherubim's in the holy of holies. This was on the first day of the first month, in the second year after they came out of Egypt. If the commands given and recorded in the first seven chapters of Leviticus, were given out immediately on the setting up of the tabernacle, it may then be conceived, that the command concerning the consecration of Aaron and his sons, which followed thereon, might take place on the same day; this may the rather be conceived, because the tabernacle and all its furniture, the laver and its foot, were anointed and sanctified on the same day that Aaron and his sons were. The ordination lasted seven days.

Seven is the scripture number for perfection ; and the perfection of their consecration was expressed hereby. By this space of time spent in these services, the solemnity of the ordinance was increased; and the high priest and priests by being so often clothed and unclothed, were the more used to their garments, and better qualified for their services when they should fully enter on the performance of them. The various services of sacrificing, and other rites and ceremonies being thus repeated throughout each of the seven days, the consecration was hereby fully and thoroughly perfected, and Aaron and his sons properly and regularly qualified for a proper entrance on, and discharge of, their respective offices. Now, therefore, the promise was fulfilled, " I will sanctify also both Aaron and his sons to minister to me in the priests' office." Exod. xxix. 44. And indeed when all was finished, and Aaron on the eighth day, the day immediately succeeding the seven which had been spent in the consecration, entered on the execution and discharge of his priesthood, having offered a sin-offering for himself, and one also for the people, and likewise burnt-offerings, peace-offerings, &c. he went with Moses into the holy place, and having burnt the incense,

and trimmed the lamps, they both came out. Then Aaron lifted up his hands, as the high priest, and pronounced the blessing on the people prescribed in Numb. vi. 22, &c. hereupon " the glory of the Lord appeared." I conceive the Son of God shone forth in the cloud with luminous light and splendor, giving hereby a visible evidence of his acceptance of Aaron and his services ; which done, he also put honour on his own sacrificial institutions, " There came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat : which when all the people saw, they shouted and fell on their faces." Levit. ix. 23, 24.

Thus the Lord gave testimony of his being well pleased with the consecration, investiture, and anointing of Aaron and his sons to the priests office; and gave also a signal and proof of his being pleased with these services and sacrifices, as memorials of his Son Jesus Christ, and his sacrificial death.

I will now conclude my present discourse, with setting forth the high priest, in his office and consecration, as a figure and type of Christ. This I will particularly consider, as Aaron was washed, clothed, and anointed.

Aaron was, as the first part of his consecration, washed with water. Our Lord Jesus was his antitype. To represent what had been transacted within the veil, betwixt the eternal Three, and to make an outward, open, and clear manifestation of it, the Lord called and appointed, and dressed up Aaron in all his costly robes, and commanded him to be anointed with holy ointment, that he might be Christ's representative, a figure and type of him who was to be, and now is exalted the great high priest over the house of God, who liveth after the power of an endless life. As Aaron, before he entered on his office, was washed with water, so Christ was baptized before he entered 'publicly on the execution of his mediatorial and priestly office.

The high priest was clothed with holy garments: he could not but appear truly glorious in his embroidered coat, with its embroidered girdle, over which he wore the robe of the ephod, which was all of blue, at the skirts of which were bells and pomegranates, above which he wore the ephod with the breast-plate, and on his head he

wore the mitre and holy crown. He represented Christ, in his glorious beauty, purity, and perfection, with the golden crown on his head, with the names of the people on his shoulders, and on his heart.

The high priest with his pontifical attire, as the holy one of Jehovah, as the crowned, sanctified, anointed one, who drew nigh unto God, representing all the congregation of Israel in the breast-plate, where they shone most glorious, by the luminous brightness and effulgency of the jewels in which their names were engraves. This may give us a faint conception of the glory of the church in Christ, and how they shine in him, and as represented by him.

The high priest thus clothed and adorned, represented our Lord Jesus Christ, our true high priest, as clothed with our nature, inherently pure, all glorious within, full of perfection and majesty, in whom dwelt, and will for ever dwell, all the fulness of the Godhead.

These garments of the high priest may lead us to contemplate the divine fulness of gifts and graces in Christ, and his qualifications as God-man Mediator, for the discharge of his office.

The holy oil, or ointment, poured upon the head of the high priest, by which he was anointed, was a symbolical representation of Christ, who was anointed with the Holy Ghost without measure; the Holy Ghost descended on him, anointed him, sealed him as the Messiah, and fitted him for his work and office, and bore testimony of him as the Christ of God ; and the Father, by a voice from heaven, declared concerning him, " This is my beloved Son, in whom I am well pleased."

The sacrifices of sin-offerings, burnt-offerings, and consecration offerings, offered at Aaron's ordination, prefigured how Christ would, by his one offering make an end of sin, and bring in everlasting righteousness, and be hereby fitted for his office of priesthood in the highest heavens; it being founded on the oblation of himself offered on earth.

The sprinkling of blood and oil on Aaron and on his garments, and on his sons, and their garments, may serve to remind us how Christ, in the execution of every part of his office, was under the unction of

the Holy Ghost; and that Jesus loved his church and members, and washed them from their sins in his own blood.

The tipping Aaron's right ear, thumb, and toe, and his sons' also, with blood, might signify how the virtue of Messiah's blood would tend to the everlasting purification and perfection of his whole church, both in body and soul.

The filling Aaron's and his sons' hands with parts of the sacrifices, might be intended to denote, that the hands of Christ are full of blessings.

Notwithstanding the majesty, glory, and honour which attended the Aaronical consecration, yet he was made priest without an oath. Our Jesus bath this pre-eminency above and beyond him, to be a priest, and confirmed in office by an oath. The Lord Jehovah, the Father, said to Messiah, the Prince of Peace, " The Lord hath sworn, and will not repent, thou art a priest for ever, after the order of Melchisedeck.

May the Lord bless what I have here set before you, to the exalting of Christ in your understandings, hearts, and affections. Even so, O Lord Jesus Christ. Amen.

LEVITICUS i. 7, 8, 9.

ON THE SACRIFICES AS MEMORIALS OF CHRIST'S OBLATION AND THE BURNT OFFERING PARTICULARLY TREATED OF.

And the sons of Aaron, the priest, shall put fire upon the altar, and lay the wood in order upon the fire. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order, upon the wood that is upon the fire which is upon the altar. But his inwards and his legs shall he wash in water. And the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire of a sweet savour unto the Lord.

THE tabernacle being erected and consecrated by the Lord's dwelling between the cherubim in the holy of holies, in a cloud of glory, and resting on it in a pillar of cloud by day, and in a pillar of

fire by night, it pleased him to deliver out sundry commands to his servant Moses, who was to make them known to the church and people of Israel.

As Jehovah Jesus appeared to Moses at Horeb in a flame of fire in a bramble bush, and spake out of it to him, and who went before him and the people of Israel in a pillar of cloud and of fire, and spake out of it to him when he gave forth his divine commands; so in the same cloud he descended on mount Horeb, and pronounced the moral law; and when the tabernacle was erected, he descended in the same cloud, and rested on or over the tabernacle, and dwelt in a resplendent part of it, in the holy of holies, between the cherubim, and out of it the Lord spake and delivered to Moses, by an audible voice, what is recorded in this and the following chapters.

The cherubims were the most sacred pieces of furniture in the tabernacle and temple. These sacred emblems were, without dispute, a sensible exhibition of divine glory, which Ezekiel saw in vision, and which he knew to be the cherubims. In, or between them, was the throne of God, the throne of grace, the symbolical representation of his dwelling with men. From thence he gave his oracles and responses to those who consulted him.

No doubt, the cherubim's set up at the east of the garden of Eden, were of the same kind with those that the prophet Ezekiel saw, and were designed to answer the same purpose with the model of them in the tabernacle and temple, which appears to have been so well known in Moses's time, that the workmen made them without any direction, except that they were to be beaten out of the same piece of gold whereof the propitiatory, or mercy-seat, was made.

How long the exhibition of the divine glory in the cherubim's set up at the east of Eden was continued, one cannot say, but it is most provable the copies of them were made, and kept by the ancient believers, hence their figure and uses were so well known, that Moses only receives a command to make them,

As the tabernacle represented Christ's body, so the sacrifices were memorials of his blood, shedding and death.

Out of the tabernacle, from the mercy-seat between the cherubims, in the holy of holies, the Lord spake to Moses, concerning the ordinances of sacrifices and services, which it was his will and good pleasure that his church, under the old testament dispensation, should attend unto. This chapter informs us, that the Lord called unto Moses, and spake unto him out of the tabernacle, saying, " Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, ye shall offer your offering of the cattle, even of the herd and of the flock." It was the Lord alone who could prescribe the offerings he would be pleased with; as they were wholly of his appointment, so they were most exactly suited to express and answer the particular end designed. The lambs and sheep, the bulls and goats, the doves and pigeons, the meat and drink-offerings, the burnt-offerings, the sin-offerings, the peace-offerings, the trespass-offerings, the anniversary-offerings, the freewill-offerings, the consecrations, the sacrifices and services on the great day of atonement, were all most divinely and properly significant and expressive of Christ, and his complete and all-sufficient sacrifice.

It was Jehovah Jesus who spake to Moses out of the tabernacle. The voice came from the holy of holies, from between the cherubim's, who covered the mercy-seat. This pointed out God as reconciled upon the view and consideration of the propitiation Christ was to make by the offering of himself in the fulness of time. God speaks to his church by his Son; he, as Mediator, is the Father's way to us, and our way of access to him.

Moses was a type of Christ. He received all God's commands concerning divine ordinances; and Christ received the whole of his office, and the commands and ordinances he was to deliver to his church, as the great Head and Mediator thereof, from his Father. The Lord speaking to Moses, verse 3, says, " If his offering be a burnt-offering of the herd, let him offer it a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." The burnt-offering was so called because it was wholly consumed by fire. It was very expressive of the wrath of God, comparable to fire falling on Christ, our surety, who was made a curse for us. The sacrifices were all of them to be without blemish, to point out the purity of our Lord's person and

oblation. The sacrifice mentioned in the text before us was to be a male, pointing out Messiah's sex; it was to be a voluntary offering. The will of the offerer was to be in it. This skewed how the will of Christ would be in the whole of his mediatorial and sacrificial work ; it was the good pleasure of his will; his very heart and soul were in it, to become a sin offering for his people ; it was to be offered before the Lord at the door of the tabernacle of the congregation, to skew that Christ's sacrifice was of the Lord's ordaining, the one public atonement for the whole church of God.

Verse 4. " And he shall put his hand upon the head of the burnt-offering : and it shall be accepted for him, to make an atonement for him." ,The offerer laying his hand on the head of the burnt-offering, was expressive of his sin being put thereon. The acceptance of the offering, shewed how Christ would substitute himself in the room and stead of his people, and make his soul an offering for sin. Its being wholly consumed by fire, shewed how perfectly sin would be abolished by Christ.

Verse 5. " And he shall kill the bullock before the Lord : and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar, that is, by the door of the tabernacle of the congregation." A bullock being a strong animal, served to shadow forth the strength of Christ to bear the sins of all his people, and also the fire of divine wrath. Its being killed before the Lord, was to point out the violence of Christ's death ; and also that it was pre-ordained of God. The blood being sprinkled round about the altar, pointed out from whence the blood of Christ received its efficacy ; namely, from his eternal Godhead, the altar which sanctified the offering of his man. hood. Its being done publicly by the priest, pointed out the application of it by our Lord, who sends his Spirit with his word to reveal and make known the virtue and efficacy of it to the souls of such as are brought to feel their need thereof.

Verse 6. 11 And he shall slay the burnt-offering, and cut it into its pieces." Thus there was hereby a solemn exhibition of the sufferings of our Lord Jesus Christ. And thus being come to my text, contained in verses 7, 8, and 9, I will read it, and then proceed to preach and explain it. " And the sons of Aaron, the priest, shall put fire upon the

altar, and lay the wood in order upon the fire. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood, that is, upon the fire which is upon the altar. But his inwards and his legs shall he wash in water : and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire of a sweet savour unto the Lord."

In discoursing on these words, I will endear your to shew how all these services, and sacrificial actions, as also the sacrifices, were memorials of Christ, and his sufferings and salvation.

In the prosecution of my design, I will, first, speak of the burnt-offering, as a memorial of Christ's oblation.

Secondly, I will explain the services and sacrificial actions, and skew bow Christ was thereby set forth as crucified.

Thirdly, that the sacrifice of the burnt-offering was a sweet savour unto the Lord,

I propose, first, to speak of the burnt-offering as a memorial of Christ's oblation.

That sacrifices were divinely appointed and commanded by the Lord, is evident from this chapter. The burnt-offering was especially, so; it was substituted in the room of the person who had sinned; his sin was laid upon it ; the offering was laid on the altar, where it was wholly consumed by fire. The offerer when he brought it, laid his hand on it, which was expressive that his sin, be it what it would, was laid on it.

The blood of it was sprinkled on the altar. The man stood by, and saw the beast slain, and saw clearly that without shedding of blood, there could be no remission; he saw it laid on the altar, and wholly burnt by fire: in which he was plainly taught that the wrath of God was the true and proper desert of sin, and likewise understood hereby, how his sin was to be removed from him, and the curse due unto it also; even by the substitution of the Lord Jesus Christ, who would, in the fulness of time, become incarnate, and take the sinner's law place, and have sin imputed to him, and bear all the sins of his people, in his own body and soul, and sustain and endure the whole

curse and wrath of his divine Father due to sin, and by this means, " put away sin by the sacrifice 'of himself."

Thus it was a memorial of Christ's oblation; and the daily offering was a burnt-offering. You have the institution of it in the Jewish church, Exod. xxix. 38-42. " Now this is that which thou shalt offer upon the altar; two lambs of the first year,, day by day, continually. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer in the evening : and with the one lamb a tenth deal of flour mingled . with the fourth part of an hin of beaten oil ; and the fourth part of an hin of wine, for a drink offering. And the other lamb thou shalt offer at even, and shall do thereto, according to the meat, offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the Lord. 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 you to speak there unto thee." In reference to these sacrificial lambs offered in the daily offerings, the Baptist stiles Christ, the Lamb of God; and said to the people, "Behold, the Lamb of God, which taketh away the sin of the world."

The burnt-offering in the scripture of my text, was not a lamb, but a bullock ; nor was it the daily, but an occasional sacrifice. It was a free-will-offering; and as such was a shadow of the voluntary engagements of our Lord Jesus on the behalf of his church and people; and of his will being deeply engaged in performing his covenant engagements, and becoming the sacrifice for sin, which is clearly and fully expressed in these words, in the fortieth psalm, Sacrifice and offering thou didst not desire-mine ears hast thou opened ; burnt-offerings and sin-offerings hast thou not required. Then said I, Lo! I come: in the volume of the book it is written of me. I delight to do thy will, O ! my God; yea, thy law is within my heart."

Our Lord Jesus Christ, according to his covenant engagements with his co-equal Father, became incarnate,, and freely substituted himself in the room of the law sacrifices, and answered the whole end, and fulfilled the whole design of them, by purging away sin by the oblation of his body and soul, in union with his divine person, and thus he removed sin out of the sight of God, and before him, and

from his people, so that they are freed from the imputation of it. The psalmist expresses the perfection of our Lord's removing sin thus ; " As far as the east is from the west, so far hath he removed our transgressions from us," Psalm ciii. 12.

All the sacrifices were memorials of Christ's oblation, as well as this. The one offering of Immanuel, was the ground and foundation of them. His was the substance, these were the shadows; but his was so infinitely perfect, that the virtue and efficacy of it, could not be fully conceived by one sacrifice; therefore burnt offerings, sin-offerings, peace-offerings, meat and drink-offerings, were instituted to shew how our Lord's offering would be a complete remedy for the whole disease of his church and people. Sin would be removed- the curse would be abolished-peace would be made, and he would be ,all in salvation work-the whole glory would belong to him-the whole work would be performed by him. And, like as sin laid. typically on the burnt sacrifice, was with it consumed by fire, and perfectly annihilated ; so sin laid on Christ by imputation, would be abolished out of the sight of God, by the sacrifice of Christ's death. I proceed,

Secondly, To explain the services, and sacrificial actions, and shew how Christ was thereby set forth as crucified.

As the tabernacle was a, figure of Christ's body, in which dwelleth all the fulness of the Godhead ; and the various sacrifices were memorials of the oblation of himself; so the services and sacrificial acts, were divinely prescribed, and were each and every one of them very significant and expressive.

Aaron's sons, the. priests, were the persons appointed to offer them. No man could offer his own sacrifice, as no man can make atonement for his own sin ; it belonged to the priest to offer both gifts and sacrifices for sin. He was herein a type of Christ, the true priest of his church and people.

The ,bullock for the burnt-offering, being killed before the Lord, at the door of the tabernacle of the congregation, it was to be flayed, and cut into his pieces. As the animal was a type of Christ, so the slaying it, sprinkling its blood, flaying it, and cutting it into its pieces, set forth the following particulars relative to Christ.

The bullock, a strong creature, suggested the strength of Christ, who as the man of God's right-hand, the Son of man made strong by Jehovah for himself, would display the greatness of his strength, in bearing the sins of his people in his own body on the tree.

The pouring out the blood at the bottom of the altar, signified that Christ would pour out his soul unto death, and give his life a ransom for many.

The sprinkling it round about the altar, shewed that it is "the blood which maketh an atonement for the soul." Its being sprinkled by the priest on the offerer, and pronouncing him clean, shewed, that the blood of Jesus Christ, the Son of God, cleanseth from all sin.

The flaying the slaughtered animal, was very descriptive of the stripping Christ of his clothes, when he was given up into the hands of sinful men, and suffered death upon the cross.

The cutting the sacrifices into his pieces, pointed out how Messiah's sorrows and sufferings, would reach and extend to every faculty of his soul, and to every member of his body. Its being washed with water, was expressive of the inconceivable and immaculate purity of Christ's body and soul, which he offered for sin. It follows in the words of my text, "And the sons of Aaron, the priest, shall put fire upon the altar, and lay the wood in order upon the fire and the priests, Aaron's sons, shall lay the parts, the head and the fat in order, upon the wood that is on fire; but his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord."

The altar according to our Lord, Matt. xxiii, 19. sanctified the offering. His own essential Godhead, was the altar which sanctified the oblation of his human nature. The fire on the altar was expressive of the wrath of the Father, with which Christ was parched through and through, when it pleased the Lord to bruise him, and put his soul to grief. The laying the wood in order upon the fire, and then laying the parts of the sacrifice, the head, and the fat thereon, was figurative of Christ, as laid on the cross. The inwards and legs washed in water, was expressive of the purity of Christ's heart, and the perfection of his obedience, which was without spot.

The fire consuming what was laid upon, the altar, shewed how Christ would bear the curse and wrath of his Father, due to the sins of his people. The priest burning all upon the altar, shewed that Christ would be made a curse for us, to redeem us from the curse of the law. This being a burnt sacrifice, an offering made by fire, shewed how, completely Christ would finish the transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness. As what the fire consumed was reduced to dust and powder, and no longer was to be seen under the same form as it was before; so Christ, our burnt sacrifice, hath, by giving himself for our sins, and suffering the just for the unjust, washed us from our sins in his own blood. Its being of a sweet savour unto the Lord, shewed how highly acceptable and infinitely well pleasing the sacrifice of Christ would be to Jehovah the Father. The meat-offering which accompanied the daily burnt-offering, shewed that it would be Christ's meat and drink to do the will of him that sent him. The drink-offering shewed, that the love of Christ is the fountain and foundation of all his mediatory acts. So says the apostle, " Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." I come,

Thirdly, To shew, that the sacrifice of the burnt-offering was, a sweet savour unto the Lord. The Lord himself expressed it to be so, on the first sacrifice which was offered unto him, after the deluge, and which was a burnt-offering. Thus it is written, Gen. viii. 20, 21. " And Noah builded an altar unto the Lord, and took of every clean beast, and every clean fowl, and offered burnt-offerings on the altar; and the Lord smelled a sweet savour;" or as it is in the margin, ' a savour of rest.'

As it was a memorial of the sacrifice of Christ, which would remove sin, and abolish it out of the sight of law and justice, obtain peace, and satisfy all the demands of law and justice, it yielded content to the divine mind, as it brought to remembrance Christ's future oblation, on which Jehovah would rest with eternal complacency : so the burnt-offerings under the law, were of a sweet savour unto the Lord, as they were types and memorials of the soul travail and sacrifice of his co-equal and co-eternal Son, which he would in our nature, offer in the fulness of time.

On Christ, the antitype of the burnt-offering, and all the sacrifices under the law, all the iniquities of his church and people were to meet. The Father had covenanted to lay them all on him: he was to bear them in his own body on the tree, and to be made sin for them, that they might be made the righteousness of God in him. He was to sustain the full curse and punishment due to the sin of all his people, as their surety; and thus to redeem them from the curse of the law, by being made a curse for them. He, by the sacrifice of his whole person, God-man, offered up in the flames of everlasting love and willing obedience to the will of his divine Father, was to purge away the sins of his people, make an effectual atonement, with the savour, perfume, and fragrancy, of which all heaven was to be filled, and the whole church of God cleansed, redeemed, justified, pardoned, and sanctified.

The dignity of Christ's person, stamps worth and efficacy on all he hath done and suffered. The worth of his sacrifice is inestimable; its virtue and efficacy is infinite. His blood hath God-like virtue; it cleanseth from all sin; it heals every wound brought into the mind; is a complete antidote for the whole of its disease; there is eternal redemption obtained by it; it puts eternal purity on the soul sprinkled with it, and it will continue it to all eternity.

On all these accounts, the instituted sacrifices, the burnt-offerings, and all others, as memorials and emblems of the one perfect and allsufficient sacrifice of Christ Jesus, could not fail of being acceptable unto God. They were to him as such a sweet perfume: they yielded an odour and fragrancy to his mind, as bringing to remembrance that offering of Immanuel's, which would be perfect for ever; by which reconciliation would be effected, pardon obtained, peace made, sin removed, Satan and all his principalities conquered, death abolished, hell vanquished, heaven opened, and all the blessings of everlasting life bestowed by the Father, through the medium and channel of his Son's most precious blood-shedding. All which were shadowed out, and set forth to the church of God, under the levitical dispensation, by the sacrifices, sprinklings of blood, costly perfumes, and odoriferous sweets, made use of in the Lord's worship.

As Christ's death is our burnt-offering, which has been accepted by the Father, and which is set forth by him in the everlasting gospel, as a propitiation, so any poor sinner made willing by the Holy Ghost, may come before the Lord, and take the benefit of it. And the subject before us, plainly shews how a poor convinced sinner may do this : it is the most important question which can be asked, ' How shall I know myself, that I am interested in the one everlastingly efficacious sacrifice of the Lord Jesus Christ?' In answer to which, I would say, view what the Lord commanded in this chapter; if a person had sinned, he was to bring his sacrifice to the High priest; the sinner was to lay his hand upon the head of the sacrifice, and the sacrifice was to be accepted for him, to make atonement for him go, and do thou likewise. If the man had been without sin, he would have had no need of having recourse to a priest; he could not come to him without a sacrifice: when he brought it he laid his hand on the head of it, as much as to say, There I lay my sin. Then the priest took the offering under his care, and the man was discharged. The man stood by, and saw his sacrifice slain, its blood sprinkled, its parts put on the altar, and wholly consumed by fire, and his sin with it. Herein he saw what his sin deserved; and how he was delivered by the substitution of the sacrifice, which bore his sin. Then the priest sprinkling the man with the blood, he went away with the peace of God in his conscience, and the love of God in his heart. Thus thou mayest see and understand how thou art to take the benefit of Christ's atonement.

The sacrifice of Christ hath all the worth and efficacy of eternal Godhead in it. The sins of all the elect are removed out of God's sight by it: the virtue of it is fully proclaimed in the gospel. It is therein declared that it cleanseth from all sin.

Thy believing this testimony of God concerning it, is thy discharge and acquittance from all thy sin. In believing the virtue of the blood of the Lamb, thou wilt have an inward sense of it on thy soul: and hereby thou wilt know that thou hast redemption through his blood, even the forgiveness of sins. Let me then ask, dost thou feel thy sin, and want of Christ? Art thou brought to know the everlasting sufficiency of the blood and sacrifice, the obedience and death of the God-man, Christ Jesus, to save thee from all thy sins and miseries, and to present thee before God as perfectly righteous and spotless,

as though thou hadst never sinned ? Art thou trusting on the blood of the Lamb of God, for thy everlasting discharge and acquittance from all sin; and upon the obedience of Christ to death, even the death of the cross, for thy perfect justification before the throne? If thou canst call God to witness, saying, I speak the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I believe the blood of Christ to be everlastingly sufficient to cleanse me from all sin, thou art a believer, and hast everlasting life. The Lord bless what I have set before thee. Amen.

NUMBERS vii. 10, 11.

ON THE DEDICATION OF THE ALTAR BY THE PRINCES OF ISRAEL.

And the princes offered for dedicating of the altar, in the day that it was anointed ; even the princes offered their offering before the altar. And the Lord said unto Moses, they shall offer their offering, each prince on his day, for the dedicating of the altar.

IN the first chapter of this book, we are informed, that on the first day of the second month, the Lord provided for the Israelites to pitch their camps, as on the first day of the first month, they had begun to erect the tabernacle. The people are numbered from twenty years old, and upwards; and their number amounted to six hundred thousand, and three thousand, and five hundred and fifty, Numb. i. 46. Of all which number, only two men entered the land of Canaan, viz. Caleb and Joshua.

The levites are not reckoned in this sum, and accordingly fall not under the same curse with the others, of not entering into the land of promise.

Not one impotent or sickly person, was found in all the congregation of Israel: so good was the Lord unto them.

The Lord gave commandment also concerning their encampment, in what manner they should pitch. The tabernacle was to be the centre: that being placed in the middle, the Levites pitched next unto it, in a quadrangular body, round about it, at a certain distance. The whole body of Israelites pitched at another distance about them, in the

same form, and two thousand cubits distance from the tabernacle. Every side of the square was distinguished by its respective ensigns. Judah's ensign was a lion, one of the figures in the cherubim : Ephraim's ensign was a bullock, this was also a figure in the cherubim : a man was the ensign of Reuben. an eagle was the ensign of Dan: both cherubic emblems.

As the camps were cast into a four-square form, and had these four ensigns, all taken from the cherubim of glory; so as they lay encamped, the tabernacle was in the midst, as Christ is in the midst of his church.

The sanctuary and its court, were in a long square, twice as long as they were broad. In what form the camp of Israel was, the scripture doth not shew, save that it was round about the tabernacle. Ainsworth says, it is likely it was a square, and so many thousand tents could not be pitched in a little room. Josephus says, that between every tribe in the four quarters, there was a space, like a mart, or fair, to buy and sell, with artificers shops, as if it had been a city. The camp of Israel is said to be twelve miles long, and twelve miles broad.

As God's sanctuary was walled about with the twelve tribes of Israel, so the new Jerusalem hath a wall with twelve gates, and names written thereon, of the twelve tribes of the sons of Israel. And the wall hath twelve foundations, and in them, the names of the twelve apostles and the Lamb, Rev. xxi. 12.

As there were three tribes on every quarter, so the new Jerusalem hath three gates on the east, three on the north, three on the south, and three on the west, Rev. xxi. 13. As these twelve tribes, had their fathers' name graven on twelve precious stones, on the breast plate of the high priest; so the foundations of the wall of the heavenly city, is of the like precious stones, Rev. xxi. 19. As between the sanctuary and the tribes of Israel, there were four companies of levites, to watch and guard the holy tabernacle; so between God's throne, and the four and twenty elders, who encompassed it, were four living animals, full of eyes, and round them were four and twenty elders, who fell down and worshipped God: see Rev. iv. The description in the fourth chapter of Revelations of the gospel church.

state and worship, is evidently taken from. the encampment of the Israelites round about the tabernacle in the wilderness.

The Levites being taken instead of all the first-born of the children of Israel, they are numbered. The time when they should enter on their service, what their particular employments should be, and when they should cease from serving, is very expressly declared. The truly excellent and learned Ainsworth, hath an excellent observation respecting the dignity of Aaron: He was elder brother to Moses; he was by marriage, brother to Nasson, prince of Judah, for he had to wife, Elizabeth, his sister, Exodus vi.23. he was joined with Moses in the government of Israel, Psalm lxxvii. 20. He had the honour to offer sacrifice for the whole church, 1 Chron. xxiii. 13. But Christ, our prophet, priest, and king, far excelleth him.'

In this chapter before me, an account is given, that when the tabernacle was set up, and anointed, and sanctified, the princes of the twelve tribes brought their presents, as voluntary offerings to the service of the Lord. The Holy Ghost, had doubtless, suggested to their minds, what would be necessary. And their sacrifices were to honour the altar, and shew their part in the sacrifice of the holy and immaculate Lamb of God, who was the substance and antitype both of the altar, sacrifices, sprinklings of blood, and all the rites and ceremonies performed in this instituted worship of God.

On what particular day the princes presented themselves to the dedication, is not easy to say. It was probably in the second month, after the people had been numbered, and properly disposed in their camps, round about the tabernacle. On the first day of the first month of this year, the tabernacle was erected. Out of it the Lord spake to Moses ; he, at the Lord's command, anointed the tabernacle, and Aaron, and consecrated him to his office of high priest, and his sons to the priesthood : seven days were engaged in their ordination ; which being ended, the next day Aaron entered on his office, offered sacrifice for himself and the people, went into the holy place, and burnt incense on the golden altar, came out from thence, and with uplifted hands, blessed the people in the name of the Lord.

