The essence, spirituality, and glorious issue of the religion of Christ Jesus to all Gods' chosen

by
Samuel Barnard

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THE ESSENCE, SPIRITUALITY, AND GLORIOUS ISSUE, OF THE RELIGION OF CHRIST JESUS, TO All God's Chosen.

EXHIBITED IN Remarks on the Expression, "VERILY, VERILY," as used by our blessed Saviour in many parts of Scripture.

BY SAMUEL BARNARD, JUN.

The testimony of JESUS is the spirit of prophecy. *Rev. xix. 10.*

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1806.
ADVERTISEMENT

TO

All that Love the Lord Jesus in Sincerity and Truth.

A YOUNG man unknown to the literary Public, and known partially only to the religious one, comes forth in this his maiden attempt; humbly desiring to be a champion for scripture truth. A motto which he trusts is indelibly engraven on his heart, is "The Testimony of Jesus is the "Spirit of Prophecy." Worthy motto for every one who would desire under the help and guidance of the Spirit, to follow the Lamb whithersoever he goeth, and who looketh upon himself as an adopted child of God!

He conceals not his name, publishing it not, he trusts, from a proud selfish, self-honoring principle; but because he is not ashamed of the gospel of God: for it is the power of God unto salvation to every one that believeth. And further, he desires to be thus humbly bold, when he sees in-
fides, carnal reasoners, worldly-wise men, and reason taught philosophers, proud to affix their names to Works, degrading the essential and divine dignity of Christ, trampling his revelation despising his cross, blaspheming his Holy Spirit and thus openly glorying in their own shame. The world is poisoned with books, whose leading trait is either gross immorality, or a specious morality which undermines principle, and aims a blow at the spirit of the gospel. Yet the Author write not as one afraid of the success of the gospel; he knows that God's counsel shall stand, and that He will accomplish all his good pleasure.

Courteous Reader, let this suffice for a description of my Work. A work is the best description of itself—and I shall rejoice to hear my Work is approved, not for mine own, but for the Lord's sake, whose servant I am if I obey his will; whose son I am, if I acknowledge with soul-abasement yet soul-rejoicing, the kind remembrances of his fatherly hand, who seeing he could have no greater love for us, laid down his life for his friends whose heir I am, if I prize the inheritance, which he hath meritoriously purchased by his blood
whose kingdom I shall possess through his rich grace, and by the operation of his Spirit, if I put not the day of grace from me, the earnest of which is peace and joy in believing even here below, and the end of which is quietness and assurance for ever*. I feel a hope, I write in nothing against the gospel, pity tripping errors: and that the God of all grace may enlighten us here, and at length make us meet for the inheritance of the saints in light, is the sincere prayer of

Yours in the bonds of Christ Jesus,

THE AUTHOR.

* I have not spoken above thus conditionally, in consequence of supposing that the gospel and its attendant blessings are held out to us, on condition of our being willing to accept them. I believe life and salvation to be freely given of God, above all creature conditions and covenant of works; yea to be given even to the unwilling; not in their unwilling state, but by making them willing in the day of God's power, by the energetic and invincible operation of the Spirit of God. So that whilst our willingness does not merit or procure them conditionally; it doth yet prove how from the heart we receive them, to the praise of the glory of his grace who hath first made us accepted in the beloved.
PREFACE.

In the employment and recreation of my leisure hours, hath produced any thing that may comfort the followers of the Lamb, or bring glory to the God of Grace, I rejoice in sending this Essay forth to meet the public eye. May it not go without God's blessing, without which it is written and published in vain. It arose undesignedly at first, out of a larger work, which at present lays by me unfinished, the title of which I have intended to be, "Glorious Dispensations, or the displays of God's Wisdom, Power and Grace, in the Salvation of Sinners by Jesus Christ." I feel I enter on hallowed,
but by no means forbidden ground. God, (as revealed unto us in the scriptures, through the mediatorial nature of Christ Jesus) is an object worthy to be beheld, contemplated, admired, and adored. He himself, calls upon us to behold him, in the amazing stoop and condescension of his love, to save sinners through the efficacious atonement of Christ Jesus—efficacious so completely, that of all that the Father hath given him, Christ will lose nothing, but by his great power and infinite grace, will raise them up to eternal life at the last day.