From this time the service of God was carried on successively day by day. On the first day of the second month, the Israelites were numbered. Orders were given for forming their tamps, and bow they were to be placed round about the tabernacle. The Aaronites, Koathites, Gershonites, and Merarites, were also numbered, and their stations, offices, and work assigned them. Aaron and Moses were to pitch immediately before the court of God's sanctuary, on the east. The levites of Kohath on the south ; the levites of Gershon on the west; the levites of Merari on the north side of the tabernacle; whilst the camps of Israel surrounded them.

On the twentieth day of this month, the cloud was taken up from off the tabernacle, and the people journeyed from Sinai to the wilderness of Paran.

Now whether it was on the first month in which the tabernacle was set up, after seven days had been employed in the consecration of Aaron and his sons, on the tenth day of which month, the Passover was celebrated; or in this second month, that the princes offered for the dedication of the altar, is not very clear, though it seems probable it was in this second month.

The sanctuary and the altar, were the principal things, and therefore they were anointed first: these sanctified the services, and all the oblations. Aaron and his sons were to minister in the sanctuary, and at the altar; therefore the one was anointed, the others had blood and oil sprinkled on their garments, to consecrate them to minister in the priest's office: and the princes as the representatives of the twelve tribes, bring their offerings for the dedication of the altar, according to the order in which they lay encamped round about the altar. The offerings they brought, were six wagons and twelve oxen for the service of the sanctuary: these were given to the levites of Gershon and Merari : the wagons were of service when the tabernacle came to be taken down, to put the boards, bars, coverings, vails, &c. therein. And the oxen were of use to draw the wagons. These things were given by Moses to the Gershonites and Merarites, because it was their charge to take down and set up the tabernacle, as it was to be removed and pitched in the wilderness state the people were now in.

The altar which was now to be dedicated for the sacrifices of all Israel, at all times, and for all cases, the princes of the twelve tribes dedicated it with gifts and sacrifices of all sorts, and with very great solemnity, for twelve days. Hereby they testified their faith and joy in Christ, who was typified by the altar, by whom they were to draw nigh unto God.

In discoursing on the words before me, which I have selected for my text, and which read thus; " And the princes offered for the dedicating of the altar, in the day it was anointed, even the princes offered their offerings before the altar: and the Lord said unto Moses, they shall offer their offerings, each prince on his day, for the dedicating of the altar." In opening and explaining which, I will aim to set forth the following particulars.

First. I will speak of the offerings of these princes, presented by them before the altar.

Secondly. The Lord's command concerning these, when they should be offered.

Thirdly. What we may understand, as shadowed forth, and represented hereby. I am, first, to speak of the offerings presented by these princes before the altar. It may not be amiss to remind you of the solemnities with which the first and second month of this second year, after the Israelites were come forth out of the land of Egypt, were accompanied.

On the first day of the first month, the tabernacle was erected, the sacred furniture being placed in it, Jehovah, the essential Word, took up his dwelling therein, by the cloud of glory, which rested on that part of the tabernacle, stiled the most holy place, and in it he displayed his glory between the cherubic emblems, and spake with an articulate voice to Moses.

Soon after this, Aaron and his four eldest sons, were invested and consecrated to their office of priesthood. Aaron, and the tabernacle, with all its vessels, the altar of burnt-offering, the laver and its foot, were also anointed seven times, for seven days successively : and the sons of Aaron sprinkled with blood and oil on their garments ; and their and Aaron's right ears, thumbs, and toes, tipped with

sacrificial blood, the seven days the ordination lasted. And sin, burnt, and consecration offerings, were offered on each of these days. And thus Aaron and his sons were fitted, qualified, and invested into their offices: and this being concluded on the seventh day, on the following, which was the eighth day, there was a glorious display of Jehovah's glory in the cloud, to all the congregation Ad fire came out from the Lord, i. e. from the holy of holies, and consumed the sacrifices, which was a token of the divine favour and acceptance.

On the tenth day of this same month, the feast of the Passover was celebrated, with all its rites and ceremonies; so that this first month had many signal and glorious seasons and solemnities.

On the first day of the second month, the people, at the command of the Lord, were numbered ; after which they were cast into proper divisions, and orders were given how they should encamp round about the tabernacle.

The Levites were also numbered, separated, and sanctified to the service of the Lord, by the laying on of - the hands of the Israelites upon them, by the sprinkling of the water of purification on them, by sacrifices and washings.

After all these commands had been attended to, it seems, these princes, out of love to the service of the Lord, and in honor of his holy name and worship, presented themselves before the door of the tabernacle, with their presents, These were of two sorts: the one of wagons, and oxen to draw them, was for the service of the tabernacle; the other, of vessels of gold and silver, oxen, rams, lambs, and he-goats, with their meat-offerings and their drink-offerings, were for the service of the altar. The offering for the service of the tabernacle was, six covered wagons and twelve oxen: a wagon for two of the princes, viz. two of them joined in the expence, and each of them gave an ox. They brought, or caused these wagons and oxen to be brought before the tabernacle of the congregation. Moses, at the commandment of the Lord, received these presents, and properly applied them unto the use of the tabernacle of the congregation.

As the service of the Merarites consisted in having the charge of the boards of the tabernacle, the bars thereof, the pillars and sockets of it, and also the pillars, sockets, pins, and cords of the court, Moses gave unto them four wagons and eight oxen. And these wagons served to carry these things in when the people, at the Lord's command, removed from one place to another. Unto the Gershonites, their service being to take charge of the curtains of the tabernacle, with all the coverings, vails, and hangings, both of the tabernacle and its court, Moses gave two wagons and four oxen, to convey these things and keep them from the dust. Ithamer, the son of Aaron, was an overseer over both the Gershonites and the Merarites. He gave out these things unto them, and they were to look to their charge, and return them faithfully when the tent was again to be set up. Unto the Kohathites belonged the care of the ark, table, candlestick, and all those ministerial things which were to be borne upon the shoulders.

After the princes of the twelve tribes had voluntarily given the wagons and oxen to carry the tabernacle, and found it acceptable to God, they brought and offered most freely presents of silver chargers, bowls, spoons, and oxen, lambs, rams, he-goats, and meat and drink-offerings. The whole number of them, and their worth, were as follows: there were twelve chargers, or dishes, fit to carry part of the sacrifices in to the altar, these were of silver, each was an hundred and twenty shekels, so that each was in value, according to Brown, sixteen shillings and sixpence. The whole twelve silver bowls given by the princes, were to receive the blood of the sacrifices, which was to be sprinkled round about the altar, and carried within the vail. The silver bowl was in value about eight pounds. The twelve golden spoons were to carry the incense in to the golden altar, each of them was worth eighteen pounds five shillings sterling, according to Brown, who computes the whole value of the silver chargers and bowls to be two hundred and seventy-three pounds fifteen shillings sterling; and the whole value of the golden spoons to be about one hundred and ninety-nine pounds sterling.

The number of animals for sacrifices were, twelve bullocks, twelve lambs, twelve rams, and twelve he-goats. These, in the sum total, were twenty-four bullocks, sixty rams, sixty he-goats, sixty lambs.

This was the dedication of the altar by 'the princes of Israel. Mr. Romaine says, this record of the offering of the princes, of the number and weight of their vessels, declares that God is not unrighteous to forget the works and labour which proceed from love, which is shewn for his name sake. See Heb. vi. 10. I proceed,

Secondly, To shew the Lord's command concerning these princes, when their sacrifices should be offered.

If we look back to the tenth and eleventh verses of this chapter, we read thus; " And the princes offered for the dedicating of the altar, in the day that it was anointed, even the princes offered for their offering before the altar. And the Lord said unto Moses, they shall offer their, offering, each prince on his day for the dedicating of the altar:" this is my text. Here we have the Lord's command concerning these people; what they brought was pleasing and acceptable in the sight of God: and for the honour of his worship, he appoints each prince to offer on his day, and that in order. This was for the greater solemnity, and also to shew that each, and all the princes and tribes, had an equal right in the altar and sacrifices offered on it.

The captains or. princes of each tribe, offer not according to their births, or as they are named in the first chapter of this book, but according to the order wherein God had set them round about the tabernacle: they began at the east quarter, proceeded to the south, then to the west, and ended at the north, according to the course of the sun.

Thus the Lord would have the same order kept for their oblation, which he had appointed for their situation, Numb. ii. and so likewise for their journies, Numb. x. xiv. xvii. The excellent Mr. Ainsworth says, God is not the author of confusion, but of peace.

The prince of the tribe of Judah offered first, to typify the honour of Christ, who was to be ' of his tribe, according to the flesh. The offerings were one silver charger, the weight thereof was an hundred and thirty shekels; one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil, for a meat-offering; one spoon of ten: shekels of gold, full of incense ; one young bullock, one ram, one lamb, of the first year, for a burnt-offering; one kid of the goats, for a sin-offering; and for

a sacrifice of peace-offerings, two oxen, five rams, five hegoats, and five lambs of the first year. Herd were burnt-offerings, sin-offerings, peace-offerings, and meat and drink-offerings, for the dedicating the altar.

The burnt-offering was a figure of reconciliation, by the death of Christ. The sin-offering was a figure of the putting away of sin, by the sacrifice of Christ.. The peace-offering shewed how Christ would make peace by the blood of his cross, and would thereby become our peace; and that our sacrifice of prayer and praise, should be offered up to God by faith in him, the glorious Mediator. The meat-offering was symbolical of our sanctification before God, in Christ. The drink-offering was expressive of our Lord's pouring out his soul unto death, and that his love to his church was stronger than death, and would be remembered by his church and people more than wine. The services repeated by each of the princes for twelve days together, shew how the Lord esteemed these_ religious services, which when done, it pleased the Lord to sum up the offerings of the princes, the number of vessels, and the weight of them, and the number of all their services, to skew how acceptable this their service was unto him. He adds, as a testimony of his acceptance of these their services, " This was the dedication of the altar after that it was anointed."

This brings me to my third particular, what we may understand as shadowed forth, and represented hereby. The altar now dedicated, was a type of Christ; the oblations offered were memorials of his most precious blood-shedding, sacrifice, and death. The princes of the twelve tribes, shewed their faith, hope, and love, towards God in Christ Jesus; and also hereby testified the faith and hope of Israel, in the ever blessed Messiah, the prince of peace. The apostle seems to say the very same, when giving in his testimony for Christ, before king Agrippa; he says, "And now I stand, and am judged for the hope of the promise, made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night, hope to come."

These persons,. by their offerings, professed their knowledge and faith in the Lord Jesus, declared hereby that they were seeking to enjoy communion with him, in all the benefits of his death: that they

were ready to honor the Lord with their persons and substance, and with the first-fruits of all their increase; that they would willingly offer to the maintenance of the Lord's continual and public service; and that they should account it their highest privilege to be accepted of him, and to be remembered by him, with the favour he bears to his beloved ones. As some of their oblations were peace-offerings, so they, with the priest, fed and feasted on some portions of these, and kept a feast with joy before the Lord, for his mercy towards his people. Solomon, in after time dedicated the house of God, 2 Chron. vii. 5. and kept the dedication of the altar seven days, 2 Chron. vii. 9. and at the Jews return out of Babylon, they kept the dedication of the house of God with joy, and offered at the dedication of it, one hundred bullocks, two hundred rams, four hundred lambs, &c. Ezra vi. 16, 17.

Thus Christ, as solemnly consecrated for all the people of God, as the one altar, priest, and sacrifice, for his whole church, was' set forth ; and these persons by faith, received him as their propitiation, and fed on him as the one sacrifice for sin. Mr. Romaine says,' The altar now dedicated, was a type of Christ; so the oblation of the princes of the twelve tribes, skewed the faith, hope, and love of Israel towards God in Christ.'

On the fourteenth day of this second month, a private Passover was kept by some persons, who could not keep it on the fixed time in the first month. And on the twentieth day of this second month, the cloud removing, the tabernacle was taken down, and the people went from mount Sinai, towards Canaan. The Lord gave the signal by taking up the cloud from off the tabernacle, and Moses prayed, 11 Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." The priests with the trumpets blew the alarm, then Judah rose up, with Issachar and Zabulon, in which camp were one hundred and eighty-six thousand, and four hundred men of war, and they marched foremost; then followed the levites of Gershon and Merari, with six wagons, bearing the boards and coverings of the tabernacle. The trumpets sounded an alarm the second time, then Reuben, Simeon, and Gad, with their army of one hundred and fifty-one thousand four hundred and fifty fighting men, rose up and followed the tabernacle. After them went the Levites, the sons of Kohath, in the midst of the twelve tribes, bearing on their

shoulders, the ark, candlestick, table, altar, and other holy things. At the sound -of the trumpet's third alarm, the standard of Ephraim rose, under which were of Ephraim, Manasseh, and Benjamin, one hundred thousand and eight thousand, and an hundred men of war, and these followed the sanctuary. The psalmist bath reference to this when he prays thus, " Before Ephraim, Benjamin, and Manasseh, stir up thy strength, and come and save us."

Psalm viii. 2. When the trumpet sounded the fourth alarm, the standard of Dan arose, in whose camp were one hundred and fifty-seven thousand and six hundred fighting men of Asher and Naphtali, who not guarding the tabernacle had charge of gathering all, and looking to the feeble, that nothing should be lost or left behind. Thus the sanctuary was in the midst, in the most safe and honorable place. The largest camp was before, the next in greatness went hindmost, to resist all enemies ; but the Lord himself went before them, and he, as the God of Israel, was their reward. He marched before his people in the wilderness, and the earth quaked, the heavens dropped, and he confirmed his inheritance when it was weary. May the Lord bless what I have here laid before you. Amen.

JUDGES xiii. 5.

ON SAMSON, AS A TYPE OF CHRIST, IN HIS NAZARITESHIP, WORK, AND OFFICE.

For lo, thou shalt conceive and bear a son, and no razor shall come on his head: for the child shall be a nazirite unto God from the womb ; and he shall begin to deliver Israel out of the hand of the Philistines.

IT is an immutable truth, that the number of God's elect can neither be increased nor diminished; yet it is as real a truth, that the number of the elect may be more in one age and place than another, and according to this, such is the success of the everlasting gospel of the blessed God. This book of Judges gives full proof of it ; for the number of God's elect being few in Israel, the true worship of God became so generally neglected, and will-worship and idolatry so greatly prevailed, that we read of scarce any thing throughout this part of the inspired volume, but the relapses of the Israelites into

idolatry, and the Lord, on their repentance, raising up judges or deliverers for them, who administered judgment unto them, giving them proper advice, going forth before them to battle, governing their political affairs, and thus again and again saving them out of the hands of their various enemies. This book, from the death of Joshua to the death of Samson, contains the period of two hundred and ninety-nine years, according to Dr. Lightfoot. It contains an account of thirteen persons, stiled judges; whose names were, first, Othniel, who delivered the Israelites out of the hands of Cushan Rishathaim, who oppressed them eight years, and he governed them as a judge forty years. Second, Eliud, who delivered them from the oppression of Eglon, king of Moab, under which they were eight years ; and he acted as a judge amongst them eighty years. Third, Barak, who delivered them from the cruelty of Jabin, king of Canaan, which lasted twenty years; and he acted as a political judge forty years. Fourth, Gideon, who delivered them from the oppression of Midian, which lasted seven years; and he acted as their ruler forty years. Fifth, Abimelech, Gideon's son, acted in a public office three years. Sixth, Tola, of Issachar; he was judge in Israel . twenty-three years. Seventh, Jair, of Manasseh, six years. Eighth, Jephthah, he delivered the Israelites out of the hands of the children of Ammon, who oppressed them eighteen years: he ruled six years. Ninth, Ibsan, who ruled seven years. Tenth, Elon, who ruled ten years. Eleventh, Abdon, who acted as judge eight years. And the twelfth, was Samson, of the tribe of Dan, whom the Lord raised up to begin to deliver Israel out of the hands of the Philistines ; and who acted in a public capacity twenty years. The total sum of the years of these judges is two hundred and ninety-nine. The years of oppression by the kings of Mesopotamia, Moab, Canaan, Midian, Ammon, and the Philistines, recorded in this book of Judges, are one hundred and eleven.

It may not be amiss, for the help of the memory, to observe, that the four famous monarchies of the world, the Assyrian, Persian, Grecian, and Roman, were the descendants of Sheen and Japhet : the former, of Shem ; the latter of Japhet. And also that the Ishmaelites 'and Hagarenes were the descendants of Ishmael, Hagar's son by Abraham. The Moabites and Ammonites were descendants of Lot. The Edomites were descendants of Abraham, Isaac, and Esau. The

Midianites were descendants of Midian, a son of Abraham, by Keturah. Job was a son of Nahor, Abraham's brother, descended from him by his son Buz. Gen. xxii. 21.

And so Elihu and he came to live so near together, the one being of Uz, the eldest son of Nahor, and the other of Buz, the second son. Dr. Lightfoot.

As a Trinity in one incomprehensible Unity, distinguished in the sacred page by the names of Father, Son, and Holy Ghost, of one and the same divine essence, subsisting and acting in and by one another, makes a glorious part of the revelation given us in the sacred page ; so it is most truly pleasing to behold the Son, who in the covenant which obtained before the world was, undertook the office of Head and Saviour to his church and people, personating and acting in the name of the Father and Spirit, on the behalf of his beloved ones. He it is, of whom the chapter before us treats, who appeared to Manoah and his wife, and gave an intimation of the deliverance which would be wrought for the people of Israel by their son Samson, whose birth he now declares unto them.

The chapter begins thus, ver. 1. " And the children of Israel did evil again in the sight of the Lord, and the Lord delivered them into the hands of the Philistines forty years." Their sin was idolatry. They forsook the Lord and followed their own inventions, and the Lord corrected them for it; he delivered them into the bands of the Philistines, who domineered over them forty years. A very righteous retaliation for their crime ; so that they had reason to say, The Lord is righteous."

Ver. 2. " And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah, and his wife was barren, and bare not." The tribes of Ephraim and Dan were chief in the first idolatry in Israel, after Joshua's death, yet out of them the Lord raised up the two last judges, to shew the sovereignty of his grace. Zorah, the place where Manoah lived, was in the tribe of Dan. His name is much the same in significancy as Noah's, which is, rest, peace, or comfort.

Ver. 3. And the angel of the Lord appeared unto the woman, and said unto her, behold, now thou art barren and bearest not, but thou

shalt conceive and bear a son." This was the Angel Jehovah, whose name is secret, or wonderful: he brings her good news, he tells her of her present case ; but informs her, that she shall, beyond her present apprehension, conceive and bear a son. An angel foretold the birth of Christ. The strongest man was born of a woman who had been barren ; the Lord Jesus was born of a pure virgin. " The Lord," saith the prophet, " bath created a new thing in the earth, a woman shall compass a man." Jer. xxxi. 22.

Ver. 4. " Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." The reason for all which follows in the words of the text.

Ver. 5: "For lo, thou shalt conceive and bear a son, and no razor shall come on his head, for the child shall: be a nazirite unto God from the womb: and he shall begin to deliver Israel out of the band of the Philistines."

I shall endeavour, from these words, to shew that Samson was a type of our Lord Jesus Christ, in his nazariteship, work, and office. May the Lord the Spirit be with me, and so shine on his word, that a fresh crown may, be set on the antitypical Samson, Jesus-Jehovah. Amen.

The Lord Jesus Christ was not only set forth to his church before his incarnation by many divine symbols, memorials, types, and figures; but also that he was to be made of a woman, made under the law, was most clearly and divinely expressed. Isaac and Samson, both born of women who had been barren, were to suggest how much above all the power of nature the conception and birth of Christ's human nature would be. And the strength, victories, and triumphs of Christ, were suggested to the minds of his believing people, by some remarkable and heroic actions, performed in the name, and by the supernatural power and influence of the Lord, and were as so many shadows of the power, victories, and triumphs of Jesus.

In explaining my text, and in pursuing my design, which is to skew that Samson was a type of Christ, in his nazariteship, work, and office, I will set forth my subject thus.

First, I will briefly consider the prediction concerning the birth of Samson, " For, lo, thou shalt conceive and bear a son."

Secondly, that he was to be a nazirite: "And no razor shall come upon his head, for the child shall be a nazirite unto God from the womb."

Thirdly, I will speak of the work and office which Samson was to perform and exercise; " And he shall begin to deliver Israel out of the hands of the Philistines."

Lastly, how Christ and Samson may be considered, and will be found to be, one the shadow, the other the substance; the one the type, the other the most glorious and Almighty Deliverer and Saviour of his church and people, who hath saved them with an everlasting salvation.

I will read my text afresh, that it may not be altogether out of sight, " For lo, thou shalt conceive and bear a son, and no razor shall come upon his head ; for the child shall be a nazirite unto God from the womb: and he shall begin to deliver Israel out of the hands of the Philistines."

First, I will briefly consider the prediction concerning the birth of Samson, " For lo, thou shalt conceive and bear a son."

It was a time of great darkness and distress with the Israelites, who were greatly distressed by the Philistines when this prediction was given concerning the birth of a deliverer. So also it was a time of great darkness and distress to the church of God, when the angel predicted to the virgin mother of our Lord, the conception and birth of the holy child Jesus. This message was delivered to Manoah's wife when she was alone, which was the case also when the message was given concerning the birth of Christ. Manoah, when his wife informed him of the prediction, intreated in prayer that the messenger who had given the notice of it might be sent again ; and his prayer was answered : the Angel Jehovah appeared to him, and repeated what he had before delivered. So Joseph had his mind relieved by the appearance of an angel, who cleared up the character and honour of his espoused wife, and informed him of the name of that illustrious person which Mary was to bear, " His name shall be called Jesus, for he shall save his people from their sins."

The conception and birth of Samson was beyond the expectation of his parents, prior to this appearance of the angel. The conception and birth of Christ was wholly supernatural, and was the fulfilment of ancient prophecy, and divine prediction. The name that Manoah and his wife gave their son, signified their faith and expectations, that what had been declared concerning him would be verified.

The word Samson signifies a little sun. Thus Samson, a type of Christ, the light, or sun of righteousness, was termed a little sun; and his strength lay in seven locks of hair, representing the seven streams of light between the sun and the planetary orbs. Samson was a child of promise ; he was devoted to the Lord, he was famous for his strength ; the last act of his life was an act of faith; he acted in all he did in avenging himself on the Philistines, as the friend of his people, and as a type of Christ.

As in the prediction concerning the conception and birth of Samson, a dawn of light and consolation broke forth ; so in the prophecy concerning his great antitype, the Lord is pleased to comfort his afflicted church, saying, " How long wilt thou go about, O thou backsliding daughter; for the Lord hath accomplished a new thing on the earth, a woman shall compass a man." Jer. xxxi. 22. It was the Lord's own act that the human nature of Christ should be conceived and born of a pure virgin, should triumph over all the power of hell, fling off its gates from their very hinges, lead captivity captive, and be able to say, O, my soul, thou hast trodden down strength. I proceed,

Secondly, to consider that this child, Samson, was to be a nazirite : " And no razor shall come upon his head, for the child shall be a nazirite unto God from the womb."

As the Lord Jesus Christ was the foundation of all the faith and hope of the old testament church, so he was not only revealed in the promise, but set forth also typically, in sacrifices, and ceremonial perfumes and services; and there were also personal types, to set forth the most divine and adorable Jesus. The first-born among the Israelites, the nazirites also among that people, were shadows of him who is the first-born among many brethren, and the perfection of beauty, in whom holiness and purity shine forth in their utmost

perfection. The nazirite under the law, was in all things a type of our Jesus, who was in heart and life separated from all sin, and was really holiness to the Lord. You have an account of the institution of this order of typical persons in the sixth chapter of Numbers.

A nazirite signified one separated in a peculiar manner; as the command and particulars, concerning what they were to do, and abstain from, is recorded in the before-mentioned chapter, so you may take it up thus: first, the nazirite was to abstain from wine, and all fermented liquors, and every thing made of grapes, ver. 3, 4.' Second, he was to let his hair grow, ver. 5. Thirdly, he was not to defile himself by the dead; ver. 6, 7. And in each of these particulars he was a lively type of Christ. And Samson in an especial manner was so, because he was a nazirite from the womb ; hence his mother was restricted by the angel from partaking of such things, whilst she bare him in her womb, as the nazirites were commanded to abstain from. Samson was also a type of Christ ; the light, as his name imports, was a shadow of our Lord in those extraordinary endowments which, as a man, were not from any natural causes, but from above. Thus Christ was invested with all power in heaven and in earth ; of this the hair on the head of Samson was an emblem: it represented the irradiation of the sun, the source of all material and mechanical power. Thus the supernatural strength of Samson, who had his Hebrew name from the solar light, and who was a most striking type of the Sun of righteousness, was annexed to his seven naziritical locks of hair. As heat in plants presses out the branches, or in animals shoots forth their hair, in the same manner as fire does streams of light from the sun; so Samson, a type of our Christ, the Sun of righteousness, the hairs of his head being thrust forth by the internal beat, unfolded or displayed themselves like beams of light from the sun. Our Lord was predicted by him, and by the order of the nazirites. The Jews understood hereby one separated, crowned, sanctified, in memory whereof there was an order of persons dedicated by vow to the service of God, to point out the holiness, purity, and peculiar separation of our Lord Jesus Christ to his work and office.

Samson was a type of Christ as the separated one, as the crowned one, as the sanctified one. Our Jesus was entirely separated from dead works, from sin, and sinners; he was holy, harmless, and

undefiled. In order to turn the attention of men to him, as the true nazirite, in whom the type was completely fulfilled, he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, " He shall be called a Nazarene." Matt. ii. 22.

Samson was to be a nazirite to God from the womb: Christ was, in every sense, the holy and separated one to God from the womb to his death; no razor was to come on the head of Samson, because he was to be a perpetual nazirite. Jesus, his antitype, continued in his obedience to all the will of God to his latest breath : " He was obedient unto death, even the death of the cross." Though Christ was not a nazirite, according to the law, yet the whole truth of the type was fulfilled in him: the spirit of holiness, with all his sevenfold influences, in all the perfections of his gifts and graces, rested on him. Jesus was the branch out of the root of Jesse, the crowned Saviour, and eternal deliverer. The hair of Samson, as long as it remained on his head, was a symbol of his strength, and served to remind him of his being devoted, in an especial manner, to the Lord. I proceed,

Thirdly. To speak of the work and office which Samson was to perform and exercise ; which is declared by the angel thus: " And he shall begin to deliver Israel out of the hands of the Philistines."

Thus he was foretold and raised up, fitted, and qualified by the Lord God to work deliverance for his people Israel, and begin to lay a foundation for their rescue out of the hands of their enemies, the Philistines. This is sufficient to give light into the whole recorded concerning this very extraordinary man. What he did to gain advantage over the Philistines, was not out of private hatred and revenge, but as a judge of Israel, and as actuated by the Lord against the common public enemies of his church and people. Samson was raised up by the Lord to deliver the Israelites from the tyranny and rage of these people; it is so said in my text, " He shall begin to deliver Israel out of the hands of the Philistines." His work was to deliver. His office was to act in a public capacity; yet he was but a partial deliverer. Hence it is said, that " He shall begin to deliver Israel." Christ is the complete deliverer of his true Israel ; he not only began it, but bath completed it ; and he must reign upon his

throne, as God-man, Jesus the Almighty Saviour, the Prince of Peace, until all his enemies, even death itself, is made his footstool.

It is expressly said of Samson, that the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Estaol, ver. 25. His valour and strength was first discovered in his slaying a lion which came out against him, which he rent as though it had been a kid; in which we may consider Christ, his antitype, against whom the roaring lion, the devil, came out and tempted forty days and forty nights, and afterwards in another form renewed his attack upon him ; but our Lord overcame him with the two-edged sword of the word.

As a public judge and deliverer, authorized, sent, and qualified by the Lord, Samson acted, and on every proper occasion avenged himself on the Philistines. Great and heroic acts he performed ; and we are authorized to say, he did it in the faith of Jesus, because he is classed, in the 11th of the Hebrews, with old testament saints and believers in Jesus; so that it is to undervalue the testimony of the Holy Ghost concerning him to look on him, as too many do, as an unregenerate person. His being a type of Christ, his work and office being of the Lord, the Spirit of the Lord coming on him to enable him to discharge his office, and perform his work, with what is said concerning him in the 11th of Hebrews, is sufficient to prove him a vessel of mercy.

It should be noticed, when we say that Samson was a type of Christ, that we meant he was so only in a partial sense. Adam, Abel, Noah, Isaac, Joseph, Joshua, Moses, Samson, David, were all of them typical persons; yet it was only in some particulars that they were shadows and types of Messiah, the Prince, Therefore we are not to strain the subject, but should only aim to point out the type and antitype, as they may be designed by the Holy Ghost, lest we follow our own imagination, and not his authority and warrant in the word ; and many things it may be lawful to say, by way of accommodation, which we dare not lay any stress upon, as thus: when, Samson's birth was foretold, it was declared he should " be a nazirite unto God from the womb." When Christ's birth was foretold, his human nature was called holy; " That holy thing which shall be born of thee, shall be called the Son of God." Luke i. 35. When the angel of the self-

existing essence appeared to Manoah and his wife, and had confirmed the pleasing news concerning Samson's birth, and on the offering of the sacrifice, ascended in the flame of the, altar to heaven ; such was the terror Manoah was struck with, that he cried out, " We shall surely die because we have seen God." So when the angel of the Lord proclaimed the birth of Christ to the shepherds, and the glory of the Lord shone about them, they were sore afraid. The manner in which the burnt- offering was received, was a full proof of the divine acceptance of it, yet unbelief works in the man, who was struck with awe when he understood he had seen God in human form : 11 We have seen God." They had seen the Son of God in a body like their own, which he assumed for the occasion, to give them a pledge how much his delights were with the sons of men, and that he would most assuredly become incarnate at the fixed season for it, in the divine purpose of the eternal Three.