Born myself of professing parents, the preaching of the Word hath from my earliest infancy sounded in my ears.—A privilege which few but the seed of professing parents do generally possess: yet, which I feel, for a long time I slighted,
and which I should have slighted till now, 
but for the exceeding riches of God’s grace 
towards me.

The subjects of which I treat, it will be 
observed, are all taken out of the gospel 
of St. John. Some may be inclined to 
ask why I confined myself to that gospel. 
I answer, because the double assertion. 
Verily, verily, is not to be found to my 
knowledge, in any other parts of scripture. 
Not that the substance thereof may not be 
found elsewhere; for the word of God is 
full of Christ; and from Genesis to Reve- 
lations, presenteth his exceeding righte-
ousness and atoning blood as the merito-
rious cause of a sinner’s salvation, and ac-
ceptance before God. If these expressions 
are found in St. John, whilst they occur 
not in the other Evangelists, this may be 
the reason.—Matthew, Mark and Luke, 
recorded chiefly the actions, and John
chiefly the words of Christ; a dignified employment indeed was the latter, for the brother of Jesus, and the bosom-friend of God whilst in our flesh he tabernacled here below. I with John would prize the words of my once crucified, but now highly exalted Lord; and having often prayed his good Spirit to assist me in this little work, by furnishing me with ideas worthy of his great name, I send it forth imploring his blessing, and rejoicing if it shall be useful to any soul.

I said I was born of professing parents. My mother was snatched from this world when I was young, and I trust from the little I can recollect of her, and what I have heard from various quarters, that she is now joining with those who are eternally singing praises to God and to the Lamb. But grace runs not by lineal descent. The regenerate are born, not by the will
of the flesh, nor by the will of man, but "By the Word of God, which liveth and "abideth for ever." And if any man hath cause to boast, it is not in pious descent, but in the adoption of grace, raising him higher than nature's ties can do, viz. to the glorious liberty of the sons of God: and this liberty delivers us, 1st. From original sin, received from our parents, and engrafted in our unfinished members, whilst forming in the womb, as an entailed curse on every one of Adam's race, because of their covenant head's transgression: 2d. From actual sin; received into our hearts by the lust of the flesh, and the lust of the eye, and shewing their fruits in the pride of life—a pride which is at enmity with the living God.

I feel my work arduous, and requiring the skill of more gracious hands than mine. I ask however but one indulgence of the
Public, which is this, that they will not condemn unnecessarily, a youth who having to sustain the cares of business in some degree, and that also of a family—and who young as he is, is both an husband, and lately a father, has set down at the age of 22, to prepare for the Press, a work of such magnitude, not so much in size as in subject; and of importance, as it handles the oracles of the living God.—

Young I am, in age; and young in Christian experience; few my years in this world; fewer my years in the Christian warfare; for I had attained nearly the stature of man, before I became even a babe in Christ, and desired the sincere milk of the word. A babe I am yet; but babes can lisp their father's praise; and one is my father even Christ; who is the everlasting Father, and prince of Peace.
I know what authors must expect to feel, from the eye of criticism, the smart of satire and the lash of censure: yet I would so wish to esteem as a kindness, even the reproofs of an enemy, that I might profit by them, whilst the wounds of a friend. I beg to admire. The Press has many patrons of godliness; many who are on the Lord's side, who honor his name, and espouse his cause. And what will these say of me? I trust they will give me the right hand of fellowship, and acknowledge me as one who loveth the Lord Jesus in sincerity and truth. The communion of saints is prizeable, next to union with the living head, and fountain of holiness and grace. I feel this satisfaction, that the Bible hath been my guide in this work. Men may err in controversy, if they write about the Bible. But if they take the Bible for their guide, with
this earnest prayer, that the Holy Spirit may teach them the true use of it; then if they fight any battles, it may be presumed they are indeed the battles of the Lord.