Having aimed to shew that Samson was a type of Christ, in his nazariteship, work, and office, I proceed,

Lastly, to shew how Christ and Samson may be considered, and will be found to be, one the shadow, the other the substance; the one the type, the other the most glorious and Almighty Deliverer and Saviour of his church and people, who bath saved them with an everlasting salvation.

As every prediction, type, and memorial, made use of by the Lord, given out and instituted by him, to proclaim and make known the incarnation, work and offices of his Son, had the greatest propriety in them, and the peculiarity of Samson, as a personal type of the Messiah, lay in the peculiarity of that sanctification and holiness, pointed out in his being a nazirite to God from the womb; so the incarnation of the Sod of God, and his being born of a woman, made under the law, and his dedication to God from the conception of his human nature to the last moment of his incarnate life, was more fully expressed by this type of his person as the light and sun of righteousness, than by any other symbol and shadow of him under the old testament dispensation. Indeed all this is more than probable ; it is even sealed and confirmed by the prophet Jeremiah in these words, " The Lord. bath created a new thing on the earth, a woman shall compass a man." Jer. xxxi. 22. Dr. Goodwin says, the

words are, ' the strong man,' even him prefigured by Samson, the strongest of men. Now Samson's strength was supernatural; it was bestowed by the Lord on him, and continued to him, so long as he had his seven locks, which were expressive of his being a nazirite unto God, or separated and devoted unto him; and by his strength thus given and continued by the Lord., he performed prodigies of valour: he conquered the lion; slew the Philistines, and took away their garments; he sent three hundred foxes, with firebrands, or torches, tied to their tails, amongst the standing corn of the Philistines, and ruined it; he slew a thousand men with the jaw bone of ,an ass; took the gates, posts, bars, and doors of the city of Gaza, and carried them up upon the top of the hill before Hebron, and all this by main strength.

Mr. Romaine's note on Samson is well suited to my subject. He says, on the 15th chapter of Judges, 'We here see what great things were done by a single man; but he was made strong in the Lord, and went out in the power of his might; and he did these great things not out of private revenge, but to the dory of God, for he fought the Lord's battles.' He further says, ' Samson's great strength was from the Lord, who continued it while he abode in his calling; but when he broke his nazirite's vow, then the Lord left him, and he became like other men. So it is still. Through Christ we can do all things, without him we can do nothing.' Now as we set Samson and Christ one against the other, by way of considering them, as one bearing the shadow and resemblance of the other, we shall find the actions and circumstances of the one very expressive of the other.

Samson was separated and sanctified by the Lord for his work and office. So was Christ. The Spirit of the Lord came upon Samson, and stirred him up, and moved him to perform his work and office, as a deliverer of his people from the oppression of their public enemies. The Holy Spirit, with his sevenfold unction, power, and grace, descended and remained on Christ, to qualify him to work deliverance for his people, against their public and sworn enemies, sin, Satan, the world, death, and hell. On Samson's first going forth, after the Spirit of the Lord came upon him, a lion came forth and roared against him; immediately on our Lord's public entrance on his work, the devil began to attack him. Samson overcame the lion with the greatest ease. Our Lord vanquished the devil, so that he

departed from him for a season. Samson delivered out a parable to the Philistines. Our Lord spake in parables to the multitudes. What Samson did, was by his own strength ; not at the head of an army, but in his own person, singly he performed his heroic acts. So Christ's own arm brought salvation.

Now it is easy to see, and for ourselves to perceive, that Samson was a shadow of Christ, the person represented by him.

Again, in those great acts of Samson's, such as his slaying the Philistines, spoiling their corn, fields and vineyards, taking their garments from them, we may see, as in a figure, the power and wrath of Christ, as it was expressed against his enemies, the heathen nations, who opposed the glorious spread of his everlasting gospel, and will be further expressed until all shall be brought to submit to him, the everlasting Conqueror.

Samson, when he had slain a thousand men with the jaw-bone of an ass, was athirst, and cried unto the Lord. Our Lord, when in pursuit of all the enemies of 'his people, when completing his final victory over all the powers of bell, cried out, " I thirst."

Samson's taking the gates of Gaza off their hinges, may remind us of Christ's having cast hell gates off theirs, and that by his own almighty and invincible strength.

And in the work and office of Samson we may perceive him to be a type of our Almighty and most glorious Saviour 'and Deliverer, the Lord Jesus Christ.

Samson conquered the Philistines by his death ; he died with his arms stretched out; he slew more at his death than-in his life; by main, force he pulled down the walls of the idolatrous temple about the ears of its cursed worshippers, who were crushed to death hereby. Thus he finished his work, and conquered by his death. So our Lord Jesus Christ died on the cross, with, his arms stretched out, and his hands and feet nailed to it: he, by his death, shook the very foundations of hell, was a conqueror in it, aid overcame his enemies more completely then, than he had- before done in; his life. The walls of hell fell flat to the ground; Satan and his' principalities and powers felt the death of Jesus to be the complete conquest of heir

empire: " He, by his death, conquered death, and him that had the power of it, that is, the devil" .By his obedience unto death, even the death of the cross, he put away sin by the sacrifice of himself, brought in everlasting righteousness, made peace by the blood of his cross, trod upon the head of the old serpent, called the devil, and spoiled principalities and powers, and made a shew of them openly, triumphing over them on his cross, saying, " It is finished."

Thus the person of Samson, as a nazarite, his work and office as a deliverer and Judge, served to be a shadow and symbol, figure and type of our Lord Jesus Christ, who hath, as the. substance and truth of what was represented and fore-signified, saved his people out of the hands of all their enemies, and delivered them out of the hands of law and justice, sin and Satan, death and hell ; and who, as their Judge, will decide their cause, and give righteous judgment between them and their enemies, and be a refuge for them in times of trouble. He hath saved them in himself with an everlasting salvation; he will put forth his everlasting strength on their behalf, and for their security. In his name they shall do valiantly; therefore in the belief of it, they may well go on from conquering to conquer.

May the Lord Jesus give his blessing to what has been delivered, and lead you to understand the whole scripture to be written concerning him, and lead you to understand that it is full of him. Even so. Amen.

2 CHRONICLES v. 13, 14.

ON THE FINISHING THE TEMPLE BUILT BY SOLOMON, SETTING THE FURNITURE OF IT IN ITS PROPER FORM AND PLACE, OPENING IT WITH SOLEMN, COSTLY, AND MAGNIFICENT SACRIFICES, WITH GOD'S TESTIMONY OF APPROBATION, BY THE CLOUD OF GLORY WHICH CAME DOWN ON THE HOUSE AND FILLED IT; A PREFIGURATION OF CHRIST'S INCARNATION, AND FILLING THE TEMPLE OF HIS BODY WITH ALL THE FULNESS OF THE GODHEAD.

It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lift up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, For he it good, for his mercy

endureth for ever; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God.

THE tabernacle built by Moses, and the temple built by Solomon, were one and the same, as to their spiritual and mystical significancy. The former was reared up after the pattern which the Lord shewed Moses in the mount ; the latter was built after the pattern. which the Lord God caused David to understand by the Spirit, which David made known to Solomon, and which he caused most exactly to be executed.

I am not about to treat of the Lord's temple at Jerusalem, so as to give an exact account of its situation, dimensions, platform, fabric, and furniture, both within and without, with the walls, gates, courts, cloisters, chambers, and buildings that were about it; nor of the altar, lavers, brazen sea, rings, pillars, hooks, tables, and stations for men; slaughter places for beasts, and all the offices belonging to it ; this is beyond my present attainment and ability, though a right knowledge of all these particulars would most surely be very pleasing and profitable; but I must be content with a brief and general a-count of the temple, and its holy vessels, such as may lead to an opening and explaining the subject before me; in which I design to, set forth the following things.

First. I will chew how the temple of Solomon being finished, and the furniture of it set in its proper place, it was opened with very costly, solemn, and magnificent sacrifices.

Secondly. The testimony' which the Lord God gave of his acceptance of the work and services, both of building the temple, placing the furniture, and offering the sacrifices. This is expressed in our text, " It came even to pass, 'as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord ; and when they lifted up their voice with the trumpets and cymbals, and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord,

so that the priests could not stand to minister, by reason of the cloud; for the glory of the Lord had filled the house of God."

And lastly. That this was a type-and pre-figuration of Christ's incarnation, and filling the temple of his body with all the fulness of the Godhead.

I am, first, to shew how the temple of Solomon being finished, and the furniture of it set in its proper place, it was opened with solemn, costly, and magnificent sacrifices.

The temple was begun in the fourth year of Solomon's reign, in the month Ziff; or Jair; which was the second month of the ecclesiastical year, A. M. 2993. It was seven years in building; when finished, it was shut up eleven months, and opened for worship in the month Ethenim, or Tizri, and dedicated, with great solemnity,.

A. M. 3001. A proclamation was issued, the, day fixed, and a very great congregation from the entering. in of Hamath, unto the river of Egypt, were gathered together. They knew the temple was a type of the body o!. Christ, a solemn symbol and memorial that the word would be made flesh, and tabernacle on earth; and they came to the dedication of it, knowing and believing that it was a pre-figuration of the Son of God coming from heaven to dwell with men on the earth.

The people being solemnly gathered together, and the elders of Israel, at the day appointed for the consecration, " The levites took up the ark, and brought it and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle : those did the priests and levites bring up. Also king Solomon, and all the congregation that were assembled before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude." Before I enter on a view of. these costly, solemn, and magnificent sacrifices, which were sacred memorials of Christ's most precious blood shedding, sacrifice, and death, it may not be amiss to give the following brief hints concerning the temple.

If was built after a pattern which David received from the Spirit of God. The preparation that he and his nobles made for it, was immense: one hundred and eight thousand talents of gold; one

million and seventeen thousand talents of silver; both of which together, (says Brown, in his Dictionary of the Bible,) amounted to about nine hundred and forty-two millions, seven hundred and nineteen thousand, seven hundred and fifty pounds, sterling; and in weight amounted to about forty-six thousand ton weight of gold and silver, which was set apart for this good work. You may view the account given of this in the 28th and 29th chapters of the first book of Chronicles.

No less than one hundred and eighty-three thousand and six hundred men, Hebrews and Canaanites, were employed in the work. Every thing was made ready 'ere it came to the spot, so that there was nothing to do, but to join the materials; and yet it was seven years in building.

It was erected on mount Moriah. The top of this hill was enclosed with a wall: into this there was an entrance on every side, besides one towards the south west, for the royal family, whereby, by a raised way, called the gate of Shallecheth, they came to their place, in the covert of the sabbath. ' The east gate was called Sur; the south gate was called Asuppim, because it seems there the levites convened to receive their directions; and the gate Parbar, was at the north-west of the temple. At the side of every gate, and at every corner of the court, houses seem to have been built. Vide John Brown. In this outer court, every clean Hebrew and proselyte of the covenant, might enter.

In the middle of the outer court, but nearer to the west end, there was a court for the priests and levites, stretching oblong from west to east, and was surrounded with a low wall, about four feet high, that the people might, over the top of it, see what was doing by the priests. This court had two entrances: one on the north side, and another on the south.

In this court, just before the east end of the temple, stood the brazen altar, a memorial of Christ, as God's ordinance of salvation. It was twenty cubits long, and twenty cubits broad, and ten cubits high. On one side of the courts was the brazen sea, emblematical of the blood of Christ, which is abundantly sufficient in its virtue and efficacy to purify, cleanse, and sanctify, all the people of God ; and near it

stood the brazen lavers, expressive of the fountain set open in the blood of Christ, for sin and for uncleanness.

The temple, properly so called, stood from west to east, near the west end of the court of the priests, and had its sole entrance on the east end. First, you came to the porch, which was twenty cubits from north to south, and ten cubits from east to west, and one hundred and twenty cubits in height. This served as a steeple to adorn it, and was a place of shelter and of prayer to the serving priests.

On each side of its entrance was a pillar about eighteen cubits high, and twelve cubits in circumference, adorned with chapiters, and about two hundred figures of pomegranates. The one was called Jachin, i. e. stability ; the other Boaz, i. e. strength. Christ is the stability and strength of his church: " He will bear up his people in time, and he will make them pillars in the temple of God, and they shall go no more out."

Passing through this porch, the priests entered the holy place, which was forty cubits in length, and twenty in breadth, and thirty in height ; at the west end of which stood ten golden candlesticks, which with the light in them, were sacred symbols of Christ, the light of everlasting life, who is the light of his church and people. These were placed on the south side; and on the north side were placed ten tables, with twelve loaves of shew bread on each, presenting Christ to the view of faith, as the representative of his people, as perfuming" their persons and services with the odour, perfume, and fragrancy, of his divine mediation. Thus he was exhibited as the bread of life, on whom his people live, and by whom they will live for ever.

In the middle, not far from the vail, which divided the holy and most holy place, stood the golden altar of incense. This was figurative of Christ's intercession.

Passing through the holy place lengthwise, the high priest once a year, entered by a fine vail, and a two-leaved door of olive tree into the oracle, or most holy place. It was a square of twenty cubits every way. The floors, walls, and roof, were overlaid with pure gold; there was no window in it: here were two cherubim's of olive tree, made by Solomon, overlaid with pure gold under these, the ark, with its

mercy-seat and cherubim's of glory, was placed. This was a most sacred type of Christ's person and atonement. It was also a record and memorial of the sacred and essential Three, in the one incomprehensible Jehovah, in their covenant acts and transactions in their council and engagements, before the world was.

The pot of manna, in, or just by the ark, was to the saints under that economy, a pledge of immortality, a token of the everlasting fellowship between God. and his people in heaven, where he will be their everlasting light, and their everlasting glory. Aaron's rod which budded, which was also in the holy of holies, was a figure of the unchangeable priesthood of Christ Jesus, and of the perpetual enjoyment that his people will have of the blessings thereof for ever and ever. The walls, floor, roof, doors, posts, &c. of the temple, were overlaid with solid gold. The figures of cherubs, palm-trees, and open flowers, were inscribed on the walls, within and, without : on the walls within, were fixed precious stones, which shone like so many stars in the firmament. This sacred edifice, a type and figure of Christ, was all glorious within; but as I did not_ propose to give a particular account of it, what has been dropped concerning it must suffice, whilst I pursue what I proposed concerning the solemn dedication of it.

The temple was finished in the month Bul, the eighth month of the Jewish year. When completed, and the vessels and furniture belonging to it, being put in their proper places; the day fixed for its opening being come, and the congregation being assembled, the worship is begun with sacrifices. Those offered were twenty-two thousand oxen, and one hundred and twenty thousand sheep : and as the altar of burnt-offering was too small for the fat of all these, the middle of the court was consecrated to be an occasional altar.

Thus burnt-offerings, peace-offerings, meat and drink-offerings, expressive of Christ's death, were made use of on this solemnity, to contemplate both the benefit of his incarnation, the love of his heart, and the fixedness of his will in the performing the work of salvation. It would be', his meat and drink to do the will of him that sent him. He would, by bearing the sins of his people in his own body on the tree, and sustaining the whole curse, wrath, and punishment of it, in

his making his soul an offering for sin, save his church and people with an everlasting salvation.

These costly sacrifices were testimonials of the costly price of our salvation, the precious blood of Christ, which exceeds in worth all the treasures of earth and heaven. The abundant number of these, skewed the fulness and sufficiency of Christ's oblation of himself.

The burnt-offerings, pointed out the removal of sin, and the curse from his people, by the substitution of his person, and the sacrifice of his body and soul, in union with his deity. The peace-offerings proclaimed that he would make peace by the blood of his cross. The whole was a most solemn and magnificent exhibition of the ever blessed Immanuel, God in our nature, and of his priestly office, and propitiatory sacrifice.

Thus as the first act of worship, immediately upon the fall, begun with sacrifice, a memorial of Messiah's death; and the, new world, after the deluge, was begun with sacrifices, in the faith of Messiah's future sweet smelling offering; so the temple, the type of the Messiah, is opened, and the worship there is begun with costly, solemn, and magnificent sacrifices. The design of which was to record the one everlastingly efficacious and all-sufficient sacrifice of the immaculate Lamb of God, who was to take away sin, who has been manifested in the flesh, and hath taken away the sin of the world; and his blood cleanseth from all sin. I proceed,

Secondly. With the testimony which the Lord. God gave of his acceptance of the work and services, both of building the temple, and placing the furniture, offering the sacrifices, and offering up the prayer of dedication.

The worship and temple were of divine institution : great preparations had been made for the consecration of the house of God. The services to be performed, consisted in sacrifices and songs, which were to be performed with vocal and instrumental music and prayer. That every thing might be done decently and in order, a high scaffold was erected, and it is probable a throne placed on it for king Solomon. The sacrifices of burnt-offerings and peace-offerings, with their meat-offerings and drink-offerings, were properly prepared. The musicians, singers, and trumpeters, were

placed at the east end of the altar. The hymn was chosen : the chorus of it was, "For he is good, for his mercy endureth for ever." All that vocal and instrumental melody could express, was on this occasion exerted to glorify God, for his unspeakable grace in the gift, incarnation, and mission of his Son; the promise of which they believed: and a pledge of his tabernacling, in the fulness of time, with poor sinners, was' now before them, both in the temple, a type of it, and in the festival of its dedication.

David before his death, distributed four thousand sacred singers into twenty-four classes, who were to serve at the temple, in their turns. The three chief musicians were Asaph, Heman, and Jedutban : the four sons of Asaph, six of Jeduthan, and fourteen of Heman, were constituted the chiefs of the twenty-four classes. It is probable they all, or most of them, attended at the solemn festivals : we are sure they did at this, because our text declares it. The king and people, the priests and levites, the singers and trumpeters, being properly arranged, and the ark being carried into the holy of holies, and all the furniture, vessels, and utensils of worship, belonging to the temple, and the courts of it, being properly placed, it came to pass, when the priests having deposited the ark in the holy of holies, and were come out of the holy place, (for all the priests that were present were sanctified, and did not then wait by course:) also the levites, who were singers, all of them, of Asaph, of Heman, of Jeduthan, With their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets." Thus the worship began with sacrifice, which while they were burning on the altar, all that sound could possibly do, with voices and instruments, was exerted, to rouse the attention, and to inflame the affections of the worshippers. The subject, the concert, the number of voices and instruments, the excellency of the music, and of the performance, were inconceivably great and glorious. It was a little heaven below. And the Lord was so well pleased with the temple built to his name, the placing the sacred furniture in its proper apartments and places, with the sacrifices offered, the song sung, and the triumph which the people expressed, that he crowned the whole by a miracle; confirming thereby the faith, and strengthening the hope of his people, who were now present, in the

future advent of his co-equal Son: " It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord ; and when they lift up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, for he is good, for his mercy endureth for ever, that then the house was filled with a cloud, even the house of the Lord : so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God."

The glory of Jehovah, or, Jehovah the essential Word, descended in a cloud of light, splendor, and glory, as a symbol of his presence, and took up his habitation and dwelt between the cherubim, in the holy of holies; and from thence shed forth his light and brightness with such effulgence as to fill the house, and rest upon it; So that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God." Thus Jehovah sanctified the temple by his presence in this cloud of glory, and with it he filled it at this time with his glory. He did the same, and manifested himself thus, when the tabernacle was set up by Moses. See Exodus.

This supernatural visible appearance of fire, light, and splendor, surrounded with a cloud, which came down upon the house, entered it, and filled it, by which the Lord God most graciously attested his divine presence, with his own divinely instituted worship and emblems, which was an evidence of his acceptance of the temple, and that it was erected and framed according to his own will.

This glory, in fire, light, and splendor, surrounded with a cloud, dwelt in the holy of holies, and is the same with what the jews call the divine schechinah, on the day of atonement; this glory was seen, as it is probable, in a human form, by the high priest, as a pledge of the incarnation, and as a type of the personal glory of Jehovah-Jesus, who is God-man, in whom dwelleth all the fulness of the Godhead personally.

On a sight and view of fire, light, and splendor, surrounded with a cloud, descending from heaven on the temple, entering and filling it with glory, the minds of the priests and people were filled with the most profound solemnity and devotion ; upon which account

Solomon stood up upon the brazen scaffold, and addressed the congregation, saying, " The Lord hath said that he would dwell in the thick darkness, but I have built an house of habitation for thee, and a place for thy dwelling for ever." These last words he addressed to the Lord. Then he turned his face, and blessed the whole congregation ; and all the congregation of Israel stood up to receive the benediction. Then he blessed the Lord God of Israel, who had fulfilled what he spake with his mouth to David concerning the succession of his throne and kingdom, Jerusalem and the temple, which were relative to, and figurative of, Messiah, and which he had now fulfilled ; which leads him to give an account how he became concerned and engaged in building the temple, and that the ark was deposited therein. Then he stood before the altar of the Lord, in the presence of all the people, and kneeled down upon his knees, and spread forth his hands towards heaven, and prayed the dedication prayer. In this he represented Christ, and was now acting in a manner in which he typified him. Solomon now turned his face to the temple, a type of Christ's person ; he stood indeed still upon the scaffold, but he was so placed as to be before, or opposite the brazen altar, on which the sacrifices were laid, so that his prayer was founded on what they were memorials of, the one offering of Christ, which perfecteth for ever. He stretched out his hands towards heaven, and intercedes for the whole Israel of God : a figure of Christ, our Intercessor, who prays on the behalf of his whole church, and his intercession is founded on his oblation., Solomon's prayer is very comprehensive, it takes in every case they could possibly be in. So does the intercession of Christ ; and his prayer, recorded in the 17th of John, takes in all the cases, and comprehends all the necessities of his people. Solomon intreats that the Lord would keep his covenant promise, which he had made to David, and which he had thus begun most gloriously to make good : and, in a parenthesis of wonder, he breaks forth, saying, " But will God in very deed dwell with men on the earth ? Behold, heaven and the heaven of heavens can not contain thee ; how much less this house that I have built!" This, I think, is a full proof that Solomon looked on the temple as a type of Christ's body, that it was a solemn pledge and evidence of his incarnation ; a realizing view and belief of which caused him to break out thus, without any connection or order, expressing his surprize in holy wonder, at the contemplation that the

Word would be made flesh, and that his name would be " Immanuel, God with us." He prayed that the Lord would bless the temple services, hear the prayers of the people of Israel, which they, in their various cases and afflictions, collectively or individually make, looking towards the temple, and that he would graciously answer them at all' times, as the matter should-require; and concludes thus, " Now, 0 my God, let (I beseech thee) thine eyes be open, and let thine ears be attentive to the prayer that is made in this place. Now, therefore, arise, 0 Lord God, into thy resting-place, thou and the ark of thy strength : let thy priests, 0 Lord God, be clothed with salvation, and let thy saints rejoice in goodness. 0 Lord God, turn not away the face of thine anointed : remember the mercies of David, thy servant." He then turned himself to the people, and blessed them. ' See I Kings viii. 55, &c. In which he expresses his best wishes for them, and closes with a most important and affectionate exhortation to them. Then the Lord, as an evidence of his hearing and accepting Solomon's prayer, sends fire from heaven, which consumed the sacrifices on the altar; and the glory of the Lord, i. e. fire, light, and splendor, surrounded with a cloud, came down again the second time, and filled the temple: " Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the house of the Lord." 2 Chron. vii. 1, 2. Upon the sight and visible appearance of these emblems of Jehovah's presence, which was also a token of his most gracious acceptance of the' prayer offered, of the temple consecrated to his name, and of the sacrificial services, the whole congregation fell down and worshipped Jehovah.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, " For he is good, for his mercy endureth for ever." 2 Chron. vii. 3. Thus the temple was dedicated by Solomon with sacrifice and prayer ; and by the Lord with fire from heaven and the cloud of glory.

Mr. Romaine says, When the temple was finished, and the furniture of it set in order, then they open the service with sacrificing to the

Lord ; and while the priests were blowing the trumpets over the sacrifices, triumphing in the Lamb, who was, by one offering of himself, to take away sin, then the glory of the Lord filled the house, by which he gave evident sign, that God would come and dwell among men, and they should see his glory tabernacling in the flesh.

Seven days were spent in observing this feast of the dedication, and great was the joy of God's chosen amongst the people of Israel. On the fifteenth day of this same month was the feast of tabernacles; and Solomon and the congregation kept that feast also for seven days, which, added to the former, makes fourteen. On the three- and twentieth day of this seventh month, Solomon sent away the people into their tents, glad and merry in heart for all the goodness that the Lord had shewed unto David and Solomon, and to Israel, his people.

In this month, Ethenim, or Tizri, our Lord Jesus, the antitype of the temple, was born, as the learned generally conceive, and was baptized in this month, according to Dr. Lightfoot, being about thirty years of age. I come,

Lastly, to shew, that this temple, with its dedication, and the cloud of glory which filled it, was a type and pre-figuration of Christ's incarnation, and filling the temple of his body with all the fulness of the Godhead.

That the temple was a type of Christ's body, we have our Lord's own words to confirm our apprehensions. He declared it, when he said to the Jews, " Destroy this temple, and in three days will I raise it up; but he spake of the temple of his body." John ii. 19, 21. He spake of the one as a figure of the other; it was a type of Christ's body thus: the model of the temple was given by the Spirit of God to David, and the temple was built by Solomon in direct conformity there unto. So the same Spirit Jehovah framed, articulated, And built up the human nature of Christ. Jehovah the Spirit formed it fit for the essential Word to assume into personal union with himself; by his assumption of it, he became God-man, perfect God and perfect man, in two distinct natures in one person ; in whom dwelleth all the fulness of the infinite incomprehensible Essence; so that he is " over all God, blessed for ever. Amen."

The temple, with its curious workmanship and sculpture, with its value and glory, with its furniture and veils, with its services and ordinances, was an exhibition of Christ's body; the perfection of which exceeds all description; the purity and holiness of it extends beyond the utmost stretch of conception.

The temple was a type and pre-figuration of Christ's incarnation ; it was an outward, sacred, and solemn pledge and memorial, that in the fulness of time, the everlasting covenant, which obtained between the Eternal Three, before all worlds, would be realized and carried into execution by the incarnation of Jehovah, the essential and only-begotten Son of God, who would be made flesh, made of a woman, made under the law, to redeem his people who were under the law, that they might receive the adoption of sons.

Christ, the Holy One of Israel, the Holy One of God, is stiled the Most Holy, Dan. ix. 24. in allusion to the holiest of all in the temple of Solomon. The cloud of glory which came down and filled the house, was a divine and solemn pre-figuration that the Son of God would fill the temple of his humanity with all the fulness of Godhead. And, like as the glory of, the Lord filled the house of the Lord, and Jehovah dwelt in the cloud in the holiest between the cherubim ; so in Christ, God-man, the true and living temple, which the Lord pitched and not man, the antitype of Solomon's, all the essential fulness of Godhead, with all the incommunicable perfections of the divine nature, invariably dwell. His name is, " I AM," John viii. 58. which he declares and asserts, to prove his own necessary self-existence, or, that he was a person of the essence existing.

The testimony which God gave of his approbation of what Solomon had done in building the temple, when the cloud of glory came down, and filled the house, was an outward, visible, solemn evidence of the infinite acceptance and delight his co-equal Son, the blessed Mediator, the Head and Saviour of his church and people, had found with him, and that the memorials of his incarnation, and emblems of his oblation and passion, were well-pleasing unto him; which may remind us what Jehovah, the Father, afterwards uttered, by the mouth of his servant Isaiah, " Behold mine elect, in whom my soul delighteth ;" which he confirmed by his own voice from

heaven, saying, concerning our most precious Immanuel, " This is my beloved Son, in whom I am well pleased."

The whole congregation uniting at the dedication of the temple, with one heart and one voice, in praising the Lord, expressing their faith, and thus triumphing in the prospect of the accomplishment, that God would be incarnate in the person of his Son, and put away sin by the sacrifice of himself, which would be an all-sufficient sacrifice, infinitely and everlastingly efficacious ; which they were as fully assured of, as that they saw the temple with their bodily eyes, and beheld the cloud of glory which rested on it, and filled it, and the fire which came from heaven consuming the sacrifice, may skew us what unity there is in the hearts and affections of true believers, and how it is expressed in heaven. There all the redeemed of the Lord " Sing a new song to him that sitteth on the throne, and unto the Lamb, for ever and ever." Because all the communicable blessings and glories of Godhead will flow into their minds through the incarnation and sacrifice of the worthy Lamb, throughout eternity,

I will conclude with a quotation from Mr. Romaine, ` The dedication of the temple was a great feast : they looked forward by faith to God incarnate as the completion of all their hopes; and when they saw the fire fall and burn up the offering, but spare the offerer, they knew that the divine wrath would fall on the Lamb of God, and consume him to spare them.' The Lord bless what I have set before you on this subject, and lead you afresh into communion with him by faith in Jesus. Amen.

ISAIAH ix. 6, 7.

ON THE BIRTH, GIFT, NAMES, THRONE, KINGDOM, INCREASE, AND PEACE OF MESSIAH, AND HIS PRINCIPALITY OF GRACE.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. 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, and to establish it with judgment and with justice, from henceforth

even for ever: the zeal of the Lord of Hosts will perform this.