Boston, May 1, 1806.
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The Superiority of Divine to Human Testimony.

The importance of any subject may most commonly be gathered, from the solemnity which those speak with, who are interested therein. Thus among men (by the testimony of that word which is a discerner of the thoughts and intents of the heart), "an oath for confirmation is to them an end of all strife." Heb. vi. 16. Oaths in the mouths of mortals, are serious things. They should be spoken with the greatest solemnity, and not without having the greatest reverence, and the most holy fear of God before our eyes: they should not be made "by Heaven, for it is God's throne: nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither (it is added) shalt thou swear by thy head, because thou canst not make one hair white or black." The communication of a christian should be, "yea, yea; nay, nay;" nor should incredulity towards his testimony, nor disregard to his word among his fellow creatures, tempt him to depart from such godly simplicity and plainness of speech; "for whatsoever is more than these, cometh of..."
"evil." Matt. v. 34—37. And even when his authority is disputed, he should with faith, and an humble mind, commit himself, "to him who judgeth righteously." 1 Pet. ii. 23. and who will finally "avenge his own elect, which cry day and "night unto him, though he bear long with them." Luke xviii. 7. But with God it is different, who cannot (as being above all) appeal to any above himself: nor need he appeal to his own immutability and honor for his own sake, but for the satisfaction of those on whom he has designed to exercise the greatest compassion and the tenderest love; even for those, for whose sake he gave up his own dear Son to die for their sins. And for their sakes, "because "he could swear by no greater, he swear by him-"self;" the purpose of which was that he might express himself, "willing, more abundantly to shew "unto the heirs of promise, the immutability of "his counsel," which he therefore "confirmed "by an oath;" and the gracious intent of which was, that "we might have a strong consolation, "who have fled for refuge to lay hold of the hope "set before us." Heb. vi. 13—17, 18, 19. "O "the depth of the riches both of the wisdom and "knowledge of God; how unsearchable are his "judgments, and his ways past finding out." Rom. xi. 33.—O the matchless love and wisdom of God in his glorious dealings for the good of the children of men!

But these glorious dealings for our good must be.
displayed to us, in a way suitable to, and guarding from every imputation the divine honour. And as no man could see the face of God, even for the purpose of receiving unmerited favor, and live; so it became necessary to have a Mediator, possessing the character of both God and man. And this has our great Mediator Christ Jesus possessed. In virtue of his essential divinity as eternal God, "having neither beginning of days, nor end of life," Heb. vii. 3. he possessed the divine character in all its inimitable, glorious, and unspotted perfections; and through his human nature, assumed entirely for our good, he possessed all the properties, passions, and inclinations of man, as far as he could assume them without partaking of our sin. And so far did he submit to be enveloped with the human nature, that he "was in all points tempted like as we are, yet without sin," Heb. iv. 15; and for this express purpose, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. And in this double capacity, Christ is at once "a just God, and a Saviour." Isa. xlv. 21.

Possessing then every adorable property which man can or ought to admire in a supreme Being, he possessed also divine and unerring wisdom, and that in the following ways and particulars.
First, In his divine nature;
He "is a discerner of the thought and intents of the heart." Heb. iv. 12.

Second, In his human nature,
"Never man spake like this man." John vii. 46.

Third, In his mediatorial nature, or character of God-man.
"Behold, my servant shall deal prudently." Isaiah lii. 13.

"By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." Isaiah liii. 11.

A brief attention to the foregoing particulars, must suffice, before we enter fully into the substance of our subject.

First, The Lord Jesus Christ in his divine nature, knew, or was a discerner of the thoughts and intents of the heart.

Infinite knowledge is the property and prerogative of an infinite God. And this in its extent over the thoughts and words and actions of his creatures, it is the duty of a finite creature to acknowledge. In regard to actions, "thou compassest my path and my lying down," says the royal Psalmist, "and art acquainted with all my ways."—To words, "There is not a word in my tongue, but lo O Lord thou knowest it altogether;" to thoughts, Search me O God, and know my heart; try me
"and know my thoughts; and see if there be any wicked way in me." Ps. cxxxix. 3, 4. 23, 24,

Hence if the person spoken of in Heb. iv. 12. be the Lord Jesus, and if the Lord Jesus be very God, then infinite knowledge, is a prerogative we ought to ascribe to Jesus Christ. To consider this more fully, the person here spoken of is stiled the Word of God, "The Word of God, &c. is a dis-
"cerner of the thought and intent of the heart." Heb. iv. 12.