THE Holy and Eternal Spirit, who is distinct its personality from the Father and the Son, the co-equal, co-eternal, and co-essential with them, in the unity of the one incomprehensible Godhead, was pleased to give an outward evidence of his personality, deity, and office, in the economy of grace, to the old testament church, by raising up a succession of prophets, who spake as they were moved by him, and who foretold the incarnation, work, and office of the God-man, Christ Jesus. The prophet Isaiah is one of them who bore testimony to the eternal acts and transactions of the incomprehensible Three, and spake out most freely, fully, clearly, and distinctly, how the everlasting counsel and covenant were to be carried into execution by God manifested in the flesh. In the words before us, he expresses himself most divinely on the subject of the birth of Christ; and with transporting joy celebrates the unspeakable gift of God's love to his church realized in the advent of his Son. That the people to whom he ministered, as a prophet, these glad tidings, might feel the mercy he relates to them, what joy would be diffused by the birth of Christ, and how some parts of Galilee would be comforted and enlivened by the presence and preaching of Messiah amongst them.

Ver. 1. " Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations." Those parts of Israel suffered much by Tiglath-Pileser, who, carried them captive. See 2 Kings xv. 29. This is what the prophet refers to, he calls it vexation. Now, as the inhabitants of these parts of Judah, were to suffer, according to prophecy, so the prophet comforts them, that in future time these parts in Judea should be honoured and very glorious by the presence and ministry of Christ among them, so that he comforts them with the promise and prospect of it.

Ver. 2. " The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." The evangelist shews the accomplishment of this by our Lord's going to, and dwelling at Capernaum, a city on the sea

coast of Tiberias, or Genesareth, in the borders of Zebulun and Nephthalim, and quotes this very prophecy, saying, ^o That it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zebulun and the land of Nephthalim, by the way of the sea beyond Jordan, Gall. lee of the gentiles, the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. iv. 14, 16. Christ, the Sun of righteousness, rose upon them, by which they must be enlightened, comforted, and refreshed; For he is the light of everlasting life."

Ver. 3. "Thou hast multiplied the nation and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." The meaning seems to be this: though Messiah preached good things, wrought and performed divers miracles, so that it might truly be said, " It was never so seen in Israel," for he was followed by a goodly company of persons who believed on him; though this ought to have been a means of increasing joy throughout the whole land, yet, through their blindness, ignorance, and unbelief, it did not; those who received Christ, and confessed him, rejoiced in him with exceeding great joy; and great reason they had for it, as it follows, in the next verse.

Ver. 4. " For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." Christ came to destroy the works of the devil; to throw down his strong holds in the souls of men ; to conquer sin, the world, death, and hell; and this by the power of his own arm. As the Lord delivered Israel from the Midianites by the hand of Gideon, who cried, " the sword of the Lord, and of Gideon ;" so he would bring back his people from their captivity, and restore them to their ancient dwelling-places: they should dwell in them. Christ should tabernacle amongst them, preach his gospel unto them, work his miracles amongst them, be life and light unto them ; and the whole should be accomplished by the invincible power of the Lord, as easily, and wore so, than in the days of Gideon, when Israel was delivered.

Ver. 5. "For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire." The salvation. of the church of Christ was to be wrought

miraculously. Not by war and blood-shedding, but by his coming in the flesh ; and having finished his work, and poured out his Spirit, he skewed his indignation towards his enemies who destroyed them, and burnt up their city, so that Christ's coming was attended in the issue with burning and fuel of fire.

The prophet having thus prepared the way for the reception of the account he had to deliver concerning the ineffably precious Jesus, proclaims his subject thus: ver. 6, 7. "For unto us a child is born, unto us a son is given and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. 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, and to establish it with judgment and justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this." In which words the prophet sets forth the birth of Christ, the gift of him to his church, with his names, throne, kingdom, and the increase and peace thereof ; which is a most glorious principality of grace. And for the truth and performance of all this, he says, " The zeal of the Lord of Hosts will perform this."

The subject is most truly divine, and of infinite importance. It contains the wisdom of God in a mystery, and expresses the ineffable love of God. The subject of all this grace and, mercy is the church of the living God. Our prophet, in a view of the birth of Christ, triumphs over all enemies, evils, and miseries, either felt or feared : and we may well do so too.

In order to set the text forth to our present and spiritual advantage, I will cast it into the following divisions

First. I will treat of the birth of Christ, and shew that he is God and man in one person; the Son of God, and the Son of Man : and that his nativity is the fruit of his Father's love, who so loved as to bestow his only begotten Son on his church, that we might live through him.

Secondly. That the government of the church, and world also, is upon his shoulder.

Thirdly. That his names are expressive of his ability to execute his work and offices ; and contain a firm foundation for his people's faith and hope.

Fourthly. That his throne and kingdom is not of this world, but is in his church, and is set up in the hearts of his people. It is a delegated one. Of the increase and peace of it there shall be no end."

These divisions, I conceive, will afford occasion for introducing and explaining every part of our text, which I pray God may be accompanied with his divine and most gracious presence and blessing.

I will first treat of the birth of Christ, and skew that he is -God and man in one person; the Son of God and the Son of Man : and that his nativity is the fruit of his Father's love, who so loved as to bestow his only begotten Son on his church, that we might live through him. "Unto us a child is born, unto us a son is given."

The prophet speaks in the name of the elect church of God; to whom the Lord had promised to send a Saviour, a great one, who should deliver them. This great Saviour was the only begotten Son of God ; equal in Godhead with the Father and the Holy Ghost : who, in the everlasting council and covenant, was laid by the Father, as the one alone Saviour and Mediator, who was to perform the everlasting salvation of his people, by becoming true and very man, the woman's seed, the seed of Abraham according to the flesh, the son of David; but this could not be without a most infinite and amazing act of condescension in him. He was by essence God, by personality in the self-existing Essence, the Son of God. He was in the form of God, and thought it not robbery to be equal with the Father and the Spirit, in all the incommunicable glories and perfections of the Divine nature. To become man was an act of inestimable grace; without it he could not perform the work he engaged in, of obeying the law, bearing the sins of his people, and sustaining the curse of the broken law for their transgressions. If he becomes man, he must be a partaker of the nature of his people, in an ineffable way and manner; so that the guilt and pollution of original sin touch it not. This was brought about by the overshadowing of the Holy Ghost, who formed his human nature, which was conceived and born of a

pure virgin, without spot or stain of sin, to make us clean from all sin. By the union of the divine and human nature, in the person of one Christ, the Son of God became the Son of Man ; perfect God and perfect man; God-man, in whom dwelleth all the fulness of the Godhead. The Man, Jehovah's fellow, the Lord of Hosts is his name. The man of God's right hand, the Son of Man whom he made strong for himself; and whom the Father, out of his infinite love, bestowed on his church, as the fruit and effect thereof. This is grace which exceeds and far surpasseth all the conceptions and praises of angels and saints, and will be for ever beyond what can be fully comprehended, even throughout the ages of eternity.

The prophet speaks in rapture of it, saying, Unto us a child is born, unto us a son is given." We have in these words a true, clear, and proper distinction between the human and divine nature of Christ. He was true and very man, made of a woman, and born into our world, in the form and likeness of sinful flesh ; that having taken our nature into personal union, he might take all our sins to and on himself, and be made, by the Father's act of imputation, sin for us, and be nailed with them to the cross. He bore them in his own body on the tree, and put them away by the sacrifice of himself.

Our prophet had a glorious visionary representation of the essential and personal glories of Christ, God-man, which he relates in the sixth chapter of his prophecy; and heard the seraphim, who veiled their faces, worship him with a thrice holy is Jehovah of Hosts. Great emphasis is laid on the dignity of Christ's person, " Unto us a son is given ;" it was this which gave dignity to this illustrious birth. The humanity was of the earth, earthy ; but he who assumed it was the Lord from heaven. In the birth of Christ, the love of all the persons in God was manifested to the elect : it was the good will of the Eternal Three to shine forth in all the glory, meridian splendour, and majesty of their mutual love towards the elect in the person of God-man, Christ Jesus. " God so loved the world, that he gave his only begotten Son ;" " In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we should live through him;" " Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." John iii. 16. I John iv. 9, 10. The love of the Essential Three towards the elect is unspeakable; and, as each of

the Eternal Three have expressed it personally, it exceeds all thought, and transcends the conception of the spirits of just men made perfect in glory.

In this instance before us, the love of the Father is infinite; he gave his Son, his only begotten Son; his own Son, the Son of his love, to take our nature, and to be made man : in which the wisdom of God is displayed, and the personality in Godhead realized and fully revealed so that, had there been no other end in the birth and life of Christ designed but this, it would have been truly and really worthy of God. For how could the mystery of the Trinity, in the incomprehensible Jehovah, have been so evidently displayed to elect angels and saints, and they take in such full discoveries and distinct apprehensions thereof, as by one in the self-existing Essence becoming true and very man? Or as by God-man shining forth in all the full blaze of Godhead, and in all the communicable blessings of it on the elect and beloved of God ? In the person of Christ the eternal Trinity shine forth in all the glory and blessings of everlasting love and in Christ the elect have blessed union and communion, with the holy Three ; by him they draw nigh unto God, and in him God draws nigh to them. They find all the blessings which God can bestow, or which they can enjoy, How into their souls in their communion with him, through the Spirit, from the birth, life, mediation, and blood-shedding of the Son of God.

In the knowledge of these inestimably precious truths, consists the life of our souls. The prophet found it thus to him: he testifies it to others, with an heart as warm with the love of Jesus as it possibly could be this side heaven, and says, "Unto us a child is born, unto us a son is given." He applies it to himself; he puts in himself with the us, a word consecrated here, and also in the new testament, whereby to express the elect church of God. O that God the Holy Ghost may give us to see and feel, in this most glorious God and Saviour, in his divinity, person, birth, and in the Father's gift of him, with the blessings and benefits which flow into our minds through him, what the prophet saw when he thus spake, wrote, and testified of him. Grant it, O Holy Spirit, for the honor of thy grace and name. Amen.

I proceed, secondly, to shew, that the government of the church, and also of the world, is upon his shoulder. " Unto us a child is born,

unto us a son is given, and the government shall be upon his shoulder."

In the everlasting councils and settlements of grace, it pleased the Father, that Christ, God-man, in all things should have the pre-eminence. The Father loved the Son, and gave all things into his hands. The elect were chosen in him, given to him, committed to his care, and made his special treasure: all grace and glory were bestowed on them in Christ before the world was. He 'was to be their head of grace and glory ; he was to be their one everlasting rock and foundation, to support them, their one living head, to quicken them, their one immutable Saviour, guide, protector, and friend. He was to be their King, to rule them by his word and Spirit, to dwell in their hearts by faith ; he was to be the Lord their righteousness, purifier, and atonement; he was to rule over their outward and inward, their temporal and spiritual estate.

All power was given unto him, both in heaven and in earth ; his kingdom ruleth over all. His church is his peculiar care; to govern, guide, protect, and defend it, belongs to him, "The government is upon his shoulder." He is the Lord God omnipotent, therefore he is almighty to support his church. In him are hid, treasured up'. or contained, all the treasures of wisdom and knowledge; therefore he is equal to the government of it. The world is his also; he made it, he upholds it, he governs it : as Mediator, he hath a universal empire; so that his people may set their hearts at rest, dismiss every care and fear, rely on his never-failing providence, which orders all things both in heaven and earth, and rest fully well pleased and satisfied with his wisdom and government. For the gates of hell, the power of Satan, with all his principalities and powers, shall never finally prevail against them ; he will be as a wall of fire round about his people, to defend them ; he will preserve them from all evil; he will establish his church for ever. What is said of that bright constellation in the heavens, Orion, that it is the brightest in the heavens, and sheds the greatest light of. any of the constellations, may truly and properly be said of this sacred scripture before us; it contains more light, and sheds more of it on the church, than any other single portion of the word doth. Jesus, the child born, the son given, in whom it hath pleased the Father that all fulness should dwell, in whom all his people are complete, in whom all the promises meet

and centre, will be the beauty and glory of his church upon earth, will be their sun of righteousness, burning and shining with lustre inextinguishable on them, and will continue his shine on his whole church in heaven to all eternity.

I come, thirdly, to spew, that his names are expressive of his ability to execute his work and offices, and contain a firm foundation for his people's faith and hope. " Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

What a divine collection of names and titles are here! and all brought forth as so many crowns and diadems to adorn the head of our almighty, inestimably, and infinitely precious Jesus, who for us men, and for our salvation, became incarnate, came down from heaven, and was made man. To express set forth, and declare his divine, infinite, and transcendently glorious person, love, I work, offices, and ability to save his church with an everlasting salvation, he is here proclaimed in his person, name, titles, characters, offices, relations, works, and word, all expressed in his being called " Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." All these titles are substantives, and convey to the enlightened mind, as accompanied with the unction of the Holy Ghost, vast and supernatural ideas of the personal glory, excellency, worth, ability, and fitness of Christ for his work of mediation. None but God manifested in the flesh, could be the subject of such titles : no head but his could wear-so bright a crown : none but he could undertake the work of saving his people from their sins. To prove him equal to it, the prophet sets forth his incommunicable titles, his personal royalties, his inherent fitness and qualifications, that his church may trust in him, make her boast in him, set up her rest in him, and glory in his holy name, and triumph in his praise. Each of these names contains a savour, which, as diffused on the minds of elect saints, perfumes their affections, and increases their esteem and value of Christ.

We will begin this divine collection of epithets, and go over them, one by one, hoping through the mercy of Jehovah the Spirit, and his presence accompanying them to our minds, that they will render

Jesus all perfume, and a rich fragrancy of precious ointment to us. Holy Spirit, grant it, to the glory and praise of thine own grace. Amen.

To speak then on the first, " His name shall be called Wonderful." And sure we are that. Jesus is very properly expressed and called thus, because he is truly wonderful, the wonderful One, the wonder of heaven, God dwelling personally in the Man Christ Jesus. It was once proposed, and it was a question indeed, such as angels and saints could never have answered, without God's own revelation of it to them, what the nature, perfections, personalities, and name of God's Son were? It was put in these words, " Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists ? Who hath bound the waters in a garment? Who hath, established all the ends of the earth ? What is his name, and what is his son's name, if thou canst tell?" Prov. xxx. 4. None can tell the infinity, the eternity, the perfection, the blessedness of the divine nature; none can find out the mode of existence in the essence existing: none can comprehend how the essential Three receive their personal subsistence in the Godhead. The scripture contains a revelation of it; our prophet returns an answer to it, the name of the Son of the Father in truth and love is Wonderful. When he appeared to the patriarch Jacob, who requested to know his name, he replied, that it could not be expressed fully, but he did not reprove Jacob for his enquiry, as he suggested it would be one day more fully known : this I take to be the meaning of these words of the God-man to him, " Wherefore is it that thou dost ask after my name ? and be blessed him there," Gen. Iii. 29., The learned Ainsworth says, in the, greek it is, my name is marvellous.

When the Lord Jesus, the Angel Jehovah, appeared to Manoah and his wife, and he wanted, as Jacob did, to know his name, the reply was, why askest thou thus after my name, seeing it is secret? In the margin it is wonderful, Judges xiii. 18. which is the very name the prophet gives the incarnate Saviour here. His person is truly wonderful: he is God essentially, he is man truly ; God and man united in one person ; the brightness of the Father's glory, and the express image of his person ; the Lord of glory ; the temple of the Deity; the fountain of glory; the Sun of everlasting light and life ; who hath by inheritance, as God-man, obtained a more excellent

name than all the angels in heaven, even that of Son of God. His love is wonderful in the outgoings of it before all worlds; in his covenant engagements : his goings forth therein on the behalf of his people, were of old from everlasting. His incarnation was a wonderful and mysterious act: his life of obedience, his death of suffering, and expiation, were truly wonderful : his manifestations of love and mercy to his church and people, will entitle him the wonderful one. Let believers but spiritually contemplate this, and he will be wonderful in their view, high in their hearts; they will prize and value him above all on earth, beyond all in heaven. O that Jehovah, the Spirit, may set his seal to these truths on your hearts.

"His name shall be called Wonderful." He is truly so: also his name is Counsellor. He is the angel of the great council; one of the parties in it, with whom the Father entered into council and covenant concerning the salvation of the chosen ones, on whom he laid his help, and in whom he trusted all his people, and his manifestative glory. He is the Counsellor of his church ; and he well may, seeing he is as God-man, Mediator, the power of God, and the wisdom of God. He gives us in his word the best advice, and most wholesome instruction. We never fail in any matter when we consult him; we honour him in so doing; and his word suits our every case and circumstance. He is free of access, and our spiritual life and happiness is promoted by our free access to him, and receiving the word from his mouth. Holy Ghost help us so to do !

His name is also the Mighty, or Almighty God ; which is expressive of his eternal Godhead, greatness, and majesty : there is nothing too hard for him to accomplish. His life was the life of God incarnate : his righteousness of Jehovah the Son, dwelling personally in our nature : his blood the blood of God, of him who was essentially God ; who was in distinction of personality, the only begotten Son of the Father, and who having assumed our nature into personal union with himself, stamped the actions and sufferings performed in that humanity, with Godlike dignity, and everlasting efficacy; so that his blood cleanseth from all sin. Our Jesus proclaims himself to be mighty to save, Isaiah lxiii. 1. and the Almighty, Rev. i. 8. O Lord the Spirit, do thou help us to believe him to be God over all blessed for ever, Amen; and to trust in him as such.

His name is also, the Everlasting Father, or the Father of eternity, or of the ages to come. He stood in relation to his church and people from everlasting ; he was their everlasting Father, and they were his children. His love to them is immutable and everlasting; his mercy towards them is from everlasting to everlasting there is in his fulness an everlasting treasury of grace and glory for them. He will take everlasting care of them, and, remember them with everlasting kindness: he will be their everlasting light, and their everlasting glory. O thou Spirit Jehovah, take of these things of Christ, and chew them unto us.

He is also named the Prince of Peace. He, came from heaven to be the peace-maker : be obtained, it by the blood of his cross ; he publishes it in the everlasting gospel ; he bestows it on his people. He is seated on the right hand of the majesty on high, as the Prince of Peace ; he liveth after the power of an endless life, to continue it to his church and people. Holy Ghost ! thou art the peace bringer, do thou most sweetly give us to enjoy it in our hearts.

How all-sufficient' must our Surety be, for every part of his work and office, seeing his "name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The perfection of his work exceeds our utmost conceptions. He is almighty ; we cannot fail or perish, if we rely on him. He is all-sufficient; we can have no want, but he is able to supply it, and will do so, he being able to do for us, and to work in us, above all we think or ask.

These great and glorious names here given to Jesus Christ, are to shew us, how able he was to perform his mediatory work ; and we may well trust in him, seeing he hath made an end of sins, redeemed us from the curse of `the law, brought in: everlasting righteousness, and made peace by the blood of his cross. And he is our peace.

I come, fourthly, to skew, that his throne and kingdom is not of this world, but is in his church, and is set up in the hearts of his people; it is a delegated one ; of the increase and peace of' it there shall be no end. " Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace: 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, and to establish it with judgment and justice, from hence forth, even for ever. The zeal of the Lord of Hosts, will perform this."

Thus the prophet, having set forth Christ, in his essential, personal, mediatorial, and relative glories, and by an aggregate of names and titles, set forth the matchless Saviour's glory; he closes the subject with an account of his throne and kingdom, with the increase, peace, and duration thereof; " Of the increase of his government and peace, there shall be no end." This proclaims the blessings and permanency of it "Upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and justice from henceforth, even for ever." This skews that the Lord Jesus, the king of Zion, will reign for ever and ever. Christ, as king and governor in Zion, was foreshadowed by David, who was king of Judah and Israel.

Jehovah declared, " Of the fruit of thy body will I set upon thy throne." Psalm cxxxii. 11. This promise had a two-fold meaning: it related to Solomon in type and shadow, and to Christ in truth and substance; that it belongs to Messiah, the prince, we have Peter's authority in Acts ii. 30. " David 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 on his throne," &c.

David's throne and kingdom was a typical representation of Christ, the antitypical and true Son of David, of whom the prophet hath been speaking.

In the testament times, and to old testament saints, Jerusalem was a type of the church, as surrounded by the Lord's protection, and blessed with the Lord's presence and peace. David was a type of Christ, as being the anointed of Jehovah, crowned with victory, and placed triumphantly on the sacred hill of Zion, as expressed in the second psalm ; which, as expressed there, shews the whole was divinely prophetic of the exaltation and enthronization of the Lord Jesus Christ. Hence the application of it to him in the new testament, Acts iv. 25.

Christ's throne and kingdom indeed is not of this world, it is a spiritual one, it is by his Father's appointment and delegation, according to the counsel and covenant, which obtained between the Three in Jehovah, before the world was : in consequence of which, Christ, God-man, is king mediator.

His throne is a throne of grace. To set up a church, is to set up Christ a throne.

His kingdom is in his church ; it is set up by him in the hearts of his people: he displays his throne and kingdom, in his word and ordinances: he exercises it, by sending his Holy Spirit with his word to convince of sin, to correct the judgment where it erred from the truth, to govern the hearts, lives, and conversations of the true citizens of Zion, who have their conversation in heaven, and who walk in all his commandments and ordinances blameless.

"Of the increase and peace of Christ's kingdom and throne, there shall be no end." He is exalted on it, and established in it, by the counsel and oath of the eternal Three.

And being thus established on it, and the kingdom put into his hand, he will order and establish it with justice and judgment. His gospel shall be preached ; his ordinances continued; his church continued; his Spirit sent, and given to make a willing people in the day of his power: the called people of the Lord, through their knowledge of him, and out of love to him, and as gathered into orderly, organized, settled churches and communities, shall enjoy the blessings of his presence, love, and peace ; their understandings shall be further illuminated; their lives and conversations more regulated; their love to him, and faith in him, more increased.

All opposition to his person, throne, and kingdom, shall in the end finally fall, and for ever cease. He will be Jesus, the everlasting Conqueror: he shall live and reign for ever and ever: all his subjects shall find everlasting life, increasing joy, unspeakable delight, and endless uninterrupted peace in him : he will, as the great prophet over the house of God, in whom all fulness dwells; as the great high priest over the house of God, who lives in heaven to bestow an everlasting blessing; as the King of kings, and Lord of lords, rule, defend, and protect his church; he will rule in the hearts of his

people, over their persons, and all their concerns, spiritual and temporal, through all successive generations, even unto the end of the world he will reign personally with them in the new Jerusalem state, where the increase of his government and peace shall be fully exercised and enjoyed a thousand years ; and he will reign with them in the ultimate state of bliss, to all eternity.

"The zeal of the Lord of Hosts will perform this:- which is the seal of God, set to what the prophet had declared concerning the birth, gift, names, throne, and kingdom of Messiah, of the increase And peace of his rule and reign, and principality of grace.

May the Lord accompany what hath been delivered on this subject, with the grace and energy of his Spirit to your hearts. Amen.

JOHN i. 14.

THE ESSENTIAL WORD INCARNATE; OR GOD MANIFEST IN THE FLESH: OR IMMANUEL GOD WITH US.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

THE personality and essential deity of the Son of God, his incarnation, whereby he became Immanuel, God manifested in the flesh, are most sublime and important truths revealed in, and testified of, by the inspired volume; in which, next to the nature of the incomprehensible essence, and the personalities in the infinite and incommunicable Godhead, there is not a greater mystery recorded in it, than the incarnation of the essential Word, the only begotten Son of God.

The apostle Paul puts this in the front of all Christian mysteries ; when writing to Timothy, he saith, "And without controversy great is the mystery of godliness, God was manifest in the flesh," I Tim. 3. 16. It is a great mystery indeed, such as elect angels and elect men will admire and contemplate for ever and ever, with inconceivable and increasing delight and joy.

This great subject, the essential Word incarnate, or God manifest in the flesh, Immanuel, God with us, I will endeavour to set before you at this time ; it being a most particular part, branch, and article of our most holy faith and profession, to believe in God incarnate. It must therefore be absolutely necessary to attend to what is revealed and related concerning it in the record which God hath given concerning his Son.

May the Holy Ghost be my guide. O! that it may please him to enlighten my understanding, and sanctify my mind, that I may so conceive, and clearly and properly express my thoughts on this most divine and glorious mystery, agreeably with what is recorded, and set forth of it, in the written word of God ; and altogether in perfect conformity therewith, to the glory of the Three in Jehovah, and to the comfort and benefit of your souls. Even so, O ! Holy Ghost, grant it for thy name sake. Amen.

The evangelist in the verses going before my text, treats of the personality and divinity of

God, our Saviour, of his office, of his incarnation, and of his being rejected by some, and received and believed on by others.

The distinctive personality of the essential Word, his co-existence in the Godhead by essential union with it, his co-eternity and coequality in the unity of the infinite and incomprehensible essence, with the Father and the Holy Ghost, God over all blessed for ever, amen, are truths of the utmost importance, and most closely connected with our present subject. Our evangelist viewed it in this light, and therefore in the verses going before our text, he, under the influence of the Holy Ghost, positively asserts these truths as fundamental ones. Herein he shews his apostolic wisdom; for the person of Christ in his divine nature, should be treated of before his actions in his human nature. He says, ver. 1. " In the beginning was the' Word, and the Word was with God, and the Word was God." The second person in the essential and eternal Trinity, is here called the Word. He is called so in the old testament, in divers places, too many to mention : to give some instances, he is called the Word of the Lord, and that in relation to the creation of all things; " By the Word of the Lord were the heavens made, and all the hosts of them,

by the breath of his mouth," Psalm xxxiii. 6. We read that the Word of the Lord came unto Abram in a vision, Gen. xv. 1. Most certainly by it we are here to understand the essential Word. We read in 1 Kings xix. 9. concerning the prophet Elijah at Horeb, to The word of the Lord came unto him, and said unto him, What doest thou here Elijah ?" Now as personal properties are here ascribed to the word of Jehovah, who came and spoke to the prophet, it fully proves he must be the essential Word. Thus also, when God's covenant and promise is mentioned, and the Three in Jehovah expressly mentioned by the prophet Haggai, the second person in the Trinity bears this title, and is called the Word ; " I am with you, saith the Lord of Hosts, according to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remaineth amongst you," Haggai ii. 4, 5. Dr. Allix says, that the Targum of Jonathan Ben Uzziel, the Chaldee, hath rendered this text of Haggai, " I am with you, saith the Lord of Hosts, with the word which covenanted with you when ye came out of Egypt, and my spirit which abideth in the midst of you." See Dr. Allix's Judgment of the Jewish Church, page 358.

In this glorious promise, (says the truly excellent Mr. Serle, in his essays on the names and titles of the Holy Spirit,) are mentioned the three covenanting persons, Jehovah, the Word, and the Spirit; and it doth not seem improbable that the apostle had his eye upon this passage, when he wrote the remarkable text of the three witnesses in heaven, " the Father, the Word, and the Holy Ghost," 1 John v. 7. However in that text of Haggai, there are three persons, as well as in that of John, and in both the three are one.

To introduce my text, I will comment briefly on the preliminary verses, viz. 1, 2, 3. 11 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made."

John's beginning is the same with Moses' beginning: he says, " In the beginning God created the heaven and the earth," Gen. i. 1. And John seems to have his eye on what Moses records concerning the creation, and positively asserts that the Word was in the beginning, before the creation, present at it when it took place. He was the essential Word : he was with God, distinct from the Father and Spirit

in personality, yet co-equal and co-eternal with them, possessed of all the glories, perfections, and essential incommunicable blessedness of the divine essence.

He co-existed and co-operated with the Father and the Spirit, in the whole work of creation and providence. He who made all things is God Christ, the essential Word, is the Lord and Creator of all things, visible and invisible.

Thus his eternal power and Godhead being set forth, the apostle in verses 4 and 5, proceeds with his subject, saying, of the eternal and essential Word of the Father : "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."

In him, as Creator, is the fountain of life in him, as God-man, is the fountain and spring of all communicated life, natural, spiritual, and eternal. All the life and light of nature is from him : in him was the life of the promise, and the light which shone through it on the elect patriarchs and prophets, and all the church of God, from the first moment of its publication in the garden of Eden, till the fulfilment of it in his in, carnation.

He shone forth in all the types, shadows, and figures of the ceremonial law, in all the ministry of the prophets, in the whole scriptures of truth; yet such was the darkness of the human mind, corrupted by the fall, that the bulk of the Jewish people did not comprehend him, when manifested in the flesh, to be the very Messiah which all the prophets had spoken of, and borne witness to, in their writings.

In the sixth and following verses, the evangelist gives an account of the forerunner of Christ, John the Baptist, of his mission and office; he was sent of God ; he came to bear witness of Christ, the light of everlasting life. " There was a man sent from God, whose name was John ; the same came for a witness, to bear witness of the light, that all men through him might believe. -He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world." The apostle in all he hath hitherto said, casts light on the old testament, and shews that Christ was he of whom Moses testified in his account of the

creation, under the expression, "God said, let there be light, and there was light."

He shews that Christ was hid in the promises and figures of the ceremonial law, and in the ministry of the prophets. That he might be more fully revealed, John was sent. That Christ in his person is the true light: he created light in the first creation : he does so in the new. He has a world distinct from Adam's, and he is the light of it ; and all born into his spiritual world, he enlightens, so that they know the Lord.