If we consult the pages of sacred writ, we shall find the Word of God soon represented as conversant with the affairs of men; yea so soon that he first came down into the garden of Eden, to tax our first parents with their rebellion and sin. "If it "shall appear (says one) that the Targumists as-
"serted such things concerning the Word of the "Lord, as cannot be applied to God the Father, "and as, at the same time, imply real personality "and divine perfection; it must necessarily follow, "that on these occasions at least, they spake of a "person in the divine essence, distinct from the "Father.

"They find the word in the very first appearance "of God after the fall. That expression, they "heard the voice of the Lord God walking in "the Garden, Gen. iii. 8. is rendered, they heard "the Word. All the Targuens agree in this view "of the passage; and that of Jerusalem begins "the next verse in this manner; And the word of
"the Lord God called unto Adam. Another ex-
presses the meaning of the verse still more co-
piously; they heard the voice of the Lord God,
walking. It seems most natural indeed, to un-
derstand this language of a person. For even
the modern Jews cannot deny, that the parti-
ciple walking, immediately refers to the voice,
and not to the Lord God. Walking is un-
doubtedly the attribute of a person, and not of a
mere voice. The author of Izcor Hammor
makes this observation on the place; before they
sinned, they saw the glory of the blessed God
speaking with him, that is with God; but after
their sin, they only heard the voice walking. This
writer undoubtedly understood the voice as a dis-
tinct person, the same whom he before calls the
"glory. And the latter is one of the personal
"characters of the Messiah." Isaiah xl. 5. lx. 1:

And hence it seems that the Word of God, as
possessed of personality in the Tri-une Jehovah, is
a discerner of the thoughts and intents of the heart;
and without enlarging more on so ample a field for
discussion, it may be argued from his appearance to
and speech to Adam after his fall. A conscious-
ness of guilt caused our first parents to make them-
"selves garments of fig leaves, under the vain pretence
of covering their sin and shame; they also hid them-
selves, but this word or voice, the searcher of hearts,
walked in the garden and called them, and his hum-
gaze upon Adam was "Where art thou?" Awful language indeed, and enough to confound a sinner, when uttered by an heart-searching God. "And he said, I heard thy voice in the garden and I was afraid, because I was naked.—And he said who told thee thou wast naked, hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" Gen. iii. 9, 10, 11. Alas! what could Adam now answer but that he had?

Secondly, In his human nature, the Lord Jesus Christ spake as never man spake.

Though numerous passages of scripture might be called in to vouch for the truth of this assertion, yet for brevity's sake, I at present confine myself to the chapter from which the words are taken, viz. the seventh chapter of St. John's gospel. Our Saviour for fear of the Jews went not up openly to the feast of tabernacles as before, the reason of which we have in his own words, "My time is not yet come." John vii. 6. but still to fulfil the law, he went up though secretly in the midst of the feast, and taught the people, ver. 14, the power of his words seems to have been such, that, "the Jews marvelled saying, how knoweth this man letters, having never learned? Jesus answered them and said, my doctrine is not mine, but his that sent me," ver. 15, 16. well then, if he spake as taught of God, might he speak as never man spake! though his discourse pleased some, it as much displeased others; for whilst some "believed on him and said, when
The dignified Humanity of Christ.

"Christ cometh, will he do more miracles than these which this man hath done?" ver. 31. others said to him, "thou hast a devil," ver. 20. At last of all the Pharisees, witnessing the murmurs of the people, conspired with the chief priests and sent officers to take him; the substance of his discourse with these is worthy of attention, in which is set forth; 1st. the reality of Christ's human nature, "Yet a little while am I with you and then I go unto him that sent me," ver. 33. and this proof they accepted of his humanity. 2nd. The reality of his divine nature, "Ye shall seek me and shall not find e me, and where I am, thither ye cannot come," ver. 34. but this proof of his divinity they endeavoured to controvert, though not without some irresistible persuasion of his Messiahship. "Then said the Jews whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles. What manner of saying is this, ye shall seek me and not find me, and where I am, thither ye cannot come." 3d. The fulness of his mediatorial glory, and the graces of the spirit flowing therefrom, to all true believers; "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water," But this spake he of the Spirit, which they that believe on him should receive: for the
Justification by the Blood of Christ.

"Holy Ghost was not yet given, because that Je-
us was not yet glorified," ver. 37, 38, 39. The result of this argument was, "many said of a truth this is the prophet. Others said this is the Christ. But some said, shall Christ come out of "Galilee?" ver. 40, 41. At last, though "some of "them would have taken him,—no man laid "hands on him. Then came the officers to the "chief priests and Pharisees, and they said unto "them, Why have ye not brought him? the officers "answered, Never man spake like this man," ver. 44, 45, 46. O most powerful argument to believing hearts, they were sweetly constrained to acknowledge the fulness of wisdom and prudence which dwelt in the Godhead bodily.

Third, in his mediatorial nature, or character of God-man. "Behold my servant shall deal pru-
dently." Isaiah lii. 13.

"By his knowledge shall my righteous servant "justify many, for he shall bear their iniquities." Isaiah liii. 11.

In regard to Christ's wisdom and prudence, as resting in his mediatorial nature, I have been led in some way to anticipate it under the last remark.

The prudence of Christ however might still be taken notice of, in the methods which he adopted in his divine wisdom, gradually to unfold the work of redemption through all ages, to his own coming, when the great mystery of godliness, God manifest in the flesh, was unravelled by his taking upon himself our
human nature. But as the due setting forth of this would require much time, and as it has been ably handled by the late President Edwards in his History of Redemption, I beg leave to refer my readers to that publication, and will observe under this head, that Christ's mediatorial wisdom was manifested in his justification of his chosen people, by bearing their iniquities, and this in three ways;

First, by justifying them in his blood.

Second, by justifying them through his righteousness.

Third, by justifying them by his Spirit.

First, In his Blood. It was a point in the law that "without shedding of blood is no remission;" Heb. ix. 22. for it is declared that "it is the blood which maketh an atonement," Lev. xvii. 11. It is the gospel which takes up the subject in an effectual manner, for the salvation of sinners; it re-echoes the thunders of the law, that man may know his guilt and danger, but it reverberates not the curses of the law, that man may not fall the victim. It re-echoes the thunders of the law, "Without shedding of blood, there is no remission," Heb. ix. 22. It speaks also the inefficacy of man's atonement to take away sin; "It is not possible that the blood of bulls and goats should take away sins," Heb. x. 4. But it shews the willingness of Christ and the efficacy of his atonement above all others to take them away; for even "every priest standeth daily ministering and of-
Justification by the Blood of Christ.

"Serving oftentimes the same sacrifices, which can never take away sins; but this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God—for by one offering he hath perfected for ever them that are sanctified," Heb. xi. 12. 14. But it reverberates not the curses of the law; on the contrary, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit," Rom. viii. 1. for adds the same apostle in another place, "Yea are not come unto the mount that might, be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard, entreated that the word should not be spoken to them any more. And so terrible was the sight that Moses said, I exceedingly fear and quake: but ye are come unto Mount Zion. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel," Heb. xii. 16 to 24.

But if the gospel is intended to convince us of the inefficacy of man's atonement to put away sin, it points us to that great justifying medium Jesus Christ, who bore our sins in his body on the tree. And here whilst it is declared, that "God com-

mended his love towards us in that whilst we were yet sinners, Christ died for us." It is
12 Justification by the Righteousness of Christ.

added, "Much more then being now justified by "his blood, we shall be saved from wrath through "him," Rom. v. 8, 9. The dying legacy of Christ to his believing people in all ages, was his own blood; which in his last earthly passover he gave for his disciples; "And he took the cup, and gave "thanks, and gave it them, saying; Drink ye all "of it, for this is my blood of the New Testa-"ment, which is shed for many for the remission "of sins." And as an encouragement to his dis-"ciples, to look for a further supply of this inestima-
ble blessing; Christ adds, "But I say unto you. "I will not drink henceforth of this fruit of the "vine, until that day when I drink it new with "you in my Father's kingdom..." Matt. xxvi. 28, 29.