In the tenth verse he speaks of the omnipotence and omniscience of Christ, and of his descent into our world, by his incarnation: " He was in the world, and the world was made by him, and the world knew him not." He was in it, by his omniscience, and omnipresence: he was the Creator of it: his wisdom, power, and goodness, shone forth in every part of it: yet though his works proclaimed him, every element acknowledged him, by yielding obedience to him; yet fallen man by the light and works of creation knew him not.

Verse 11. " He came unto his own, and his own received him not." He came personally by his incarnation, into the world, and conversed with his own people, the Jews, who were his by choice, Deut. vii. 5. by covenant, Dent. xxvi. 18. by purchase, Exod. xix. 4, 5. and by kindred, Heb. ii." 16. yet they received him not, they would not acknowledge him to be the Messiah, the Prince. The evangelist shews the blessedness of such as did, in the next verse.

Verse 12. " But as many as received him, to them gave he power to become the sons of God, even to them which believe on his name." Such as received Christ, and believed on him, had his right honour, privilege, and dignity, conferred on them, to become the sons of God manifestatively, and were acknowledged by the Lord as such.

The high original of their new and supernatural birth, he expresses in the next words, ver. 13. " Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." He sets aside all birth privileges ; he proves it to be altogether divine, it is of God, wholly of grace ; it proceeds from the good pleasure of his own will.

And thus I am brought to the fourteenth verse, which contains the words of my text; and which read thus: " And the Word was made flesh, and dwelt among us; (and we beheld his glory,) the glory as of the only begotten of the Father, full of grace and truth."

In these words we have this great mystery, God manifest in the flesh, Immanuel, God with us, the essential Word incarnate, in all the glories of his person as God-man, in whom dwelleth all the fulness of the Godhead, with all his excellencies and fulness set before us.

Every word in our text is important; not a tittle of it but is of infinite worth. We will therefore aim to explain the whole of it; and for our help and benefit, will consider all contained in this most precious and invaluable text, under the following heads.

First. I will set before you this great mystery of the incarnation of the essential Word, the only begotten Son of God, his becoming a partaker of our nature, by his personal assumption of it into union with his divine person, as expressed in these words of our text, "And the Word was made flesh."

Secondly. His infinite grace manifested in living in our world, which is expressed in our text, " And dwelt among us."

Thirdly. The glory of his person, which John and others, were eye-witnesses of, which is declared in these words: "And we beheld his glory, the glory as of the only begotten of the Father;" which words are included in a parenthesis, the reason for which shall be given.

Fourthly. His fulness. He was in his incarnate state, in all his conversation with poor sinners, who came to him for salvation, help, and succour, full of grace and truth: a fountain ever flowing and overflowing.

These are our heads. May the Lord the Spirit, be present with my mind, and give me supernatural light into this portion of his holy word, that I may explain it to a hair's breadth, with the oracles of truth.

I begin with my first head.

First. I will set before you this great mystery of the incarnation of the essential Word, the only begotten Son of God, his becoming a partaker of our nature, by his personal assumption of it into union with his divine person, as expressed in these words of our text, " And the Word was made flesh."

In our introductory observations on the verses preceding the text, it fully appears that Christ, as a person in Jehovah, existed before the world was ; he being with the Father and the Spirit, in the unity of the one incomprehensible Godhead, Jehovah, the Most High, over all the earth. It will be suited to our present and further going on with the subject before us, to consider these two eminent titles and names, which belong to him, as existing before the world was, and both of them expressed in this chapter. The one is the WORD; the other is the SOX OF GOD: which two names are given him in the text before us. And John the Baptist affirms, that Christ is the Son of God, and was (i. e. existed) before him, viz. prior to his incarnation, verses 16, 18, 30, 34.

As parallel with these two important titles, he is called in the eighth chapter of Proverbs, Wisdom. And the title, the Son of God, you have Proverbs xxx. 4. " What is his name, and what is his son's name ?"

This title, the Word, and the only begotten of the Father, are names essential to his personality in Godhead. They are expressive of his relation to the Father; and the first of them fully serves to convey to the mind, a clear idea, how the Father hath been pleased to speak out, and make known all his mind and will, by his essential Word, who has expressed the same fully and clearly, in all his works and ways of creation, providence, and grace. As the title of only begotten of the Father, and Son of God, expressly declares him to be existent in the same nature, and a partaker of the same individual glory, majesty, perfection, and blessedness, with the Father, and the Spirit.

When Christ bears the title of the Word, it should ever put us in remembrance of his speaking the world into being, by his almighty fiat; of his upholding it by the same omnipotent power; and that he, as incarnate, hath revealed and spoke out, all the mind and will of

God: so that he is the image of the invisible God, who hath, by his mysterious incarnation, revealed all of God that can be manifested to intellectual minds.

He is the Son of the living God ; and is the living God, Heb. iii. 12. the fountain of eternal life; and he assumed human nature into personal union with himself; and so he is God-man in one person for ever: so that in the person of Christ, we have two distinct natures united, the divine and human. In consequence of which hypostatical union, all the fulness of the Godhead dwells in the man Christ Jesus. The human and divine natures remain distinct, yet are they so inseparably united, that they make but one person.

This is the subject before us. This is next the doctrine of the co-equal and co-eternal Three in one essence, the greatest of all mysteries. And this most important truth is expressed in the words of divine inspiration thus; " And the Word was made flesh." In which we have the distinct natures, the human and divine, clearly expressed, the person in whom they were united, and the method by which they were united.

"The Word was made flesh." It is not said, the Word assumed flesh. The reason is, because the Holy Ghost would, by this evangelist, set forth the truth and mystery of Christ's incarnation fully. It is not said, Christ was made man, because he did not assume a person, but a human nature; but it is expressly said, " the Word was made flesh:" not by ceasing to be what he was before, but by taking on him what he was not before, to be true and very man.

"The Word was made flesh." Here are the two distinct natures in Christ, the divine and human; the Godhead and the manhood, in personal union with the essential Word, who is hereby very God, and very man, and God-man by the taking our nature into personal union with himself.

Thus "the Word was made flesh;" and thus the person of Christ, in whom dwelleth all the essential and incommunicable fulness of the Godhead, is set before us.

To magnify the grace of the eternal Three the more in their glorious display of it, in Christ's incarnation, to confirm the truth of Christ's

human nature, to shew that he became man, by assuming flesh, and not by changing into it; and also to shew that he took our nature without spot or stain of sin, that he might make his church and people clean from all sin, this phrase is made use of, " The Word was made flesh." O that we might be led to admire and adore the holy, blessed, and glorious Trinity, for their everlasting love to the elect thus displayed!

The Father provided a body for his co-equal Son, to take into union with himself; the Holy Ghost prepared and articulated it; and the essential Word took hold of it, and by taking it, into personal union with his person, was made man. O, stupendous love ! Unutterable grace! Such as will be matter of wonder and praise for ever and ever. For this union is indissoluble. The essential Word will be God-man for ever and ever.

I come to my second bead of discourse, and am to shew the infinite grace of God incarnate, manifested in living in our world, which is expressed in our text thus; " and dwelt among us."

"And the Word was made flesh, and dwelt among us." The essential Word, the Son of God, became by his mysterious incarnation, in all things like unto us, yet without sin. Thus " he who sanctifieth, and they who are sanctified, are all of one;" i. e. of one nature. The children being partakers of flesh and blood, he also himself likewise took part of the same," Heb. ii. 11, 24, The essential Word, and only begotten of the Father, took with our nature, all the sinless infirmities of it.

Thus the humanity, as united to him, was impeccable : it was impossible for sin to enter it, for death to touch it, there being nothing in it which could reduce it, and bring it under the power of the grave; and, therefore, our Lord's laying down his life, and submitting to the stroke of death, was altogether voluntary. Hence he says, " Therefore doth my Father love me, because I lay down my life, that I might take it again no man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x. 9, 10. Which fully proves that he had an absolute power over his own life, as God-man, to lay it down, and to take it again ; and

that his doing so was acting in conformity to the eternal transactions which had passed between him and his Father, in the counsel and covenant of peace. Yet his humanity, his body and soul, though hypostatically united to him, was the subject of all sinless infirmities. Hence he knew what it was to need support from the creatures, which received their being and support from him as their Creator and Lord. He was, in his incarnate state, subject to hunger and thirst, to weariness and grief ; he knew personally all the sinless affections, feelings, sorrows, and apprehensions of the human mind, which gives us a most exalted idea of his infinite grace.

The essential Word, by his incarnation, became man, and lived as God incarnate, Immanuel, God with us, in our world, in the days - of his flesh, that is, in his incarnate state, and prayed for us, fasted for us, was tempted for us, preached for us, obeyed for us, was made sin and a curse for us, suffered, was agonized, and died for us; and herein gave us such a lecture on the love of God towards us, and such an evidence of it in his own life of personal holiness, obedience, mercy, pity, sufferings, and death, as will be matter for perpetual admiration, gratitude, and praise, throughout the ages of eternity. " He dwelt among us," or, as it is in the margin, " He tabernacled among us."

The apostle, doubtless, refers to the feast of tabernacles, which was of divine appointment. It was kept on the fifteenth day of the seventh month, and lasted eight days: at which time the people of Israel were to make booths of the boughs of trees, and dwell in them, that they might remember how they dwelt in booths, when their predecessors came out of the land of Egypt, and also how they dwelt under the cloud of glory at Mount Sinai. It doubtless glanced at, and was to put them in remembrance that, the Son of God would become man, and tabernacle with us. The month Tizri, in which it was kept, answers to a part of our September. It was in this month Solomon's temple was dedicated and, as Christ was the antitype of the feast of tabernacles and temple, so it is conceived, and learned men, who are acquainted with chronology, generally conclude, that our blessed Lord was born at the same season, and in the same month, in which this solemnity was observed; the first day of which pointed to his birth, the last day of it to his circumcision. This seems the more probable, when we consider that he suffered at the

Passover, which was not only a memorial of the exodus from Egypt, but also expressive of his death ; and gave the Spirit on the feast of Pentecost, which was kept in memory of the giving the law at that time. So he was born at the feast of tabernacles, which was a symbol and memorial of his incarnation, and of his tabernacling among us, by living in our nature, and in our world, as God-Jesus, almighty to save. At least, it is conceived by the learned, that he was born in the month Tizri, or Ethanim, by which it was also called, which is the seventh month in the jewish calendar, as they began their year for all ecclesiastical matters in the month Abib, or Nisan, as it was also named.

The temple of Solomon, which was an evident symbol and memorial of our Lord's incarnation, and of his dwelling with us, in his incarnate state, was also set apart and consecrated in the seventh month. The cloud and glory which came down upon it and filled it, was a sure token and pledge, that the Godhead would dwell in the humanity of Jesus, and thus it would be the true tabernacle and temple, in which all the perfections and glory of Godhead would for ever reside and shine forth.

This union of our nature, with the essential Word and Son of God, is the foundation of our faith, hope, and love to him. All the perfection, glory, worth, and efficacy of Christ's life, sufferings, bloodshedding, and death, flow herefrom. He being God-man, in the union of two distinct natures in one person, there is such a communication of rights, privileges, attributes, actions, passions, and infirmities, that what is properly predicated of one nature; is applied frequently to the other; or, in other words, it is spoken of Christ, and applied to him, considered and revealed as God-man. Thus the man Jesus is called the Son of God, Luke i. 35. And this name he hath by birth and inheritance; he being God-man in two distinct natures, in one person, see Heb. i. 4.

The attributes of Godhead are given to him yea, he says himself, "Before Abraham was I am." This fully proves the eternity and essential deity of Jesus; yet he speaks it as God the Son united to our nature, and he pronounces this sentence as God-man. Christ is called God's holy one, Psalm lxxxix. 19. the word of life, I John i. 2. yea, John says, 11 God laid down his life for us," I John iii. 16. The

apostle Paul stiles the righteousness of Christ, the righteousness of God, Phil. iii. 9; the blood of Christ, the blood of God, Acts xx. 28: and the apostle John says, "The blood of Jesus Christ, the Son of God, cleanseth us from all sin," 1 John i. 7. A proper view and scriptural knowledge of this, through the unction of the Spirit, would give us true, clear, and proper ideas and conceptions of Christ, in his complete person as God-man. We should then see great glory and grace shine forth in the union of our nature to the divine person of the eternal and only begotten Son of God. This personal union is that which stamps a dignity, worth, and everlasting glory, on the incarnation, birth, circumcision, upon the thoughts, words, baptism, fasting, temptation, prayers, sermons, miracles, obedience, sacrifice, sorrows, agony, bloody-sweat, soul-travail, passion, and death of Christ ; so that the perfection of it can never be fully conceived on earth, nor fully comprehended in heaven. Hence the condescension of Christ in living in our world, exceeds our utmost expression. His dwelling with us, living in our nature, in our world, where none but sinners were, was infinite grace ! No wonder it is expressly mentioned in our text, " The Word was made flesh, and dwelt among us." The God-man, living and shining forth in his incarnate state, in all the riches of his love and mercy, in the full and free discharge of his most precious mediatorial work and office, was a most wonderful display of his infinite grace, as Immanuel, God with us.

I come, Thirdly, to speak of the glory of his person, which John and others saw, and were eye-witnesses of, which is declared in these words ; " And we beheld his glory, the glory as of the only begotten of the Father," which words are included in a parenthesis, the reason of which shall be given.

The personal glory and excellencies of Christ, the display of all the divine perfections, which reside inherently in him, and shine forth in his human nature, fully prove him to be the power of God, and the wisdom of God. The personal native glories and royalties, which belong to the Son of God, as dwelling in our nature,-the divine attributes which shine forth in that man Jesus, as united to the Son of God, are doubtless, what the apostle is here glancing at, and-speaking of. Christ has an essential glory, as one in Jehovah,

personally distinct from the Father and Spirit. He has a manifestative glory as God-man : and this is what is now the subject before us.

Hence the apostle, in a way of divine wonder, expresses it, saying, " And we beheld his glory, the glory as of the only begotten of the Father." Which words are included in a parenthesis, the reason for which is this : that the apostle might explain what he meant by the word us, viz. us, his disciples, he dwelt among us, and we beheld his glory, before he left the world : he is speaking of James, Peter, and himself, who were eyewitnesses of Christ's majesty, when he was transfigured on the holy mount. Hence he says, " And we beheld his glory." It was a fulness of transcendent glory, such as fully proved that he who shone forth with such light, splendour, and glory, was the only begotten Son of God. " We beheld his glory, the glory as of the only begotten of the Father."

Isaiah had a glimpse of the personal glory of Christ, as he was to be incarnate, and fill the temple of his body with all the fulness of Godhead, represented to him in a vision, which he records in the sixth chapter of his prophecy. " I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above about it, or round about it, stood the seraphims ; each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory." That it was Christ, and belonged to him, see John xii. 41. " We beheld his glory," says John and there was such an impress of majesty upon his glory, there was such an effulgency of glory, that all us, or all who ever shall be admitted to the same knowledge of him, and vision of him in heaven, must and will everlastingly confess, as we, James, Peter, and myself do, that the glory of the Godhead breaking forth, and darting its rays through, and on his human nature, fully proved him to be the brightness of the Father's glory, and the express image of his person.

"We beheld his glory, the glory as of the only begotten of the Father:" and he includes these words in a parenthesis, that he might finish his account and testimony of it, before he further proceeded in giving an account of what this most divine Immanuel was, in his

converse with poor sinners, to whom he preached, and among whom he dwelt in his incarnate state.

The glory then of Christ, is the glory of the God-head dwelling personally in him, breaking forth in, and shining through his human nature. To use Dr. Goodwin's words, it is such as if the sun being encompassed with a case of crystal, how glorious would that crystal be: a glory, such as is worthy only to appear in him that is one person with God. This the apostle speaks of as the highest evidence of his being the Son of God. All the apostles record our Lord's appearance on the mount. Our John cries out in this parenthesis of wonder, " and we beheld his glory, the glory as of the only begotten of the Father," though shining in him, but in the days of his flesh. And Peter magnifies and exalts it above all things else he had to say of him, or could alledge in testimony of his being the Christ and Son of God. "We were eye-witnesses of his majesty ; for we saw his person in glory: for we have not followed cunningly devised fables, when we made known unto you, the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God, the Father, honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. And the voice which came from heaven, we heard when we were with him in the holy mount," 2 Pet. i. 16, 17, 18. And to see him as he is, will be the utmost perfection in heaven. John says, " When Christ shall appear, we shall be like him, for we shall see him as he is," 1 John iii. 2. Our divine Lord suspended the breakings forth of his personal glory, and laid it aside in his incarnate state. It was but here a little, and there a little, that he shone forth in some rays of it on the apostles.

Hence it may be out of an holy longing, that all believers, when they read of and meditate on the incarnation of the essential Word, might not overlook his efflux of brightness and glory, as God manifested in the flesh, the apostle draws their minds to behold him, as he and other apostles had seen him, " We beheld his glory, the glory as of the only begotten of the Father."

I come, fourthly, to speak on Christ's being full of grace and truth. " And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of

grace and truth." He was in his incarnate state, in all his converse with poor sinners, who came to him for salvation, help, and succour, full of grace and truth. A fountain ever flowing, and overflowing. This is our last head.

As the essential Word, and only begotten of the Father laid aside the glory which he had with the Father before the world was, and took upon himself the form of a servant, and was made in the likeness of men, and found in fashion as a man, so he humbled himself, and became obedient unto death, even the death of the cross: and he was in our world full of grace; a perpetual fountain, an everlasting spring. His lips were full of grace; his words expressed it; his converse with sinners proved it. None came to him as guilty, but virtue went from him to heal them: none came to him for instruction, but he opened his mouth and spake as never man spake. His word was to such spirit and life; it conveyed the Holy Ghost and life everlasting to their souls. His word was with power, so efficacious as to throw down the strong holds of sin and Satan within them. He was gracious in the dispensation of pardon and peace: "It pleased the Father that in him, as the Word made flesh, should all fulness dwell." All the fulness of grace displayed in the everlasting love of God, all the fulness of grace contained in the everlasting mercy of the eternal Three, all the fulness of eternal redemption, which consists in the free and full pardon of all the sins of the elect, in their perfect justification from all things, in their title to every covenant blessing, heaven, glory, and life eternal, are all contained in the person of Immanuel, God-Jesus, the incarnate Word. He was full of grace in his person, word, miracles, actions, converse, and carriage, towards poor sinners, for whom he came into the world, and for whom he gave his life as a ransom, for the many which the Father had given him. He was full of grace and truth; He was the truth itself; "The true God, and eternal life." All the promises of the essential and co-equal Trinity, which owed their original to grace, and were the good pleasure of the will of Father, Son, and Holy Ghost, were in him; and in him they are yea and amen. He was in his incarnation, life, and death, the accomplishment and performance of all the promises, and the truth of all the types and prophecies in the old testament. In him was the fulness of all that mercy, and the whole of that complete salvation, which

patriarchs, prophets, and all believers had been looking for: and we receive grace from Jesus, just as we receive light from the sun. It is by the eye we receive light ; it is by faith, which is the eye of the mind, we receive grace out of the fulness of Jesus. In believing we receive Christ, salvation, and all its blessings into our hearts. The Lord seal these truths on all our hearts.

I conclude with this scripture; " For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." The Lord bless what has been delivered. Amen.

JOHN ii. 21.

CHRIST, THE ANTITYPE OF THE TEMPLE.

But he spake of the temple of his body.

THIS apostle wrote his gospel after the other evangelists had completed theirs; and he records many Passovers, miracles, actions, sermons, discourses, and circumstances of our most blessed Lord, which are altogether omitted by the others. He begins his divine narrative concerning Jesus, with a most glorious and majestic account of his essential deity, personality, coequality, eternity, and oneness, with the Father, in the unity of the incomprehensible Godhead, in which the eternal Three possess, enjoy, and partake of one equal and incommunicable life of blessedness and glory, which flows from their mutual existence, and personal relation to each other, in the self-existing essence.

This being laid as his foundation, and having proclaimed the essential Word as God, with all the perfections of Godhead, and given an incontestable proof of his eternal power and God-head in the creation of all things, declaring that without him was not any thing made that was made ; he proceeds to treat of his incarnation, a most stupendous display of grace! and of his glory, as of the only begotten of the Father; who, when he was manifested in the flesh, to take away our sin, and dwelt in our nature, in our world, to put away sin by the sacrifice of himself, and to bring in an everlasting

righteousness, by his obedience unto death, even the death of the cross, was full of grace and truth.

Thus having declared and set forth the person of Christ as God-man, in whom dwelleth all the fulness of the Godhead personally; he goes on to treat of the actions of this most precious Immanuel, as God in our nature. He produces the testimony, which John the Baptist bore, concerning him, as the Son of God, and the, Lamb of God, by whose sacrifice the sins of the elect world are borne away out of the sight of God; whose blood, as the blood of Jesus Christ, cleanseth from all sin.

In this chapter before us, the evangelist records a miracle wrought by our most precious Jesus, at a marriage in Cana of Galilee, where he made the water wine. After which, he went from thence down to Capernaum, with his mother, and his brethren. From hence, he went to Jerusalem, to the feast of the Passover; at, which place and festival, he wrought several miracles, which are not recorded, and which led many to believe on him. See verse 23.

It would add lustre and majesty to all that is written in this gospel, if the personality, Godhead, incarnation, and glory of Christ, were spiritually apprehended, and closely attended unto. Then it would most divinely and evidently appear, that all the time he lived in his incarnate state, he was just what poor sinners needed him to be, " full of grace and truth."

The Passover mentioned here, was the first after our Lord's baptism. As our Lord entered the outer court of the temple, he found there, those that sold oxen, and sheep, and doves, and the changers of money, sitting at their tables. These persons, for a certain profit, changed any foreign coin into that which was current, and large pieces of money into half shekels, which were, on some occasions, to be paid into the sacred treasury. There must have been a great market for oxen, sheep, and doves, on such a time as this ; for Josephus tells us, that no less than two hundred and fifty-six thousand five hundred victims were offered at one Passover.

To understand this account before us, concerning our Lord's driving the buyers and sellers out of the temple, it is absolutely necessary to attend to what follows. It is to be noticed, that, all the courts and

appendages, yea, the whole sacred enclosure, called by the Jews, the mountain of the house, is stiled, in the new testament, the temple. It was in the outer court and cloisters of the temple that those persons, under pretence of accommodating such as came to worship there with proper sacrifices, sold oxen, sheep, doves, &c.

Our divine Lord was moved with indignation at the sight of this encroachment, made by these persons, who sold and carried on their merchandize here: and he was pleased to manifest it, and display his divine authority and power, as the great prophet over the house of God. He made a scourge of small cords, out of such as he found scattered up and down on the sacred floor. With these, as with a whip, he drove out these persons; he poured out the changers money, and overthrew the tables, at which they were sitting; and said unto them that sold doves, « Take these things hence; make not my Father's house a house of merchandize." Dr. Lightfoot says, our Lord's appearance at this time, was an accomplishment of the prophecy, Malachi iii. 1, 2. 11 The Lord, whom ye seek, shall suddenly come to his temple: even the Messenger of the covenant, whom ye delight in. Behold he shall come, saith the Lord of Hosts: but who shall abide the day of his coming? And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi."

Thus our Lord, acting as one sent of God, shewed his zeal to be most divine and fervent; which brought to the remembrance of his disciples a passage in the 69th Psalm, written concerning the Messiah The zeal of thine house bath eaten me up."

This public and remarkable display of our Lord's power, his proclaiming that God was his Father, and forbidding these persons, who had profaned the temple, to make his Father's house an house of merchandize ; expressing, at the same time, his holy indignation against such profanity. The report of this reached the ears of the grand Sanhedrim, or senate of the nation, and some of them deputed persons ; or, perhaps, such persons as were present when Christ thus acted and spake, overawed and thunderstruck, they did not seek to withstand him, or object to what he had done; but demanded his authority for so doing, they knew it was not by a commission from the grand council of the nation. If he pretended to divine authority for doing what he had done, which they supposed he did, then they

demanded a sign, or miracle to be wrought,. to prove that God was his Father, as he suggested, and that he was the proprietor of the temple, and had a right to purge it, as he had done. 11 What sign shewest thou unto us, seeing thou doest these things?" Verse 18. We are sure if thou hast not a divine commission, which we require and demand thee to give a proof of, thou hast to our knowledge none from the government. To this our Lord, in a dark and enigmatical, yet in a very proper and pertinent way, replies to their question, (which was with respect to the temple, his power over it, his right to purge it, and a sign required of him to spew and prove his divine power and authority) he says, pointing, as it were, with his finger to his body, (for of that be spake, as appears from verse 21.) " Destroy this temple, and in three days I will raise it up." This is not a grant, exhortation, advice, or command to kill him, but a prophecy of what they would do. And by his resurrection from the dead, he would be most gloriously proved to be the Son of God. And this he now gives them as a prophetic hint, or sign of his having power to do what he had now done. On our Lord's delivering himself in a prophetic manner, which was to them dark, and it appeared they understood it not, because they applied it to the temple literally; they, with derision and contempt, said, ver. 20. " Forty and six years was this temple in building, and wilt thou rear it up in three days?" As much as if they had said, none certainly will be foolish enough, not even thou thyself, to pull it down, and try the experiment.

The temple here was neither the temple of Solomon, nor the temple as built by Zerubbabel, commonly called the second temple, but Herod's temple, of which I will give a very short account. Solomon's temple was but seven years in building, I Kings vi. 37, 38. The second temple, or that built by Zerubbabel, was begun in the second year of Cyrus, which, to the thirty-second of Darius exclusive, was just forty-six years. Cyrus reigned three years ; Artaxerxes Ahasuerus fourteen years; Artaxerxes Darius, thirty-two years : but if these years are begun with the first of Artaxerxes Longimanus, who reigned forty years, and end in the sixth year of Darius, his successor, in which year the temple was finished, (Ezra vi. 15.) there are forty-six years : but Herod's temple, or the temple as rebuilt, or repaired by Herod, was that which was standing in our Lord's time. Of which take the following account.

The second temple having stood five hundred years, had been often injured, broken, and repaired. Herod, the great son of Antipater, an Idumean, attempting to please the people of the Jews, after having ruled over them in a very arbitrary and most cruel manner, endeavoured to persuade them to consent that their temple should be demolished, in order to rebuild it; but as they would not consent to this, he assured them that the temple should remain untouched, till all the materials were ready to build the new one, which he provided at a vast expense and labour, in two years time, by employing ten thousand artificers for the work, a thousand wagons for carriage, and a thousand priests for directions. The work was performed with prodigious cost and splendour, as it is described by Josephus. It was built of large stones, each twenty-five cubits long, twelve broad, and eight in thickness.

The temple, properly so called, consisting of the holy, and the most holy place, was finished in a year and a half, so that divine worship was performed there ; and the several walls, galleries, pillars, and courts of it, were completed in eight years more, so that the whole time spent about it, was nine years and a half. It was finished and dedicated on the anniversary day of Herod's accession to the crown, with a vast number of sacrifices, and rejoicing.

It was begun nearly forty-six years before the Passover mentioned in this chapter; and though the grand design of it was executed in nine years and a half, yet Herod and his successors were always building outworks round it, even to the very day that Christ was there, and long afterwards.

Hence the Jews might, with great propriety say, as they did, " Forty-six years was this temple in building." These Jews quite mistook our Lord's design, when he thus expressed himself: they understood him, as speaking of the temple, but he spake agreeably to the well-known usage of scripture, which calls the type and the thing signified by it, by the same name; yet this they understood not.

The words of my text, "But he spake of the temple of his body," shall beset before you, for your present profit, under these two general heads.

First. I will endeavour to skew you that the temple was a type of the body of Christ.

Secondly. I will shew how Christ is the antitype thereof.

I am first to skew that the temple itself was a type and figure of Christ's body. This appears from our Lord's words before us, "Destroy this temple, and in three days I will raise it up; but be spake of the temple of his body." His body was the true tabernacle, which the Lord pitched and not man ; and he here speaks as the scripture also does, which calls the type and the thing expressed by it, by one and the same name.

That the temple was a type of Christ's body, and every part of its furniture a type and figure of him, and of what he was to be, do, and suffer, is now the subject before us; which when I have gone through, will complete the first head of my present discourse.

The tabernacle in the wilderness, and the temple of Solomon, were both one and the same, with regard to their mystical signification. The one was an ambulatory, the other a fixed temple; both pointed out, and were memorials of the incarnation of the Son of God.

The faithful looked on the temple as a certain pledge that God would be manifest in the flesh. This was what struck Solomon with that great surprise at the dedication of his temple when the sacred vessels and furniture of it being set in order, the ark being placed in the holy of holies, the service being opened with sacrifices, and the priests blowing the trumpets over them, (as expressive of their triumphing in the future sacrifice of the Lamb of God) the glory of the Lord filled the house, which was altogether supernatural ; and thus Jehovah attested his presence with his own divinely instituted emblems and worship, on the sight of which Solomon, in a parenthesis of wonder, cries out, "But will God in very deed, dwell with men on the earth : behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built!"

The human nature of Christ is called a tabernacle, Heb. viii. 2. It is stiled the true tabernacle, suggesting it to be the antitype of Moses' tabernacle ; and it is further said of it, that the Lord pitched it, and not man : shewing that the human nature of Christ was produced

wholly in a supernatural way. The pattern of the tabernacle was given by God to Moses, and a pattern of the temple was given by the Lord to Solomon ; after both these sacred types of Christ's body it was formed. It is said of him, " He shall be for a sanctuary," Isaiah viii. 14.