Secondly, through his righteousness.

The purification by the blood of Christ, may be considered as the commencing cause of man's ac-
ceptance with God, when first wrought upon by the regenerating influence of the Holy Spirit. It precedes justification by Christ's righteousness, seeing a man must be purged from his old sins, be-
fore he can bring forth any thing new. And as the blood of Christ cleanseth from unbelief in prin-
ciple, as well as actual transgression, so it supposes that faith begins in the heart, as well as other di-
vinely implanted graces, when the regenerating in-
fluence of the Holy Spirit first operates upon it. And in this operation the blood of Christ is repre-
sent as something worthy of our utmost love. Thus Jesus spake to Paul at his conversion, "I am
Jesus whom thou persecutest;" and Paul was led
from a principle of faith to cry out, "Lord, what
wilt thou have me to do?" Acts ix. 5, 6. But
in a further progress as well as in the commence-
ment, we must be justified through Christ's righte-
ousness, and that by a further extension of the same
principle of faith by which in our first conversion we
were justified by his blood; and to this conclusion
we may be led also by the words of the apostle
Paul; "For I am not ashamed of the gospel of
Christ—for therein is the righteousness of God
revealed from faith to faith; as it is written, The
just shall live by faith," Rom. i. 16, 17. and it
is further declared that "they which receive abun-
dance of grace, and of the gift of righteousness,
shall reign in life by one Jesus Christ," Rom. v.
17. And how pathetically does the apostle Paul
lament the blindness of many of his brethren in the
flesh, "But Israel, which followed after the law of
righteousness, hath not attained to the law of
righteousness. Wherefore? because they sought it
not by faith, but as it were, by the work of the
law: for they stumbled at that stumbling-stone."
Rom. ix. 31, 32. Again, "Brethren, my heart's
desire and prayer to God for Israel is, that they
might be saved. For I bear them record that
they have a zeal of God, but not according to
knowledge. For they being ignorant of God's
"righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God: for Christ is the end of the law for righteousness to every one that believeth," Rom. x. 1 to 4.

If it be asked how this righteousness of the Lord Jesus can justify and comfort any believer, it may be answered, as he is led of the Spirit to receive it as covering his sins, and to appropriate it to himself as the means of his acceptance with God; just as Abraham, "received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised—for the promise that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. iv. 11, 13.

Thirdly, by his Spirit.

As the righteousness of Christ, procures us a meritorious acceptance, so doth his Spirit, work in us an efficient acceptance before God; and thus we may be said to be justified even by works; not by work as of merit, but as being the fruits of that faith which is first wrought and afterwards maintained in us, by the power and operation of the Spirit. On this, resteth our personal holiness. It is called a free Spirit, Psalm li. 12. because by renewing and changing our perverted and rebellious will, we are led into the glorious liberty of the sons of God: it is said to be a "Spirit of holiness," Rom. i. 4, as we have thereby spiritual life, and resurrection from the
death of sin to the life of righteousness: and thus we are said to "have the first fruits of the Spirit," Rom. viii. 23. when by receiving the adoption, to wit the redemption of our body, we are freed from the power and dominion of Satan, which we are enabled to prove to our comfort when we become more in love with God and holiness. And furthermore, to prove the necessity of our being justified by the Spirit. Christ submitted to be justified by the Spirit, as set forth by the apostle Paul; "God was manifest in the flesh, justified by the Spirit." 1 Tim. iii. 16. Need we hesitate a moment before we decide on the cause of the justification of the Son of God? If for the iniquities of his people he was stricken, for their cause like the high priests of old, he justified himself that he might be enabled to offer a perfect sacrifice for them: and for a similar reason did he also submit to personal sanctification; "And for their sakes, I sanctify myself, that they also might be sanctified through the truth," John xvii. 19. and thus God by his Spirit sanctifies the elect, or true believers; "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. vi. 11.