As Bezaleel and Aholiab were divinely filled with the Spirit Jehovah, and instructed by him how to work all the curious work on the curtains, veils, vestments, and other things, which belonged to the tabernacle, and its arks, cherubims, mercy-seat, candlesticks, table, and shew-bread, and other things connected with it : and as the model of the temple, with all belonging to it, was given to David, and the Spirit Jehovah caused him to understand the whole of it, and he gave the same to his son Solomon to execute it; so the eternal Spirit framed, articulated, and reared up the body of Christ, and filled it with the utmost perfection of his gifts and graces. And the Son of God assumed and gave it subsistence by a personal union with it; so that he became hereby true and very man, God and man united in one Christ. By this personal union of our nature to the Son of God, there is a relative holiness which results there from, and which stamps all the actions of Christ, and gives them all their worth and efficacy. And as at the dedication of the temple, a supernatural glory, splendour, light, and fire, came down upon it, and consumed the sacrifice, as a token of God's taking possession of the temple, and of his acceptance of their offerings ; so at the dedication of Christ's body, when he entered publicly on his mediatorial work, immediately after he had been baptized, on his praying, the heavens were opened, the Holy Ghost descended on him, and the Father uttered his glorious voice, saying, " Thou art my beloved Son, 'in whom I am well pleased,'" Mark i. 11. It is probable that the descent of the Holy Ghost on our Lord, and the Father's voice, were seen and heard by Christ and John alone, because in the record which he bore of Christ, of his being the Messiah, he says, " I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost: and I saw, and bare record that this is the Son of God," John i. 32, 33, 34.

Now, had all the multitudes who were with John, seen this great sight, the descent of the Holy Ghost on Jesus of Nazareth, they might have borne their testimony also, that he was the Son of God; but the splendour, glory, majesty, and honour of this, with the irresistible evidence it carried with it, concerning Christ's being the essential Word, the only begotten of the Father, seems to me, and so it did to Dr. Light foot before, to have been seen by the Baptist only.

As the temple was a solemn memorial of Christ's body, the glory of the Lord which filled it at its consecration, was a symbol and evidence that the humanity of Christ would be filled with all the essential glory and perfection of Deity, and that God the Son would dwell with men on the earth; so every part of its service and furniture was expressive of him.

As you entered into the court of the priests, where the brazen altar, sea, lavers, and priests stood, there was every thing suited to set forth Christ crucified. The altar of burnt-offering, with the sacrifices burning on it, and the priests officiating thereat, were very expressive of Christ, as the sacrifice for sin, sustaining the fire of divine wrath, and as the Lamb of God bearing away the sin of the world ; the blood sprinkled round about the altar, skewed that the efficacy of it to cleanse from all sin, originated in his eternal Godhead. The priests standing at it, was as it were proclaiming atonement for sin, set forth in the typical sacrifices, as God's ordinance for life and salvation, they being memorials of the future offering of Christ's body and soul, in union with his person, whereby the sins of his people would be for ever done away, and an everlasting righteousness brought in, by which they would be perfected for ever. The molten sea was very expressive of Christ's blood which swallows up all our guilt ; so that as the prophet Micah expresses it, " The Lord bath cast all our sins into the depth of the sea." The lavers proclaimed the perpetual virtue of the blood of Jesus, they being always uncovered and for use. The temple itself was full of Christ in all its sacred golden tables and candlesticks, and altar of incense. The bread and light were clearly and divinely symbolical of him who is the living bread, and the light of everlasting life ; and the golden altar was typical of Christ's intercession. The ark of the covenant, in the holiest of all, was figurative of Christ, the Holy One of God.

The temple was typical of Christ, as it was the place of God's residence, where he commanded his blessing, even life for evermore; so that our Lord might, with the greatest propriety, allude unto it, and speak of himself as the very substance, glory, and antitype of it, saying, " Destroy this temple, and in three days I will raise it up:" which words were actually fulfilled by him ; for the tabernacle and temple of his body, being by wicked hands crucified and slain, he raised it up from under the power and dominion of death, by the power of his eternal Godhead on the third day, and thereby proved the truth of what he asserted of his own life, and which none but himself could say, " Therefore doth my Father love me, be cause I lay down my life, that I may take it up again: no man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it up again this commandment have I received of my Father." John viii. 17, 18. I will now, secondly, shew how Christ is the antitype of the temple. As the temple was the outward visible type of Christ's body, and every part of its furniture a type and figure of him ; so he calls the type, and the thing signified, by the same name. His body is the true tabernacle, the living temple, in which Jehovah the Son dwells and inhabits, and which he fills with all the train of heavenly graces, and with all the fulness of the Godhead; so that like as in the holy of holies, (in the cloud of glory, between the wings of the cherubims, by a supernatural light and splendour,) Jehovah was pleased to attest his presence with his own divinely instituted emblems, and sometimes to shine forth in a human form in the holiest of all, prefiguring and fore-signifying the incarnation of the second person in the essence ; so in, the man Christ Jesus, all this is realized.

In his human nature, the Son of God lives and dwells, as in his temple: and thus the two distinct natures of Christ, with their union in his one most adorable person, are most divinely evidenced. His humanity is the temple: his Godhead fills it with all the fulness of the divine nature.

All the essential perfections of Jehovah, such as eternity, immensity, omnipresence, omnipotence, omniscience, immutability, necessary, and self-existence, as subsisting in the person of the Son of God, have a perpetual and personal inhabitation in Christ, who is both

God and man, " the brightness of the Father's glory, and the express image of his person."

By the personal union of the divine nature, as subsisting in the Son of God, to a human body chosen and prepared for that purpose, with a reasonable human soul, which is the great mystery of godliness, the glory of our most holy religion, (and one of the deepest and most sublime mysteries of it,) we have all contained in the tabernacle, and temple laid open, and set before us in its highest signification.

The God-man, Christ Jesus, is the true tabernacle, the antitype of Solomon's temple: in him God accepts his people: through his sacrifice and intercession, their prayers and praises come up before him with the most perfect fragrancly and delight : in him they have everlasting life: their complete salvation, with all the fulness of grace and glory is contained in him : he is to them the bread of life, the light of everlasting life, their hidden manna : his priesthood is an unchangeable one ; he is eternally fixed in it, which was pointed out to the old testament church, by Aaron's rod which budded, blossomed, and bore fruit, which proved his priesthood and his sons' to be of divine authority. As the resurrection and ascension of Christ, proved him to be a priest for ever after the power of an endless life. In Christ God grants his presence to his people: and by him, as the mercy-seat, as the true Urim and Thummim, delivers out his whole mind and will unto them in him they shine with lustre inconceivable before God, who beholds them in Jesus complete.

Our Jesus, as the antitype of the temple, its furniture and service, is the medium of all our access to God. It hath pleased the Father that in him should all fulness dwell: in him, as his people's treasury and repository, are contained all the treasures of wisdom and knowledge: in him God shines, and from him reflects all the beams of his love, all the bowels of his mercy on us; yea, all his manifestative glory is reflected on us, and shines within us, in the face or person of Jesus Christ. As the divine light, splendour, and glory, were reflected, and shone forth from between the cherubim's on the high priest, on the clay of atonement, when he entered the most holy place, with blood and incense ; so Christ is the Sun of grace, to his church on earth, and will be the Sun of everlasting glory to them in heaven. And, like

as Solomon's temple was dedicated just about the time of the feast of tabernacles, so at or near about the same festival, our Lord was probably born; so it will in due season be pronounced by a voice from heaven, " Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." He will be to them at that season, their heaven of heavens; they will be where he is : they will see him face to face : they will be made like him in body and soul, and enjoy him with every faculty of both and in this the fullest perfection of eternity consists ; and in this its utmost blessedness will be found.

O that Jesus, the Holy One of God, the Most Holy, the anointed and consecrated One, who is our true temple, altar, sacrifice, intercessor, and representative, may most graciously shine forth upon you, and perfume your minds and hearts with what I have been delivering unto you at this time; and give you living and internal evidence, that he is your living bread, your everlasting light, your way of acceptance, access, and communion with God. Grant it, Lord Jesus, for thy own glory. Amen.

I CORINTHIANS v. 47, 48, 49.

THE SAINTS AND CHILDREN OF THE MOST HIGH GOD WILL BEAR THE IMAGE OF THE SECOND ADAM, THE LORD FROM HEAVEN, BY HAVING AT THEIR RESURRECTION FROM THE GRAVE OF DEATH, SPIRITUAL BODIES FASHIONED LIKE TO HIS GLORIOUS BODY.

The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also which are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

AS there is no evil the man in Adam is not the subject of, and liable to in time and eternity, so there is none that the man in Christ is not saved from, and has not an antidote against in the everlasting gospel of the blessed God. Is sin the greatest of all evils, does it defile both soul and body, and introduce misery and death into every faculty of

the soul, and every member of the body? This, though awfully true, the man in Christ, the believer in Jesus, is divinely saved from. Jesus bore all his sins, in his own body, on the tree. He was nailed to the cross with the whole body of sin and death. He there purged out the guilt of sin, and abolished the stain of it. There he made an End of sins, made reconciliation for iniquity, finished the transgression, and brought in everlasting righteousness: which being imputed by the Father, and apprehended by faith, enables the believer clearly to see that Christ hath loved him, and washed him from his sins in his own blood. Here is then an antidote against the guilty pollution of sin. The blood of Jesus Christ, the Son of God, cleanseth from all sin, Does the law of God pronounce an eternal curse upon all who have broken it in the least instance? The Lord Jesus delivers believers from it, he himself having sustained the curse for there. Has hell brought with it the sentence of death upon all flesh, so that there is no discharge in that war? Jesus hath abolished death, and with his own voice pronounced from heaven, " Blessed are the dead which die in the Lord." Is the grave the house appointed for, all living, and must the body in it be reduced to dust and rottenness? Christ by lying in it, has gained a complete conquest over it. He is the resurrection and the life. And his people are risen in him as their head, and will, one day by virtue of their union with him, be raised in their own bodies to life immortal. Thus there is not one evil, one misery, or any thing at which nature shudders and fears, but the men in Christ, true believers in the Son of God, are completely saved from in Christ, and may boldly triumph over. Death itself can do then no harm: their being laid in the grave need give them no uneasiness: they will rise from it every way better for lying in it. This honour belongs to all Christ's saints; they are his members, one with him: they will one day be conformed in body and soul to him; they will see him as he is, they will shine as he does. And as they in their bodies have borne the image of the earthly Adam, they shall bear the image of the heavenly Adam in their bodies also. So that the head and members, Christ and the church, shall be conformed to each other, and be complete.

It is good to view and review the glorious revelation made of Christ in the sacred page. He sustains the name and title of Saviour; it being his work to save his people from their sins: and it is his office

to bestow upon them every blessing and benefit of it. It is expressly said, " He was made sin for us; that he bore our sins in his own body on the tree; that he died for our sins, and rose again for our justification." The apostle John celebrates his praise, for " loving us, and washing us, from our sins in his own blood." Paul says, " Christ hath redeemed us from the curse of the law, being made a curse for us; he is the end of the law for righteousness, to every one that believeth." Our Lord himself says, " I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." Blessings on him. " Forasmuch then as the children were 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." He is Jesus, which delivered us from the wrath to come. 1 Thess. i. 10. We have a promise to be accomplished to believers at the article of death; " When an abundant entrance is to be administered into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Peter i. 11. « When we are absent from the body, we are assured we shall be present with the Lord." 2 Cor. v. 1, 2, 3. And as it respects the future coming of our Lord from heaven, it is expressly declared, that, " If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." I Thess. iv. 14. And this chapter, out of which I have read my text, presents us with a glorious view and prospect of the eternal triumph of saints, at the resurrection from the grave of death, over mortality for ever: as they will then be raised powerful and glorious, their bodies will be spiritual and incorruptible. " And as we have borne the image of the earthy Adam, we shall also then bear the image of the heavenly." Ever since sin and death entered into our nature, believers have needed all the supports and cordials contained in the first revelation of Jesus Christ; and in the divine light which the Holy Ghost, from time to time, hath been pleased to cast thereon, and reflect thereby on the minds of his regenerate and called ones, they have had their faith and hope increased and maintained.

Thus when death was sent to separate Adam's soul and body, the faithful in that generation saw and read, in a very striking view, their own mortality. Soon afterwards the Lord translated Enoch to himself, without death, to give them a pledge of immortality and life

everlasting. There was a glorious proof given concerning the death and resurrection of the Messiah in the typical representation given of it in the sacrifice and deliverance of Isaac, and it might fairly be inferred from hence, that as surely as the head of the elect would be raised up from the power of death, so surely all his members would be in due season, in consequence of their union with him, and interest in his death and resurrection. It was further declared by the angel of the Lord, as the representative of Jehovah, who spake in the name of all the persons in the incomprehensible Godhead, and said, " I am the God of Abraham, and the God of Isaac, and the God of Jacob," which was a proof of the resurrection from the dead; " seeing that he is not the God of the dead, but of the living, for all live unto him." The prophet Isaiah, speaking- of our Redeemer, whose name is the Lord of Hosts, says, " He will swallow up death in victory." He further proclaims, as the representative of the Messiah, an eternal triumph over the grave, saying, " Thy dead men shall live; together with my dead body shall they arise: awake, and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." And Christ, by the mouth of the prophet Hosea, says, " I will ransom them from the power of the grave : I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

These divine supports for faith and consolations against the fears of death, which are all most divinely realized in the person, work, and victories of our incarnate God, are set before us in this chapter : in which the apostle most fully treats of our Lord's resurrection from the grave of death, and of the resurrection of his mystic body in due season. He introduces his subject concerning the resurrection of the just with an account of the gospel which he had preached; the sum of which was the death, burial, and resurrection of Christ : all which was according to the scriptures. Then he mentions some persons, who were eye witnesses of our Lord's resurrection, as Peter, the twelve apostles, the five hundred brethren, who saw our Lord on a mountain in Galilee, James the son of Alpheus, and brother of our Lord, afterwards all the apostles, immediately before his ascension into heaven, and lastly himself.

He then proceeds to blame some in the Corinthian church, for denying the doctrine of the resurrection; it being one grand part and

doctrine of the everlasting gospel, that Christ was risen from the dead, which could not be true, if there be no resurrection. But the testimonies of those eye-witnesses before-mentioned, are a sufficient proof of it; and the denial of it would be attended with the following absurdities. The preaching of the gospel would be vain, and faith in Christ also ; yea, and the apostles would be found false witnesses of God, in the testimony which they gave concerning his raising up Christ from the dead, which was riot a truth, if it could be proved that the dead rise not.

On this principle, such as believed in him must be yet in their sins, in an unregenerate state, under the power and guilt of sin; not only so, but such as are dead in Christ, or for his sake are lost and perished ; and even such saints as were alive, must be the most unhappy and miserable of all mortals. But it is a clear case and point that Christ is risen, and saints will also be raised; which the apostle argues from Christ's being the first fruits of those which are fallen asleep in him : his resurrection secures theirs. He then shews, that as Adam was a covenant head to all his posterity, and all his posterity die in consequence of their union to him ; so Christ is the covenant-head of all his saints, and they shall be quickened from the grave of death by him ; " For as death came ,by Adam, so life came by Christ." If any objected to this saying, Why did not the saints, who were dead before the resurrection of Christ, rise from the dead when he did, or quickly after; he tells such, that there is an order observed, agreeably to the first-fruits and lump. Christ, the first-fruits, is first, and then they that believe in him. Their resurrection will not be till his second coming. It is then that all the elect will be gathered in and raised, and presented to the Father, complete in soul and body, and all rule and authority among men will cease. In the mean while, Christ must reign until all enemies are subject to him, the last of which is death; which, when effected, then he, as mediator, will give up his kingdom, with an account of it, to the Father, who deputed him to his office, that God in all his persons, as Father, Son, and Holy Ghost, may be all in all. Then he further proceeds with his subject concerning the resurrection, by shewing the sufferings of the saints, to be an argument to prove it; and their martyrdoms, (figuratively expressed under the notion of a baptism) were in the faith of it. Now their sufferings, and being continually in jeopardy

for their lives, and the apostle himself liable to die daily, for the sake of Christ, and the gospel: all this would have been absurd, if there were no resurrection of the dead. And the denial of this doctrine, would likewise have a pernicious tendency on the lives and conversations of men.

The apostle in pursuing his discourse, answers objections, and removes obstacles formed in the minds of a caviling unbeliever and denier of this most important truth.

By what falls under our observation, and is evident to our eyes and senses, he illustrates the resurrection of the body from the grave of death. He observes, that grain sown in the earth, first dies, before it is quickened, and that it does not spring up, and bear grain, as it was sown, but in a different form and shape, with additional circumstances greatly to its advantage; and has a body given to it according to the good pleasure of God., and suitable to the nature of the seed : so, in like manner, the body first dies, and then is raised in a different form, or with different qualities, by the power and according to the will of God. Then he illustrates the difference of the body, when sown in the grave, and when raised from thence, by the difference of flesh in men, beasts, and birds, which, though all flesh, differ from each other; and so will the flesh of the body, in the resurrection, differ from the flesh with which it is now clothed.

He gives a further illustration of this, by the difference there is in the heavenly and earthly bodies in the sun, moon, and stars, and how one star differeth from another star in glory. All which similes, accommodated to this subject, serve to shew the difference there will be in the bodies of the saints, at the resurrection, from what they now are, and will be by death; which, when it has done its office on them, they are sown in weakness, (for a dead body is perfect weakness ;) yet, at the resurrection of the just, they will be raised in power : they are sown in the grave in corruption ; they are raised out of it in incorruption : they are sown, when committed to the dust, in dishonour ; they are raised from it in glory : they are sown in the grave, natural bodies ; they will be raised spiritual bodies : and that the risen bodies of saints will be spiritual, the apostles proves by comparing Adam and Christ together : the one had a natural body, the other had a spiritual body, after his resurrection ; the order of

which the apostle gives. The natural body of Adam, was before the spiritual body of Christ.

These general outlines of the preliminaries going before my text and subject, I have borrowed from Dr. Gill: and thus being brought to my text, I will recite it, ver. 47, 48, 49. " The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also which are heavenly and as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Thus the apostle, having laid a foundation in the person, life, death, burial, and resurrection of our Lord Jesus Christ, for an eternal, triumph over sin, the world, Satan, death, and hell ; and the certainty of our resurrection from the grave of death in due season, viz. at the second appearing of our divine Jesus; he proposes to our minds in the text, truths full of unspeakable consolation : in them we have the following particulars. First. We have here Adam and Christ compared together : the one, the head of nature, the other, the head of grace. And their original is pointed out : the one is of earth, the other is from heaven. "The first man is of the earth, earthy: the second man is the Lord from heaven."

Secondly. We have the offspring of the one, and the other, which are different : the offspring of the first Adam are earthy, like him; the offspring of the second Adam are heavenly, as he was, and will have a body, like his. " As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."

Thirdly. That as the offspring bore the image of the first man, from whom they naturally descended, by having a natural body like his ; so the offspring of the second Adam, the Lord from heaven, shall bear his image by having a spiritual body, fashioned like unto- his glorious body. " For as we have borne the image of the earthy, we shall also bear the image of the heavenly."

These are the particulars into which the text naturally divides itself: and may the Lord, the Spirit, inspire my mind, and give me so scripturally to understand the subject before us, that I may set it before you, to Christ's praise, and to your spiritual profit, and exceeding joy,

I am, first, according to the plan laid down, to consider, Christ and Adam, as compared together : the one, the head of nature; the other, the head of grace; with their original, which is here pointed out. " The first man is of the earth, earthy ; the second man is the Lord froth heaven."

By Adam and Christ compared together, we understand the one to be the type, and the other the antitype. This is a truth which our apostle intimates in more places than one : he expressly declares it in the fifth chapter to the Romans, and the fourteenth verse, where he says, that ^o Adam was a figure of him that was to come." He was a figure of Christ in these following respects : Adam was a public person, and the head of all mankind, in his state of innocency, and hence it was, that he falling, conveyed to all his posterity, the imputation of sin; and there with the total depravity of his fallen nature, his misery, and death : so Christ, as the bead of his church and people, conveys to them righteousness and life.

This is what the apostle treats of in the fifth chapter to the Romans; but in the chapter before us, his design in speaking of the two Adams, is to point out how Christ was set forth and represented by the first man, (even in his pure creation state, above the consideration of the fall) as pre-ordained before the world was, to be the head and root of the elect, to convey to them all the blessings of supernatural life, immortality, and blessedness. Our apostle's doctrine in this chapter is concerning the resurrection of the elect dead : this he proves by many arguments, in the beginning of this chapter, the chief of which are drawn from the resurrection of Christ, in whom all the elect must live, as in Adam all die. This is treated of from the beginning of it, to the twenty-first and twenty-second verses. At the thirty-fifth verse he starts the question, as if made by one who yet objected to the doctrine of the resurrection; with what body, or in what state and condition of life shall the dead arise? To which he answers that, for matter and substance, it is the same body they had before. But for qualifications, the condition of their persons and state of life, shall differ from what they now are, as much as a body celestial, does from a terrestrial body.

After this, he proceeds to spew, that God had ordained two such different conditions of life, and of bodies, for the sons of men: the

one common for all men ; the other peculiar to the elect. " There is, (says he) a natural body, and there is a spiritual body." To prove which, he quotes a passage from the second chapter of Genesis, and applies it to the present subject, saying, " And so it is written, the first man Adam, was made a living soul ;" and, as well knowing the mind of the Holy Ghost in the passage, he adds to it, " the last Adam was made a quick ening spirit." This is what he deduces from it. Thus he makes Adam a type of Christ. He calls one the first Adam, and the other the second Adam ; and by giving this name to Christ, he plainly declares, that the one was represented by the other, which plainly proves that they were both public heads: the one the head of nature, the other the head of grace.

All mankind were in the first by creation, and through the channel of generation, receive their distinct personalities, being, and life, and will do so, down to the end of time.

All the elect were in the second, by that eternal act of the mind and will of God, expressed, in the scripture by the phraseology of being chosen in Christ before the foundation of the world: and they all receive being, spiritual life, and their new and supernatural creation in him, when they are born again through the almighty energy of the Holy Ghost.

The apostle next shews that God, in his decrees, ordained that Adam should be first, with his natural body, to usher in, (if I may so say,) Christ in his spiritual body. The original of these two heads, is thus pointed out in my text, and they are therein compared together; " The first man is of the earth, earthy; the second man is the Lord from heaven."

The comparison between the first man Adam, who is of the earth, earthy; and the second man, viz. Christ, who is the Lord from heaven, stands thus. Adam, the head and root of all mankind, had in him a principle of natural life; so Christ, the head and root of all the elect, has in himself a principle of spiritual life: and, like as Adam conveys his natural life to all his offspring, so Christ conveys his spiritual life to all his seed : and Adam was, says Dr. Goodwin, before his fall, a prophetic type of Christ to come, as the head of the elect, who, as a public person, should advance them to the like

glorious condition, as himself had in heaven. The glory of this accomplishment was appointed for him, without the consideration of the fall : that interposing, he came, suffered, and died, to remove the obstacles that the fall had laid in the way of the execution of the work first designed. A further comparison between the first and second Adam may be taken thus: the formation of Adam's body, was by the immediate hand of God; the union of his body and soul was a shadow of the personal union of our nature, in the person of the Son of God. Adam's body was suited to take in all the pleasures and comforts, which the whole world could afford;-it was the epitome of the whole world, and every creature in it;-it contained the perfections of all creatures ;-it had a natural beauty in it ;and was originally immortal; i. e. it had perpetual vigour ; yet, it was but earth. Because the subject lies out of the road of common observation, I will explain all this before I proceed.

There was a consultation of the Trinity concerning the creation of man. Gen. i. 6. His body was formed out of the virgin earth, so that he was without father, without mother," and is expressly called the Son of God." Luke iii. 38. The union of his soul and body was by the inspiration of the Holy Ghost, and wholly mysterious. The body of Adam was suited to take in all the creatures in this lower world ;-it was made for him;-his body was suited to it, and fitted to receive pleasure and comfort from every creature in it ;-his body was the epitome of the world, and all things in it;-they were all suited to him, and he to them. There was a majesty, beauty, glory, and excellency in his body, as animated with a living rational soul, so that Solomon, in all his glory, did not shine forth in such majestic brightness and beauty, as the first man did in his native inherent beauty, majesty, glory, and excellency in paradise ; yet his body, though the sum of all created and creature excellencies, suited to take in the comforts of the whole creation, and to receive joy and pleasure from every creature: yet it was but an earthy body formed out of the dust, it was fitted only for a corporeal state. He had, indeed, universal headship, as the father of all rational offspring ; he was also invested with lordship and dominion over every creature in this our world: yet he could never have mounted higher than this state by any dues of creatureship. He was, indeed, immortal, i. e. he had perpetual vigour, and would never have died, had he not sinned. His

communion with the eternal Three was suited to this his state, nor could he ever have been advanced to super-creation, communion, privileges, and blessings, by any dues of creatureship. He was placed in paradise by God's special and royal favour, which place was, doubtless, the epitome of the whole world ; it contained all the sweets and perfections of it. Here Adam enjoyed the utmost perfection of happiness of which he was capable, in his state of pure creation. But though the head of nature, and invested with power and dominion over the creatures, yet his original was but earth, " The first man is of the earth, earthy."

Let us now take a view of the " second Man, the Lord from heaven," the antitype of the first.

As it respects him, as the antitype of Adam, in the particulars already mentioned, it is clear -that his body, or human nature, was the immediate formation of the Holy Ghost, and the fruit of the virgin's womb. 11 A body hast thou prepared me," Heb. x. 5. His human nature, united to his divine, by his personal assumption of it, is called the " Son of God," Luke i. 35. The body of Christ was a tabernacle, not made with hands, in which dwelt all the fulness of the God-head, which must be the subject of greater majesty, glory, excellency, beauty, and perfection, than the body of the first man, though it was inhabited by a rational soul.

Christ, God-man, was appointed to be the one immortal, universal, catholic Head of his mystic body, the church. He is Lord of all he has universal empire and dominion over all things, visible and invisible, angels, principalities, and powers, being made subject unto him. He is invested with all power in heaven and in earth. By virtue of the union of the person of the Son of God with our nature, and his dwelling in it, as " God manifested in the flesh," the body of Christ, God-man, was raised up at his resurrection, a spiritual body, and he became a quickening spirit, the principle of life, glory, immortality, and blessedness, to the souls and bodies of all his people, which he will openly display in them at their resurrection at the last day. As to his origin, he is the Lord from heaven, the Lord of glory. It is his most holy and blessed state and condition in glory, to wear and shine forth in his human nature, with splendor and majesty, above all creatures, whether angels or men ; all the glory,

blessedness, perfection, and excellency of heaven, meet and centre in him. His body, as the temple in which the Godhead dwelleth., is the subject of them, and the medium whereby they are reflected on his saints, who surround his throne in glory.

I come, secondly, to observe, that we have, in the words before us, the offspring of the first and of the second man described, which are different. The offspring of the first man are earthy, like him : the offspring of the second man, are heavenly, as he is; and they will, in due season, have a body like his. 11 As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."

The apostle's design is to compare the state of Adam's body and his offspring with the glorious body of Christ, and the bodies of his saints at the resurrection, when their bodies will be spiritual in conformity to his. Hence he says, " As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." Adam's body was a mere earthy animal one ; it was suited wholly to earthly things ; it was formed and animated with a rational soul, which the Lord God breathed in at the nostrils. The body thus quickened, was qualified and capacitated to take in pleasure, delight, and comfort, from every creature and object which surrounded it, in this our world. It received life, strength, and motion from the soul, which resided in it. The first man, the head of nature was, as a public head, a living soul, to communicate his whole image to his offspring: he did so; and all his offspring have earthy bodies like his; and in consequence of his fall, they are frail, brittle, and under the sentence of death, and liable to be dissolved by it; they are fit only for this present state and world in which they now are. Though some of them are the temples of the Holy Ghost, yet, in their present circumstances, with their present qualifications, senses, and perceptions, they are incapable of the joys of heaven. " Flesh and blood cannot inherit the kingdom of God." The first man, by God's ordinance, conveys his condition of soul and body to all his offspring. Their bodies are made and suited to this present visible system, and to the things of time and sense.

Our apostle shews how these two public heads, the one of nature, the other of grace, the one earthy, the other heavenly, convey their

different condition to their offspring. " As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly."

The offspring of the second man, the Lord from heaven, partake of a new and heavenly birth in their regeneration. In consequence of their union and relation to the Lord from heaven, and as partakers of a supernatural life, and new creation in him, they are, and shall be heavenly as he is, and shall receive from him, at their resurrection from the grave of death, spiritual and heavenly bodies, and thus be made in soul and body complete and perfectly conformed to him, by having such bodies, as will be fitted and qualified for the full, complete, and uninterrupted enjoyment of the God-man, in the state of glory. He, at his resurrection, had a spiritual body; and they also, at their resurrection, shall have spiritual bodies, perfectly and most exactly suited to all the glory, blessedness, perfection, and enjoyments of heaven. Their bodies will be heavenly ; they will be spiritualized, and so qualified as to receive infinite, holy, heavenly, and unspeakable delight from the body of Christ, which is the standard of all perfections, the mirror in which all the manifestative glory of Godhead will for ever shine forth, and thereby be reflected on the souls and bodies of the glorified. Hence the apostle says, " O The body is for the Lord, and the Lord for the body," I Cor. vi. 13. We shall be conformed to the glorious body of Christ, and receive glory, delight, joy, and refreshment from it. The human nature of Christ, angels, and heaven, will be so divinely suited to the spiritual bodies of saints, and they, in their spiritual bodies, so exactly suited to the human- nature of Christ, and to angels and heaven, that Adam's body was not more fitted by creation for paradise, and to live in this world, than we shall be to live in heaven, to live with Christ and angel's to the ages of eternity.

I am, thirdly, to shew, in connection with this, and according to the division into which I have cast my text, that as the offspring be the image of the earthy, or first man, from whom they naturally descend, by having a natural body like his; so the offspring of the heavenly Adam, the Lord from heaven, shall bear his image, by having a spiritual body fashioned like unto his glorious body; for " As we have borne the image of the earthy, we shall also bear the image of the heavenly."

These words stand in connection with the foregoing, and belong to such as are in Christ, who already bear his image on their souls by regeneration; and they come in, by way of confirmation, to the foregoing doctrine, declaring, that as truly as we have borne, or as surely as we wear and bear the image of the earthly Adam in our bodies, which now are like his, frail, brittle, earthy, and mean, (which are, strictly speaking, bodies of our humiliation, fitted only for the present state,) so we shall, at the resurrection, as members of the second Adam, the Lord from heaven, bear the image of the second man, our Head of glory, by having bodies spiritual, and like his. Christ is the Lord of heaven by right, and inherits it as God-man ; he is the heir of all things; heaven and all its glory belong to him, and are his due; he is a heavenly man, 1` The Lord from heaven." In the eternal decree of the eternal Three, (in which the essential Word was predestinated to be God-man, the head of his body, the church) the elect were decreed to have bodies like unto his, made spiritual and heavenly. On this foundation the apostle declares, that our souls and bodies shall be raised up to so glorious and spiritual a life and condition, as we had not before in Adam.

Christ, as our Head of grace and glory, who is stiled a quickening spirit, will bestow on us that spiritual and heavenly condition of life, which will conform us, in our measure, to his own glory: " We shall also bear the image of the heavenly." To help our conceptions, it will be well to remember, that Christ is stiled, " The Lord from heaven;" and his body is said to be a glorious body; and it is declared, that he will " change our vile bodies, and make them like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21.

With an intent to convey some scriptural ideas of the heavenly Adam, the Lord from heaven, and of his likeness, which the elect will bear, in their spiritual bodies, at his second coming, I would set before you the glory and dignity of his person, and then shew you how glorious the body of Christ appeared to be on the holy mount, which fell short of the glory with which it now shines forth in heaven.

Christ is God and man united in one person ; he is, as such, the fellow of the Lord of Hosts. See Zechariah xiii. 7. In consequence of

the union of the human nature to the second person in Jehovah, it became a right and due to that human nature, immediately on its assumption into personal union with the Son of God, to be in heaven. This was suspended for a while, that the work of salvation might be accomplished. A little before it was completed, our Lord said to his disciples, " Verily, I say unto you, there be some standing here, which shall not taste of death till they see the Son of Man coming in his kingdom." Accordingly, in about six days, or as Luke expresses it, about eight days, from the time Christ uttered these words to his transfiguration, he took up into a mount, Peter, James, and John, and was transfigured before them ; at which time, according to Matthew, " His face shone as the sun, and his raiment was white and glistening." Mark says, " His raiment became shining, exceeding white as snow, so as no fuller on earth can white them." Luke says, " As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." They compare the light of Christ's face, and the body of Christ, to that of the sun; and the light of his raiment to the light of the sun, or of the moon in the air, which makes it white, or to the sun shining on snow. This was such a glory as filled the disciples with dread, they were sore afraid. Our Lord did not let the glory of his humanity shine out to the full, yet it shone so glorious, that Peter says, " We were eyewitnesses of his majesty;" and John says, "We beheld his glory, the glory as of the only begotten of the Father." Moses and Elias appeared in their glorified bodies, to give evidence of the glory which will be put on the bodies of the saints at the last day. Thus the heavenly Adam, the Lord from heaven, shone forth in glory so divinely and inexpressibly, that Peter calls it by the word " majesty," the same word which is used for his great glory in heaven. Heb. i. 3.

Yet the glory of Christ's transfiguration, though it proved itself to the spectators to be such as none could wear, or bear, but he who was the only begotten of the Father, yet it fell short of the glory with which he shines forth in his human nature in heaven. This was a representation of the glory in which he will appear at his coming in his kingdom, as Peter declares in the first chapter of his second epistle. Christ, now exalted in his human nature at the right hand of the Majesty on high, shines forth with greater lustre and brightness before saints and angels, than he did on the holy mount. A beam of

brightness shining on Paul, when Christ appeared to him at his conversion, was above the brightness of the sun, and totally deprived him of his sight for three days; when he was caught up into the third heaven he saw Christ's glorified humanity, yet he could utter nothing concerning it.

This short account of Christ's transfiguration and glorification, is sufficient to prove his body to be glorious: it must be so, it being the subject of all the manifestative and communicative glory of the Godhead., He is "The Lord of Glory the fellow of the Lord of Hosts-the Lord from heaven;" who, when he descends, it will be in his own glory, and in his Father's, with his angels. And then, as " God-man-the second Man-the Lord from heaven," he will change the bodies of his saints, make them such by spiritualizing them, as they shall have a glorious conformity to his body; he will make them like his glorious body, " according to the mighty power whereby he is able to subdue all things unto himself." Phil. iii. 3. Thus the elect, as clothed with the righteousness of the God-man, -purified in his most precious blood,-inwardly clothed with the garment of perfect sanctification,-and body and soul clothed with immortality and glory, will shine complete in their glorious Head ; their bodies will be like Christ's his is spiritual, so will theirs be: his body is glorious; so will theirs be: he is in his body heavenly; theirs will also be heavenly. His humanity will shine brighter than ten thousand suns; they will, in their heavenly bodies, shine as the sun, in the kingdom of their Father.

Thus the second man, the Lord from heaven, will raise up the bodies of his saints to so glorious and spiritual a condition, as will be their everlasting perfection.

I conclude with the words of holy Romaine, To be where Jesus is, to see him face to face, to be like him in body and soul, and to enjoy him with every faculty of both, is the fullest blessedness of eternity. For him to dwell in his people, is the heaven of heavens.' May the Lord shine upon the subject, and bless it to all your souls, and make it truly profitable unto you. Amen.

EPHESIANS iii. 8.

THE UNSEARCHABLE RICHES OF CHRIST, THE SUBJECT OF PAUL'S PREACHING TO THE GENTILES.

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

THE writer and speaker before us had learned the knowledge of the HOLY ONE from Christ himself, and was caught up into paradise, where he saw the Lamb of God upon his throne, and heard the surrounding hosts of elect angels and saints sing a new song to the honour of his name, saying, "Thou wast slain, and hast redeemed us to God by thy blood: worthy is the Lamb that was slain." When he was permitted to descend and dwell again on earth, he proved that he had caught fire at the altar above; for he "determined to know nothing save Jesus Christ, and him crucified."

When he wrote this epistle, he was a prisoner for Christ at Rome; but though bound with a chain, the word of God was.- not bound. His prison was a palace, being sanctified by the presence of Christ Jesus, who so enlarged Paul's heart, that from thence he watered the churches with several letters, full of the perfume and fragrantcy of the beloved Immanuel. This before us, is a most noble one, full of the deep things of God, and the sublime mysteries of grace, so that none of his writings exceed it. He was most enlarged heavenward, when most straitened in body, as is very commonly the case with real saints, who, when they are most afflicted, oftentimes flourish most in their souls: hence some say that this epistle smells of the prison.

In the first chapter, we are informed concerning the eternal acts of the will of God; respecting his love and choice of the elect, in the person of Christ, God-man, before all worlds; of his blessing them (it) Christ, with all spiritual blessings; of his predestinating them unto the adoption of children by Jesus Christ; of his accepting them in the person of the beloved, to the praise of the glory of his grace. After which he treats of their redemption try Christ, from the state of sin and misery into which they were brought by the fall of Adam, and

how they were brought to the knowledge of Christ, and their interest in him ; it was by hearing the gospel, which he calls the gospel of salvation, which giving a full and clear account of him, and his finished work, they, through the light and teaching of the Holy Ghost, were led to believe on the Lord Jesus for salvation ; and having believed, they were sealed with the Holy Spirit of promise, which was the earnest of their right and title to the inheritance, and that he would remain in them, until they were perfectly redeemed from all the frailties of mortality, and raised in their bodies from the grave of death, when he would continue to dwell in their souls and bodies to all eternity. He then prays the God of our Lord Jesus Christ, the Father of glory, to bestow the Holy Ghost, as the Spirit of wisdom and revelation on them, that they might be led into a further knowledge of these mysterious acts of grace, and of what had been done and passed on their head, the Lord Jesus Christ, that they might centre and rest simply and wholly on him.

In the second chapter, he sets before them the state of sin and corruption they were in by birth, declaring that they were " by nature children of wrath, even as others." He sets an emphasis on their translation out of this tremendous state, saying, " But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace are ye saved."

In the chapter from whence I have selected my text, he tells the Ephesians, that he had set his knowledge of Christ before them, in the first chapter of this most divine epistle; and that in their reading it, they might understand his knowledge of the mystery of Christ.

It is recorded, concerning that truly great and valuable man, the late Doctor Coneyer, of St. Paul's, Deptford, that on reading the words which I have chosen for my text, (in the chapter which came in course for the second lesson, on a Lord's-day afternoon, in the established church, at Helmesly, in Yorkshire, where he then ministered) he was greatly struck: he thought with himself, What is there in my preaching, but every body must understand. There is nothing mysterious in it; whereas the apostle is here speaking of what is hidden and unsearchable. This led him, through the light and teaching of the Holy Ghost, to a real and supernatural knowledge of

the Lord Jesus, and he began from henceforward to preach the unsearchable riches of Christ to his people. This most excellent person, on the last Lord's-day of his ministry at Deptford, in Kent, having read, in the service of the church, the twentieth chapter of the Acts of the Apostles, in which Paul's farewell sermon to the elders of the Ephesians church is registered, he preached on these words, " All power is given unto me in heaven and in earth.",

As he was pursuing his subject, he lifted up his hands, and waving them, said, that our Lord Jesus was upon his throne, sending forth his gospel, accompanied with his Spirit, to bring his people home effectually, by the knowledge of his person and work, to believe on him to life everlasting. While he was preaching, death arrested him, which he feeling, recovered himself so much as to finish his sermon; when not being able to come out of the pulpit, he was carried from it to his own house, where being put to bed, he soon fell asleep in the arms of Jesus, experiencing the truth of his Divine Master's words, " Blessed are the dead which die in the Lord."

The words of my text, which are, " Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ," contain an account of Paul's view of himself. By a singular expression, which he has chosen as his peculiar motto, he styles himself, " less than the least of all saints." He then declares his qualifications for the work in which he was engaged, " Unto me who am less than the least of all saints, is this grace given." Then he declares the subject of his ministry, " the unsearchable riches of Christ;" and points out the persons to whom he was to preach them, the gentiles.

These are the particulars contained in the words before us ; and I shall only touch on the former, as introductory to the latter. Therefore I shall divide my text only into these two heads.

First, the subject of the apostle's ministry, " the unsearchable riches of Christ."

Secondly, the persons to whom he preached these unsearchable riches, the gentiles, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles, the unsearchable riches of Christ."

The expression here used by the apostle, is singular; he styles himself "less than the least of saints;" which is very expressive of the state and views of his own mind; a full proof of his littleness in his own eyes. This is the fruit and effect of grace, and is realized in the experience of many great saints, whose names are recorded in the bible. Abraham, the father of the faithful, and the friend of God, though admitted into free and holy familiarity with the Lord, cries out, "I am but dust and ashes." Jacob, though he was favoured with a vision of Jehovah at Bethel, and afterwards with several manifestations and communions with God-Jesus, yet he says, "I am less than the least of all thy mercies." Moses, though favoured with the presence of the angel Jehovah at Horeb, and afterwards admitted on the mount with God, yet when he heard his voice speaking out of the midst of devouring fire, cried out, "I exceedingly fear and quake." This was likewise the case with Job, who, when the Lord spake to him out of the whirlwind, cried out, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." So Isaiah, when he was favoured with a vision of Jehovah Jesus, in the temple, (as he was to be in the fulness of time, when incarnate, God manifest in the flesh,) attended with the seraphim, who worshipped him with a thrice holy, and veiled their faces with their wings, as unable to behold his essential, personal, and mediatorial glory, it being beyond all that they could possibly take in and conceive, he cried out, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips for mine eyes have seen the King, Jehovah of Hosts."

We have the like example of humility and self-abasement in our apostle, who had been in heaven; yet when he classes himself with the apostles, he says of himself, "I am not meet to be called an apostle, because I persecuted the church of God." When he puts himself among sinners, and speaks of himself as a sinner saved, he adds, if of whom I am chief." And here, numbering himself with saints, he entitles himself "less than the least of all saints." We see from hence, that the more the mind is enlightened by the Holy Ghost, to apprehend the majesty, holiness, purity, and perfections of God, and to conceive the same as reflected on us in the person of the

God-man, Christ Jesus, and in his glorious mediation, the more self-loathing and self-abhorrence is produced.

We have also another instance in the case of the apostle John, who, though dignified with the title of the disciple whom Jesus loved, and favoured with most sweet, free, and heavenly communion with him, yet, in the isle of Patmos, in the Archipelago, when favoured with a visionary representation of one like unto the Son of man, he tells us, " when I saw him, I fell at his feet as dead." And he would have remained thus, had not his most gracious Lord and Saviour addressed him, saying, " Fear not; I am the first and the last; I am he that liveth, and was dead, and behold, I am alive for evermore, and have the keys of hell and of death," Rev. i. 17, 18.

The apostle having taken his motto, speaks of his qualification for his work. He ascribes it to a gift of grace; " Unto mee, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ."

That he should be elected in Christ to grace, and glory before the world was, was altogether of grace; it was altogether out of the same free sovereign grace, that God had revealed his Son in him, and called and appointed him to preach the unsearchable riches of Christ to the gentiles: hence he says, " Unto me, who am less than the least of all saints, is this grace given." His call to the apostolic office, his being separated to the gospel of God, his mission, and commission to preach the everlasting gospel, were altogether of grace, free, rich, and sovereign grace; and he values it as such, esteeming it next to his own personal and eternal salvation. This appears from that most solemn doxology, which he offers up in the first chapter of his first epistle to Timothy. Our apostle was the chief of the apostles, and greatest preacher of the free grace of the eternal three, of the everlasting covenant, and transactions of Father, Son, and Holy Ghost, and the finished salvation of the God-man, Christ Jesus, in the new testament church. His love to Christ was fervent and sincere; his attachment to the truths and doctrines of the gospel, its worship, and ordinances, firm and stedfast; his zeal in the cause of God and truth, great; his knowledge clear; his judgment sound; his labours many, arduous, and abundant; his success in winning souls to Christ, such as was never exceeded, and, we may safely add,

never will be. Yet it was all of grace ; it was no part of his salvation; it was but a gift bestowed on him, and which he here most freely ascribes to the Lord, " Unto me, who am less than the least of all saints, is this grace given." It is a good thing to be employed for God : it is heaven upon earth to be engaged in thinking, speaking, writing, or preaching the Lord Jesus Christ. Yet the whole is but a fruit of grace ; the ministry of the word, and ministers to preach it, are ordained of Christ, the fruit of his royal ascension, and enthronization at the right hand of the Majesty on high. When ministers have done their best, and are most useful, they have nothing of their own to glory in : their gifts, their success, the blessing which crowned the whole, is all from the Lord. Yea, ministers of Christ, whether more or less successful, as far as they labour in the Lord's vineyard, shall receive a reward from him, not according to their success, but according to their own labour; " Every man shall receive his own reward, according to his own labour," 1 Cor. iii. 8. The reward is, indeed, altogether of grace, and will consist in that honorable mention which will be made of it by Christ in the new Jerusalem state.

Having thus made way for introducing what I design to lay before you, in the two beads into which I have divided my text, I begin with the first, viz. The subject of the apostle's ministry, which he says, was, " The unsearchable riches of Christ."

The Lord Jesus Christ is infinitely glorious in his person ; he is rich beyond conception. The gospel reveals and sets him forth, in all the riches of his mediatorial person, love, and mercy, with all the glory and worth of his righteousness and blood, in all his fulness, and with all his treasures of grace and glory. Yet his riches are so durable, so inexhaustible, that when all is conceived which can be taken into the spiritual mind, concerning him and his riches, by the light and unction of the Holy Ghost, they are unsearchable. The person of Jesus Christ is inestimably rich and glorious: he is one in the Godhead with the Father and the Spirit, coequal, and co-eternal. He, by the will and transactions of the eternal Three, is God-man, the image of the invisible God, the brightness of his Father's glory, " In whom dwelleth all the fulness of the Godhead." He was before all things, and by him all things consist; the heir of all things ; as such, the glory, the excellency, the worth, the riches of his person are

unsearchable: he is the infinite treasury of all the communicable grace and glory of Godhead.

The love of this divine and infinitely glorious head and bridegroom of his church and people, passeth knowledge: it is an ancient, personal, invincible, yea, an everlasting love. " He for us men, and for our salvation, came down from heaven." He had a glory with the Father before the world was : he, though in the form of God, and " thought it not robbery to be equal with God," yet having engaged with the Father and the Holy Ghost, on the behalf of the elect, he " made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man." " He who was rich, for our sakes became poor, that we through his poverty might be made rich." And as one says, If his poverty enriches us, what will his riches in glory do for us? when we shall see him as he is, and behold his glory, how immensely rich will he then make us! He who was rich beyond all computation, emptied himself, became incarnate, lived and died, "the just for the unjust, to bring us to God." His love hath heights, and depths, and lengths, and breadths, which shone forth in his life, and was evidenced in his bearing the sins, and carrying the sorrows of all his people. Measure the height and depth of it, as evidenced in his coming down from his Father's bosom, and giving himself up to be nailed to the cross; and then say if his love be not unsearchable! His mercies prove him to be rich: he pardons freely, fully, and eternally, the sins, iniquities, and transgressions of all his people. He is rich in mercy: his one perfect and everlasting righteousness, which he wrought out by his own personal Obedience to his Father's law, as, the representative, surety, and mediator of . his church and, pimple, is, a rich , and glorious robe in it the sinner is justified from ail things, appears righteous in the sight of God, is made the righteousness of God in Christ, and is entitled; to heaven, and eternal glory. The atonement of Christ, the treasures of his bloody sweat, and bitter passion, his fulness of inexhaustible grace and glory, with his intercessory life in heaven, contain riches which are unsearchable., To proclaim; this Saviour, to opens his heart, to declare his bowels of mercy, to point out the everlasting perfection : of his righteousness, and to spread abroad the odour, perfume, virtue, and efficacy, of his sacrifice, soul-travail, ,blood-shedding, and death, was the subject of the

apostle's ministry; so that he might well entitle it, preaching " the unsearchable riches of Christ."

This brings me to my second head, viz. the persons to whom he preached the "unsearchable riches of Christ." He tells us, they were the gentiles; " Unto me, who am less than the least of all saints, is this grace given,, that I should preach along the gentiles, the unsearchable riches of Christ."

The subject was most glorious; the preacher post admirably qualified ; his commission quite dear. The. persons to whom he was sent; and are justified in the name of the Lord Jesus, and, by the Spirit of our God." - I Cor. vi. 9, 10, 11,; Surprizing grace ! These persons were washed,' sanctified, and justified,-in the name of the Lard Jesus, and by the Spirit of our God, and were living witnesses, that the " blood of Jesus Christ cleanseth from all sin."

The Thessalonians were gross idolaters : to them the everlasting gospel was sent ; and by it they were turned from idols, to serve-the living and true God, and to wait for. his Son from heaven, " whom he raised from the dead; even Jesus, which delivered us from the wrath to come." 1 Thess. i. 10. This was a,-glorious proof, and evidence of their' election in Christ; before the world began ; " Because the gospel came unto them, not in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. i. 5.

The Ephesians worshipped the goddess Diana, whose temple was set on fire, and burnt down, the very same night on which Alexander the great was born. They were also iii compact with the devil, and used curious arts, and practiced magic; yet the gospel preached amongst them, was the means of producing glorious effects : many were quickened from a death of trespasses and sins, born of God, heard the gospel of salvation, and believed the record given therein, concerning Jesus, and the power his salvation, so that it became the gospel of their salvation ; to the truths of which they, in believing, set their seals, and had peace with God, by faith in Jesus. Christ our Lord. " It is not by works of righteousness which we have done, but according to his. mercy be saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior; that-being justified b`y his grace,

we' should be made heirs according to the hope of eternal life," Titus iii. 5, 6, 7. Christ is all, in the salvation of sinners : he is the Father's ordinance of life and salvation unto them; he quickens whom he will : he conquers by invincible grace, and by the omnipotent sweetness of his love.

The gospel is a most blessed means of drawing poor sinners to Christ, for there is every thing in him, which can possibly encourage them. The unsearchable riches of Christ, are, in the preaching of it, fully proclaimed in the hearing of poor sinners ; and the Holy Spirit, working with it, gains their hearts for Christ. The glories of his person attract them; the love of his heart overcomes them ; his mercy bears down their sins, with a full and eternal pardon of them his righteousness and blood, in their dignity and infinite virtue, are preached unto them, that they gaining an apprehensive sense of them, may experience free and full salvation, manifested to their souls. We may truly say, no blessing can exceed the gospel ; it is indeed a joyful sound ; it fully proves that no sinner can be too vile for Christ ; the most vile and bell-deserving he saves. His blood and righteousness exceed the utmost guilt, pollution, and evil, contained in sin, The blood of Christ cleanseth from all sin." The sinner can have no misery, but Christ is almighty to save him from it-: he can have no want, but Christ is most divinely qualified to supply. The sinner is to come just as he is, with the whole of his sinful disease, and to believe on Christ, for present and everlasting health and cure. This is the one only way in which a sinner can honour Jesus ; and when it is given unto him, thus to believe the ability of Christ to save him, and the infinite virtue of the blood of the Lamb, to make him clean from all sin, it is with him as though he had never sinned, in thought, word, or deed : for he is in believing justified from all things : he receives the revealed account of the atonement of Immanuel into his heart : he views the righteousness of Christ, as his robe and garment of salvation ; and apprehends the Father, as beholding him complete in his beloved Son, who sheds abroad a sense of his love in the heart, and fills the mind of the believer with a knowledge of his peace and pardon.

The believer in Christ, being freed from all condemnation, and made alive to God by the power of the Holy Ghost, nothing remains but for him to live to Christ, and go on holding communion with him, all

Me way to heaven. The saints in the apostolic churches, made partakers of Christ, and his unsearchable, infinite, and eternal riches, might well break forth in praise, and say, Praise the Lord, all ye nations, praise him, all ye people : for his merciful kindness is great towards us, and the truth of the Lord endureth for ever. Praise the Lord." Christ, with all the treasures of his love, mercy, and grace, in all the glory and perfection of his work, with all the blessings of his salvation, with his unsearchable riches of grace and glory, are set before poor sinners in the everlasting gospel and they, by believing, are interested, and pos. sessed of them. May the Lord, the Spirit, shine upon what has been set before you. Amen.

2 CORINTHIANS v. 1.

ON THE STATE OF GLORY AND BLESSEDNESS, WHICH THE SOUL OF GOD'S ELECT, BELIEVERS IN THE LORD JESUS CHRIST, ENTER IMMEDIATELY UPON, AT THEIR DEPARTURE FROM THE BODY, AT DEATH.

For we know, that,, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made. with hands, eternal in the heavens.

IN our reading the gospel of the blessed God, we, so far as favoured with the light and inspiration of the Holy Ghost, are in a measure enabled to understand the mystery of God, and of the Father, and of Christ. Being thus admitted into the knowledge of the Holy Ones, the Holy Father, the Holy Son, and the Holy Spirit, who are Three in One, and One in Three, in the incomprehensible Jehovah, we proceed with pleasure in our perusal of the revealed account given us therein, of the everlasting love of the essential Three, to the elect of mankind in Christ, with the eternal purposes and designs, will, and covenant, of the ever blessed Trinity towards them, before all worlds, as displayed and made manifest unto them in a time state; and which will be continued to be displayed in them, throughout a boundless eternity.

In the revelation given us in the inspired volume, concerning the acts and transactions of the eternal Three, in the everlasting covenant, we have the gospel, in its original, set before us in the incarnation, obedience, life, and death of Jehovah Jesus; we have it

realized and fulfilled: all which is set before us by the Holy Ghost, in the scriptures of truth, who brings home and makes it evident in the souls of God's elect, when they are, by his omnipotent and divine agency, created anew in Christ Jesus. When they are born again, and brought into the kingdom of God's dear Son, then they are, by their new birth, made meet for fellowship with the Father and the Son, by the in-dwelling and gracious influences of the Holy Ghost.

In the sacred draft given us of God's eternal designs and decrees, concerning his elect, in the sacred page, we cannot but see and take notice, that they have been, and are to be conducted through different states, for the illustration and display of the rich, free, and sovereign grace of God, towards them.

They were the objects of the Father's everlasting love; he manifested it by choosing them in Christ, before the foundation of the world; in blessing them with all spiritual blessings, in predestinating them to the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the beloved.

Thus the elect were in Christ before the world began ; they were brought forth by creation, pure and holy, in Adam their nature head, when he stood the representative of the whole human race. This was their creation state.

They are, by his transgression, in a, fallen state, and by their natural birth, and union to, and communion with him, they are dead in trespasses and sins. This is commonly called their state of nature, or their sinful and natural state.

They are redeemed and bought out of this state, by the blood and death of Christ, and are brought out of darkness into God's marvellous light, and translated into the kingdom of God's dear Son, by the energy and grace of the Holy Ghost. This is their regenerate state. From this state, their next translation is, to the state of glory, where they have a beatific vision of Christ, and are absent from the body, and present with the Lord, This is their glorified state.

When all the elect are effectually called, and brought to a saving knowledge of Christ, and all the ends of his mediation are fully

accomplished, in the church militant, then the resurrection will take place, and they will be admitted into the resurrection state; in which their bodies being raised from the grave of death, and their souls reunited to them, they will bear the image of the heavenly Adam. Their bodies will be made " like unto his glorious body." The Lord will be with, and in his people for ever : they will be where he is, see him face to face, be like him, in body and soul, and enjoy him with the fullest and utmost capacity and exercise of every spiritual faculty and sense. This will be blessedness beyond all our present conception. And, after Christ and his saints have dwelt in the new heaven and the new earth together, for a thousand years, the state of ultimate glory will take place, in which God will be all in all, in the person of Christ God-man for ever.

Thus the elect pass out of darkness, death, and condemnation, by regeneration, into a state of spiritual life, light, justification, pardon, acceptance, grace, and liberty. They are removed out of -this state, to that of glory and blessedness, by the violence of death : from this, they are conducted into a glorious state, in which their bodies, disunited from their souls, are again reunited, and they shine, in their souls and bodies, like Christ's glorious body ; and when they have had such communion with Christ, in the new Jerusalem state, as will exceed and transcend what is now enjoyed by saints in glory, they will be admitted to the ultimate state of glory, in which Jehovah, in all his persons and perfections, shining on them, in the person of the God-man, will fill them with all the fulness of God.

My design, in the following discourse, by the Lord's blessing, is to lead you to view the state of saints, believers in Christ Jesus, from the moment they depart from their bodies at death, to the morn of the glorious resurrection. As a preliminary to this, it may Dot be amiss to observe the great and almighty work the Lord works in the souls of his people, by his eternal Spirit, by which they are " made meet for the inheritance of the saints in light," and the blessed state they are in by regeneration.

Election is the original act of God towards his people, and contains in it, the fundamental of all grace and glory. The work of Christ is the complete salvation of all the elect of God. Regeneration is the first act of grace, which takes place in them ; and it lays the

foundation of all grace and glory in their souls. This is the work of the Holy Ghost: it is an inherent work, and the soul is the subject of it.

In regeneration, the elect sinner is quickened with new, spiritual, and supernatural life; a new creation is wrought in the soul: the mind is enlightened, and made alive to God, by faith in Christ Jesus. There are new and spiritual faculties created in the new man, to know, believe, and enjoy God in Christ.

The regenerated person is translated out of the state, and from the power of darkness, into the kingdom of God's dear Son; the renewed person is called into fellowship with God, and with his Son Jesus Christ. Thus he is manifested to be a child of God, and an heir of glory; he is actually passed from death unto life; he believes on Christ, to the saving of his soul ; he hath everlasting life; he is the temple of the living God ; a partaker of the glory that shall be revealed ; the Spirit of God and of glory resteth upon him; the Holy Ghost dwells in him, as the earnest of glory, and gives him, at seasons, real believing views of it, and fills his soul with the real foretastes and joys thereof; which are so many evidences to him of his personal interest in Christ, and of his meetness for heaven. The Lord the Spirit, by these inward spiritual feelings and perceptions, brings the believer in Christ Jesus to desire and long for the full enjoyment of the blessings of immortality and eternal glory.

This is a brief account of the work produced by the almighty energy of the Holy Ghost in regeneration, and what he performs and produces in the soul born again. As it respects the state into which the regenerate are brought, it is a state of justification unto life, pardon, salvation, and free access to God's throne of grace. The believer's state, before God, is a state of perfect acceptance in the beloved : the God of all grace hath called him into his eternal glory, by Christ Jesus, so that it is but for him to put off the body by death, and thus to drop the body of sin and death, and he is immediately absent from it, and present with the Lord.

The apostle, in the chapter from whence I have read my text, speaks of the expectation, assurance, and desire of heavenly glory, wrought in the minds of saints by the Spirit of the living God. In his own, and

in the name of all believers, he says, " For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." In which words, in their coherence, and following connection to the fourth verse of this chapter, we have a glorious proof, that the souls of believers do, immediately at death, pass into a state of glory. This truth is here made use of, to comfort the believer against the fear of death. The earnest desires God has implanted in the minds of the regenerate, are a demonstration that such a state is ordained by the Lord God, for his beloved ones.

Their being prepared for it, and that by the indwelling of the Holy Ghost, is their constant meetness for this most blessed state. Their fervent desires, that their life of grace which they now express, in living a life of faith on the Son of God, might be swallowed up in an heavenly and eternal life of glory, is the reason why they, as saints, and the beloved of God, desire to have their bodies dissolved by death, that they might depart from them, and be with Christ, which is far better.

This subject being truly great and sublime, I will aim to survey the verses which go before my text, and are properly belonging to it. Then I will set before you, the state of glory and blessedness which the souls of God's elect, believers in the Lord Jesus Christ, enter immediately upon, on their departure from the body at death, under proper heads and divisions, for the clearer understanding of the same; and in these several sections, will endeavour to open and express the essence of what follows our text, to the end of the ninth verse. By this course, I apprehend, I shall be helped to unite the whole subject, and give a proper view of it, according to its revealed connection. May the Lord the Spirit inspire my mind, and guide me into a clear, spiritual, and right knowledge of the subject before me, that I may so explain this portion of scripture, as may reflect light on your minds, comfort to your hearts, and excite your longings after heaven, glory, and a blessed immortality.

The subject before us, concerns the state of glory; and these scriptures, to be explained, concern that state. The apostle writes, if I may so say, a preface to it, which is contained in the thirteenth verse of the foregoing chapter, and with these words; We believe, and

therefore speak." Those articles of our most holy faith, believed and spoken of by the apostle, and primitive believers, and expressed by them with the utmost confidence, were such as respected the resurrection of the body, and the glory of the soul immediately upon the dissolution of the body. The first is expressed thus, " Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." The design of this and the following verses is to comfort believers, against all sorts of afflictions ; and to arm them against the fears of death, by suggesting to them the idea of an exceeding eternal weight of glory, which the souls of the elect partake of in their separate state, and which they will enjoy both in body and soul in the resurrection state, at the last day. He says, verse 15. " For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God."

The incarnation, obedience, death, and resurrection of Christ, are all for the sake of God's elect. The ministry of the apostles, and gospel ministers, their gifts, graces, experiences, reproaches, temptations, afflictions, and persecutions, are also for their benefit the good of saints and churches, and the glory of God, are hereby promoted. It is hereby that the abundant grace, held forth 'in, their ministrations, may be further displayed in supporting them under their troubles, and delivering them out of them, for such displays of God's goodness and faithfulness, in being to them, under all these exercises, what he hath promised to be, " redound to the glory of God." As such valuable ends were answered, by the apostles, ministers, and churches, bearing various sufferings and afflictions, for Christ's sake, and the preaching the gospel, for the good of the churches, and the glory of God; the apostle adds, " For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The renewal of the inward man, by the gracious operations of the Holy Ghost, day by day, the knowledge and inward evidence they had of it in their own souls in the increase of light, grace, and joy, this kept them from fainting, or stopping in their Christian course, or sinking under persecutions, temptations, and trials, and they were also divinely borne up with views of eternal glory and

happiness, to which they had an eye, and this evade present afflictions light and easy. So Paul says, verse 17. " For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (The one was nothing, the other was all) " while we (says he) look not at the things which are seen, but at the things which are not seen ; for the things which are seen, are temporal ; but the things which are not seen, are eternal." Thus in this context, is summed up, all that can be supposed we shall pass through in time, and also all that can possibly befall us, at any instant in time, and what will be our case, as saints, from the instant of our death, throughout eternity. All that befalls us in time is temporal, all in our disembodied state is eternal. The state of the soul after this temporal state is ended with us, is unseen in this life by us ; otherwise than by faith, as well as what shall be after the day of judgment; so that the state of the soul, after death, must be here included, as that which belongs to eternal, as its state after the resurrection : both which states make together but one entire eternal.

All the while believers sojourn here, their souls are under the constant renewings of the Holy Ghost. Their whole time, is so short in this present state, as to be stiled a moment: the ending of this moment is the beginning of eternity ; and time thus ceasing, all afflictions cease with it, and eternal glory immediately takes place. And from the first possession of it, it is the same in kind, though not in degree, that will be continued throughout eternity. It is an exceeding and eternal weight of glory. And thus I am brought to the words of my text, which read thus; " For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Paul calls our bodies, in which our souls dwell, an house; he spews the weakness and frailty of it, by stiling it an earthly house; he compares it to a tabernacle, or tent, which is easily taken down, and raised up again, as our bodies are by death, and will be at the resurrection ; he speaks of death, as the dissolution of the body, at which time the soul leaves it; to all which he, by way of comfort, to carry beyond the fears of dissolution, expresses the confidence of faith, concerning the soul's immediate entrance into the state of glory, in these words ; " For we know, that if our earthly house of this tabernacle were dissolved," which is a reason why we faint not

at the thoughts of dying, and leads us back to the sixteenth verse of the former chapter, " For which cause we faint not;" because, " though our outward man decayeth, yet the inward man is renewed day by day." In perfect harmony with this, when the outward man is dissolved, we shall, from that moment, without the least interruption, have entrance into eternal glory. This is our cordial against the thoughts of dying, and the fears of death. We have a building of God, an house not made with hands, eternal in the heavens."

The apostle speaks of the reality of this blessed state, that the minds of saints might be divinely animated with the prospect ; and he speaks of it under the expressions of " a building of God, an house not made with hands, eternal in the heavens." The substance-of what he thus expresses, is this; we know that if our bodies were dissolved by death, we should enter upon our eternal state ; the prospect of which may well revive us, because we have " an house not made with hands," ready prepared to receive us. This house and state which we have a prospect of, is most exactly suited to our disembodied state, it is " a building of God, an house not made with bands, eternal in the heavens."

I will now proceed to the immediate subject before us, and present the same to you under the following particulars.

First, I will set forth the state of glory and blessedness, on which the elect, believers in the Lord Jesus Christ, enter immediately upon, at their departure from their bodies, at death.

Secondly, I will treat of the peculiarity and solemnity with which they are received by Christ, at their arrival in heaven, when our Lord will " present them before the presence of his glory, with exceeding joy." See Jude, ver. 34.

Thirdly, I will declare, as far as enabled from the word, and by the Spirit of God, and as blessed with his inspiration, grace, and influence, what constitutes the blessedness and perfection of this state. And,

Lastly, how saints are employed in the kingdom of glory.

I am first to set forth and speak of the state of glory and blessedness, upon which the elect, believers on the Lord Jesus Christ, enter immediately, at their departure from their bodies, at death.

Death is the passage between time and-eternity; by it we pass from the one to the other. When a believer is separated ; from the body by the force and violence of death, he enters immediately from a state of grace into a state of glory, blessedness, and immortality. That very moment he ceases to breathe the air of this present world, and ceases to have fellowship with the elements of the present system, he is received into the joy of his Lord, and admitted into heaven, which is both a place, an habitation, and also a state of inconceivable glory and blessedness, life, and immortality. We commonly call the heavenly state, the state of glory, because the believer in his soul is the subject of glory. The glory of God, in the person of Jesus Christ, breaks forth immediately and directly upon the intellectual faculties of the mind, so that the regenerated soul is made glorious hereby, and shines by reflection, Christ, the Lord of glory, having shone upon it, and filled it with glory from himself. Hereby glory is revealed in the soul, as it is also to the soul, which is admitted to glory, and, as it were, implunged in it as its true and proper element. And, like as grace and holiness are inwrought in the soul, whilst in the body, by the Holy Ghost, so glory is revealed inherently in the minds of the saints in heaven, which breaks forth from them, and shines forth in and throughout their every faculty of understanding and will, by the same power of the Holy Ghost, and as the fruit of his personal indwelling in them : for he it is who will fill them with all the fulness of God.

The Holy Spirit, who is stiled the Spirit of God, and of glory, hath been pleased to set forth heaven as the habitation of departed saints. He reveals the saints entrance on it, to be entering on a state of blessedness and glory. He treats of the enjoyments of the glorified in this state, as consisting in seeing God, in enjoying eternal life, in beholding Christ's glory, and in being with him as their Lord. Thus heaven is set forth in the scriptures as a place, and also as a state, and what the enjoyments of it consist in, are expressed.

As a place, heaven is stiled, in the inspired word, (or compared to) a mansion, an house, or dwelling-place. " In my Father's house, (says

our blessed Lord) are many mansions," John xiv. 2. He stiles it everlasting habitations," Luke xvi. 9. He calls it paradise, Luke xxiii. 43. The apostle calls it, "The third heaven," 2 Cor. xii. 2. he compares it to " a city, which hath foundation, whose builder and maker is God :" to a " city which God hath prepared for his saints," Heb. xi. 10, 16. and in our text, to " an house not made with hands, eternal in the heavens."

To speak very briefly of heaven, as a place, one excellent writer says, " It is reasonable to suppose, that in some part of the heavens, God now manifests himself in a most glorious visible display of his majesty to the exceeding ineffable joy of those who shall be admitted to approach to that light which is now inaccessible. So that it will be-a part of our eternal happiness, to live in those pure, clear, regions, where unknown glories, and most splendid sights, will present themselves to us, where we ourselves shall be cloathed with a brightness like that wherein our Lord appeared to Stephen and Paul, and behold him in a greater majesty and brightness, than that was, because our capacities will be enlarged for more illustrious manifestations of God to us. We shall live in that place, where he dwells in light, unapproachable by mortal men, in the company of holy angels, who, as so many stars of glory, will add, if it be possible, to the glory and splendor of the place, and with our blessed Saviour, God-man, whose glorified body we shall behold ; and so behold it that we shall bear the image of the heavenly, as we have borne the image of the earthly. We shall be made immortal, that is, we shall be ever with the Lord ; and at, and after the resurrection, in such glorious bodies as his is: so that in ourselves we may see the glory of the Lord," I think this is most truly excellent.

That heaven is a place, appears from the scripture expressions concerning Christ's ascension into it. His living there, as the representative and intercessor of his church and people; his going there to prepare it for them ; and his promise that he will come again and receive them to himself, that where he is they may be also.

These phrases imply heaven to be a place, as does our text before us, in which it is called " an house not made with hands, eternal in the heavens." When it is called paradise, it is in allusion to the garden in Eden, which was of God's planting, made and prepared by him. And

Adam's body and mind were not more completely formed for it, than the elect soul will be for its entrance into heaven, and enjoying communion with God there. When this place is stiled the third heaven, it is to point it out as the seat of the infinite divine Majesty, the Father, the Son, and the Holy Ghost, the one incomprehensible Jehovah.

It is an everlasting habitation, 'I an house eternal in the heavens, a city, which hath foundations, whose builder and maker is God." Holy angels, and the spirits of just men made perfect, dwell in it: there Enoch, Moses, and Elijah, are in their glorified bodies; so are also those saints, whose bodies were raised from the grave of death at the resurrection of Christ : and Jesus, the head of saints is there, in his glorified humanity, and he will remain there until his second appearing and coming in his kingdom and glory.

Into this house, eternal in the heavens, the elect believers in the Lord Jesus Christ enter immediately on their departure from their bodies at death. Heaven, as a state, is expressed in scripture, under the terms of rest, and refreshment of peace and joy. Believers at death, are described as entering into rest, and into the joy of their Lord, and dwelling in peace. The Lord speaking to his believing servant Abraham, concerning heaven and glory, says, " Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age," Gen. xv. 15.

Abraham, at his death, was to go to his fathers, to the elect saints, who were gone to heaven before him, namely, Adam, Abel, Seth, Enoch, Noah, &c. He was to be removed from the church militant, and join the church triumphant, where an everlasting hallelujah is sung to Christ for his conquest and victory over death. What Abraham was to expect in heaven, is expressed by the Lord unto him in these words of the first verse of this chapter, where Jehovah says, " I am thy exceeding great reward." When he died, he was fully satisfied with the covenant goodness of the eternal Three, towards him; and it is expressly said, "he was, gathered unto his people." Gen. xxv. 8. By his people, are meant his godly, believing predecessors, who were in heaven before him. The same is recorded concerning his son Isaac, and his grandson Ja. cob. And when the angel Jehovah appeared unto Moses in the bush, he called himself

the Lord God of Abraham, Isaac, and Jacob. Our Lord quotes this to prove the resurrection, saying, " God is not the God of the dead, but off the living., for all live unto him. Luke xxii. 37, 38.

This is full scripture proof and evidence that the souls of these persons were with God in a state of glory and, blessedness.

The apostle Paul expressly declares, concerning Abraham, Isaac, and Jacob, that they " looked for a city, which hath foundations, whose builder and maker is God. He, speaking of the class of believers, from Abel to Abraham and Sarah, says, "These all died in faith, not having received the promises, but having seen them, afar of, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," Heb. xi. Then the apostle proceeds to shew that they sought a better country, that is, an heavenly. They had heaven in view; their hearts and hopes were there : the Lord had prepared it for them, and they for it. He had promised heaven to them, nor would he disappoint them of their hopes and expectations ; for their earnest hope, and full assurance in themselves of eternal blessedness, (which they had the Lord's word for, as the ground of their confidence) were well pleasing in his sight. He himself had created in their minds, those earnest desires, and holy longings and expectations; " Wherefore God is not ashamed to be called their God, (says the apostle) for he hath prepared for them a city." Heb. xi. '16.

The state of blessedness and glory into which the elect, believers in the Lord Jesus Christ, are admitted immediately on their leaving their bodies by death, is expressed in the old testament, by their being gathered to their fathers, by their entering into peace, Isaiah lvii. 2.

In the new testament, our Lord Jesus Christ expresses it by being removed from the body, and carried by the angels into Abraham's bosom. He stiles it by the phrase of everlasting habitations." He calls it, being in paradise : he is pleased to speak of it to his disciples thus, "In my Father's house are many mansions; I go to prepare a place for you, I will come again, and receive you to myself, that where I am, ye may be also." John xiv. 2, 3. Our Lord Jesus Christ abolished death, and enlightened life and immortality by the gospel, by being

absent from the body, and present with the Lord : and the enjoyments of this blessed place and state are set forth and expressed in the new testament, by eternal life, by seeing God, in having a sight of Christ, and by having a vision of him in glory.

In our text, and the verses connected with it, the apostle says, " For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven; if so be that being clothed, we shall not be found naked. For we ' that are in this tabernacle do groan, being burdened ; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Here the state on which the elect enter, immediately at their dissolution, is stiled a " building of God," as elsewhere it is called a city. ° Our conversation (or citizenship) is in heaven," Phil. iii. 20. It is also stiled, " an house not made with bands, eternal in the heavens;" so that its situation and durability is as fully expressed as possibly can be. Saints here below, whilst in their bodies, have indubitable evidence of it, by an inward knowledge and experience of Christ's person and salvation, who is the great inhabitant thereof. They, as one with him, are to be where he is, " to behold his glory." They, as created anew in Christ Jesus, long to be where he, their beloved, is, that they may see him face to face, and enjoy full communion with him. On this account, and for this reason, they groan for this state of inconceivable happiness : they groan for it, under the influence of the Spirit of God, and according to the will of God, they long for glory and immortality.

The elect of God are clothed in their souls in regeneration, with the clothing of inherent grace, with holiness, and sanctification: they are clothed upon with the garment of Christ's righteousness, which is imputed unto them. They are made pure in the blood of the Lamb, his atonement being reckoned unto, and placed to their account. They will, as soon as death hath done its office on their bodies, be clothed with immortality and heavenly glory. Seeing they are thus clothed, when their, souls are disembodied, they will not be found naked. Saints here below. groan, as being burdened with the body

itself, which is a clog and incumbrance unto them in their spiritual exercises. They also groan, because their bodies are the subjects of disorders and diseases, which sometimes. make life in their bodies very burdensome to them. But they are chiefly burdened with the body of sin and death : hence they groan, or vehemently desire to be unclothed of their bodies, to get out of them, to be absent from them. Not that believers simply desire to be unclothed, for the sake of death, as death, to do its office; but they desire death, which only can unclothe them of their mortality ; because then, at that moment, or immediately succeeding the disunion of body and soul, in a moment, in the twinkling of an eye, mortality will be swallowed up of life. All sin will be totally' and for ever eradicated out of the soul : holiness inwrought by the Holy Ghost, in regeneration, will break forth in its eternal perfection. The life of grace will be swallowed up in glorious immortality and everlasting life; and this will be immediately upon the dissolution of the, body. It is true some saints will be the subjects of all this, without putting off, or being unclothed of their bodies: those who will remain and be alive in their bodies, at the second coming of Christ, will, in a moment, in the twinkling of an eye, experience all sin and mortality, in soul and body, swallowed up, and immortality, glory, and life everlasting, break forth in their persons, so that they will at once. bear the image of the heavenly, the Lord from heaven.

I proceed, secondly, to treat of the. peculiar solemnity, with which the saints are received by Christ, at their arrival in heaven, when our Lord will present them before the presence of his glory with exceeding joy.

I ground this upon the following passage of scripture, " He is able to keep you from falling, and to present you before the presence of his glory with exceeding joy," Jude, ver. 24. The state on which the elect enter by death, is that of a glorious immortality. They are where Jesus is; they see him face to face; they see him as he is; they join the congregation of saints in heaven; they, with them, worship the exalted Lamb. They have a glory, which breaks forth from them, through the indwelling of the Holy Ghost; they have also a glory, which breaks forth upon them, from the light and splendour of Christ, the Sun of righteousness, who will be their everlasting light, and their everlasting glory.

If we consider the love of Father, Son, and Holy Ghost, the one ever blessed and, incomprehensible Jehovah, to the elect, from everlasting to everlasting, and survey their displays thereof, in election, redemption, effectual calling, and perseverance to the end, we cannot but conceive, that there must be a most glorious out-breaking of it when they are taken up to heaven, and admitted into glory. It is 'sometimes the case, whilst death is unclathing saints, and dissolving their bodies, that they are filled with the joys of the Holy Ghost, and eternal glory breaks in upon them. Though it is not always thus, yet Christ, by a voice from heaven, hath pronounced, " Blessed are the dead which die in the Lord." This is as true as God is true, for to this, the Lord the Spirit hath set his seal; YEA, saith the Spirit."

There is also a most gracious promise concerning their free entrance into heaven, which runs thus, " An entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 11.

They enter into heaven with everlasting joy and triumph. The eternal Three have now an opportunity of expressing their mutual love to them, such as never occurred before; for now all their eternal purposes of grace, respecting all that was to be wrought in their souls, being completely finished, nothing follows, but glory everlasting; and like as upon their regeneration and conversion to the Lord, the love of the Father, the salvation of the Son, and the gracious energy of the Holy Ghost, were most divinely displayed, and full evidence was given that Jehovah resteth in his love, and joys over them with singing, so on their entrance into heaven, there is a fresh display and out-breaking of everlasting love unto them. Each of the persons in the essential Godhead, express their mutual satisfaction, at the arrival of the saints in the kingdom of glory. The love of the Father, which is the spring and fountain of all divine and spiritual blessings, is most divinely manifested and displayed, in such a way and manner, to the soul just entered the " house eternal in the heavens," as exceeds our utmost conception. The glories of Christ break forth; and his salvation, in all the perfection of it, now appears, beyond all it ever did before. The indwelling of the Holy Ghost, and his everlasting consolations, will be so displayed and evidenced, as will fill the mind with all the fulness of God. The elect

soul is received by Christ, with infinite pleasure and delight; the peculiarity and solemnity of which. I am now to set before you; and I shall find what is to be delivered, on a passage in the epistle of Jude, who closes his short, but most excellent epistle, with the following doxology; " Now unto him that is able to keep you from falling, and present you before the presence of his glory with exceeding joy, to, the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

In the former part of these words, we have two great blessings set before us ; one of which belongs to time, the other to eternity. A very comprehensive expression is made use of concerning what belongs to saints this side heaven; Christ is able to keep, them from, falling; he is the protector, keeper, and defense of his people, and he will not only keep them to the end, and bring them to heaven, but he will consummate all-their blessedness, by presenting them "before' the presence of. his glory with exceeding joy." So that here we have heaven opened, the elect saint shining forth in' his eternal glory, as Christ presents him before the presence of his glory with exceeding joy.

The peculiarity and solemnity of this presentation of the disembodied soul, consists in the following particulars; it comes into the immediate presence of God, and Christ will receive it to the glory of. God; he will present it faultless, and with exceeding joy: he will present it before God, and he will so present it, that it shall have near access to God ; he will set, or place the elect soul before him, so that it will be illuminated with the glory of the divine perfections, and receive intuitive knowledge of God, the Father of glory, and be filled with the reflection of it. Thus God will-manifest his glory, suitable to the heavenly state, and become immediately and ultimately the fountain of joy and blessedness to the elect soul, thus brought near before him, and presented by -Christ unto him. The Lord Christ will also present the saint before the presence of his glory, that he may set his beloved at his right hand, and thus advance him to the utmost honour: he will set the elect soul in his own immediate view, where he will fill it with glory, behold it with delight, and express the uttermost of his love.

This great act thus passes, and Christ reviews every individual soul that believes in him, at death. This great solemnity of presenting saints in heaven with exceeding joy, follows the soul's entrance into glory. The Lord Jesus, who "loved us, and washed us from our sins in his own blood," will keep his saints from calling to glorification. He is their protector, and captain of salvation : he receives their souls at death, to his everlasting embraces, and presents them "before the presence of his glory with exceeding joy," Our Lord Jesus Christ; the Head and Saviour of his church, presents all his people, in his person, obedience, and sacrifice, complete before his Father. He continues to represent them in his intercessory office, complete, without spot or wrinkle, or any such thing." He will have the presenting every elect soul before the Father and the Spirit, as the object of electing love, as fully justified, pardoned, purified, sanctified, and wrought up to the pattern drawn in the infinite mind of Jehovah, in his eternal decrees and purposes before all time. Our Lord will plate the soul in his immediate presence, and this he will do with exceeding joy. It will be truly satisfactory to him, to see the travail of his soul brought home to the haven of everlasting rest-: he will- present the soul before the presence of his glory with, exceeding joy." This presentation shows the love of Christ to the disembodied spirit, who, though unclothed of its body, yet the great God, even our Saviour Jesus. Christ, receives it to his everlasting embraces, places it before himself, and gives it a full view of his glory, and presents it before the Father and the Spirit, as the object and subject of the love of the holy Trinity ; in whom the Father beholds one on whom his heart was fixed before the world began, in whom Jesus sees the glory, and perfection of his righteousness and blood shine forth ; in whom the eternal Spirit beholds his inherent grace wrought and stamped on it, shining forth in glory and immortality.

Thus the eternal Three will rejoice in the admission of the new-born soul to glory, who will now enter into the joy of his Lord, and have such intuitive and real sights of Christ, and his glory, , as will swallow up the mind, render it impeccable, and fix it on him, without the least interruption, for ever; and, be surrounded and possessed of an exceeding, eternal weight of glory: and thus the

elect, redeemed soul, being received and acknowledged by the Redeemer, will be crowned with glory everlasting.

I proceed, thirdly, to declare, as far as enabled from the word, and by the Spirit, and as blessed with his inspiration, grace, and influence, what constitutes the blessedness and perfection of this state.

One part of the blessedness and perfection of this state, consists in a vision of Christ, in beholding him face to face, in seeing him as he is. This the scripture reveals to be the happiness and felicity of this intermediate state, between death and the resurrection. Our Lord, in his address to his divine Father, says, " Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory." John xvii. 24. And Paul speaks of believers, " being absent from the body, and present with the Lord : " he expresses it as his desire, to " depart out of the body, and to be with Christ." Phil. i. 23. In this state of glory, saints have a view of all the glorious perfections of God-head, as displayed in the person of the God-man, in whom all of God shines forth. In him, saints have a clear knowledge of and communion with the essential Three; and it is conceived, and I think the conception is truly glorious, that the elect in heaven, will know how the Father, the Son, and the Holy Ghost, is one God, without any diversity or separation of nature.

In seeing Christ, saints will partake of his communicative glory and happiness, and know as they are known. They will have eternal life, which will consist in having the faculties of their souls, the understanding and will, upon which all operations depend, perpetually engaged in taking in the knowledge of God, and in having uninterrupted enjoyment of communion with Father, Son, and Holy Ghost, by the glorious medium of the God-man, Christ Jesus, who will be to his saints the fountain, spring, and Lord of glory.

In heaven they will conceive God in Christ to be the chief good. The understanding will clearly know him in his everlasting love; for here God will communicate himself in the whole fulness and perfection of his love: in consequence of which the will of saints will be engaged in the most ardent love to him, and in finding everlasting

satisfaction in his love. All the faculties being engaged in beholding the glories of the Godhead, in the person of Jesus Christ, and in enjoying communion with the Father and the Son, to the utmost stretch of our wishes: this will be our consummation and perfection, in the state of glory.

The Lord Christ displaying his mediatorial, and manifesting his relative glory, and as the uncreated Sun of everlasting light, shining, in the blaze and lustre of his personal and essential 'glory, the saints will be completely blessed. They will be eternally satisfied, when they enter on this inheritance in light; they will find Christ, the light of everlasting life, shine upon all of them, and also individually on each and every one of them ; and like as in our present world, all partake of the natural light, without the least injury to another, each having the same share in it, and benefit of it; so Christ, who is the light of the heavenly inheritance, will shine within and upon each individual in glory, and they shall so fully partake of him, as to be completely filled with glory from him.

The place of the blessed, being in the house eternal in the heavens, where the eternal Three. display their manifestative glory, and communicate their love to the uttermost. The state of the saints departed, being a state of rest, refreshment, life, peace, blessedness, and perfection. The enjoyments of saints in heaven, where they enter on this eternal state, being expressed in scripture, by eternal life, seeing God, beholding Christ, in which the beatific vision consists, in being with the Lord, and in having the fullest enjoyment of everlasting love; (for thus it is written, " They are before the throne of God, and serve ;him day and night in his temple; they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God himself shall wipe away all tears from their eyes," Rev. vii. 15, 17.) No marvel saints in our world, long to be unclothed of their bodies by death, that they may partake of these immortal joys.

Our apostle, at the fifth verse of the chapter, from whence I took my text, says, " Now he that hath wrought us for the self-same thing, is God, who hath also given unto us his Holy Spirit,"

Heaven was wrought, or to. use Christ's words, " prepared for them." They were also prepared for it. The Holy Ghost was given unto them; a gift beyond eternal glory: he dwelt in them, preparing them for the actual enjoyment of heaven : he was, bestowed on them, as a gift from God, according to the economy of the everlasting covenant,

This being the case, these persons, and Paul for them, might well say, " Therefore we are always confident, (that heaven is our home, that there is but a step between us and death, and but that step between us and eternal glory) knowing that whilst we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord; wherefore we labour, that whether present or absent, we may be accepted of him," 2 Cor. v. 5, 9.

I come, in the last place, to spew how saints are employed in heaven. As the understanding will there know God in all his persons, perfections, will, council, covenant, purposes, grace, and glory, in an ineffable manner and degree; so the will, which follows the understanding, will be swallowed up in an everlasting acquiescence, and satisfaction in God, and in the enjoyment of his love ; so that the employment of the blessed in glory, will be to worship the Lord in the beauties of holiness, and with one heart, and one voice, to " ascribe blessing, and honour, and glory, and power, unto him that sitteth on the throne, and unto the Lamb for ever and ever."

The saints in heaven, are a worshipping assembly. The eternal Three, are the object of their worship. It is influenced, and drawn forth, gloriously and divinely exercised through the in-dwelling of the Holy Ghost. The God-man is the medium of worship: the love of the Father flows through him into all their minds he communicates himself unto them, in the fulness of his love : so that they are filled in their understandings and wills, with all the fulness of God ; and the knowledge of it fills their understandings, and the enjoyment of it satisfies their wills; so that there is everlasting happiness enjoyed in the love of God, which is the spring and fountain of all the blessedness of heaven.

The grace of saints in heaven is expressed in love, perpetual love to God. This is expressed in admiring, adoring thoughts of the outgoings of God's heart towards them, from everlasting.

In the person of the God-man, all the personalities in Jehovah, and all the mysteries of the love of the essential Three, are realized.

The mysterious plan of redemption, drawn in the divine mind, before the world began, and executed in the fulness of time by the God-man, is now seen in all its glories.

The grace of the Holy Ghost, displayed in the economy of grace, and which will be continued in heaven to eternity, in his personal indwelling in the saints, will be now apprehended, so as to fill the minds of the elect with transporting gratitude and praise. And they will be eternally engaged in worshipping Father, Son, and Holy Ghost, for their everlasting love, for their covenant acts of grace and mercy ; for salvation in the Lord Jesus Christ, from all sin, sorrow, and death, for all they knew and experienced of it on earth, and for a fuller knowledge and enjoyment of it inn heaven. May the Lord bless what is written. Amen.

THE END.