But to enter into the main purpose of my present subject, which is to shew the importance of these truths which in our dealings with God, Christ has thought good to enforce with that double confirmation, Amen, Amen, I say unto you, or as it is in our
translation, "Verily, verily, I say unto you:"

and which from this circumstance seem leading and necessary features of our faith, if we would regard the honor of God, and the best interest of our souls.

First, Verily, verily, I say unto you, hereafter shall see Heaven open, and the angels of God, ascending and descending upon the Son of Man.

John i, 51.

Heaven is primarily the abode of God; where (though his glory is displayed through all his hand works), the fulness of glory, and the exceeding brightness of his person, and of his terrible majesty more fully reside. For though the Lord dwells there if any where in more immediate presence, yet the Heaven of Heavens cannot contain him, 1 Kings viii. 27. The Lord of Hosts filled all immensity with his presence. Unnumbered worlds are visited, and governed by his good Providence; and though we know nothing of his method of governing the same, yet the present idea which we have of his infinite wisdom, should lead us to maintain this truth that they are so ruled, as in securing most his own honor and glory, should secure the greatest share of good to the creatures contained therein.

Further, not only is Heaven the peculiar abode and residence of the Lord God, but angels are his attendants, hearkening to the voice of his word. And if the splendid retinue of an earthly court strikes us with an idea, of the magnificence and power of the monarch to whom they belong, what idea can
be too lofty to form of the magnificence of that God of whom it is declared "the chariots of God are twenty thousand, even thousands of angels?" Psm. lxviii. 17. Of these angels it may be said they are spirits, ministering spirits who stand ready to fulfill his will. Psm. civ. 4. Heb. i. 7.

From the verse under consideration, including the context, it may fairly be deduced, that a positive proof is given of Christ's essential divinity, and of his positive assertion of the same, by claiming to himself the attributes and honors of deity. Nor let it here be forgotten, that this divine person of whom we speak had just before received from the hands of John, theunction of the Holy Ghost; of whom "John bare record saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him," and of whom he further said, (not by his knowledge, for he declared twice "I knew him not," as in verses 31 and 33, but by the knowledge of him that sent him to baptise with water), "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost." But to proceed, two of the disciples of John walking with-him, declared to one another, "We have found the Messiah, which is, being interpreted, the Christ." Again, "Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Nor let it be thought
amiss to ask here of whom it was that these distinguished personages of old did write. And first let us hear the testimony of Moses speaking of Christ, whose day he saw and rejoiced; he says, "the Lord thy God will raise up unto thee a prophet from the midst of thee, like unto me unto him ye shall hearken," Deut. xviii. 15. The similarity between Christ and Moses in a prophetic character, might be traced in a variety of instances. Yet who that rightly considers for a moment can refuse to trace the difference between divine inspiration, as imparted to a man, and divinity itself, though veiled in the inferior dignity of the mediatorial person of the Son of God? and this train of reasoning we may surely follow when adopted by the apostle Paul, who when speaking of the human nature of the Son of God, declares "this man was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honor than the house," Heb. iii. 3, and of this superior personage considered in the passage quoted, as a prophet by Moses, was not Moses in another place, ashamed to entreat the sight of his glory, under the most solemn ascription of divinity to him. "And Moses said unto the Lord, See thou sayst unto me bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said I know thee by name, and thou hast also found grace in my sight. And he (i.e. the Lord) said, My presence shall go with
"thee, and I will give thee rest. And he (that is
"Moses) said, I beseech thee show me thy glory,"
Deut. xxxiii. 12. 14. and 18. Briefly noticing this
I pass on 2dly, to observe the testimony of the
holy prophets:—of whom the prophets did write,
and this also was of Jesus of Nazareth the Son of
Joseph.

David as quoted by the apostle Paul, David the
man after God's own heart, was not ashamed to
ascribe to the Lord Jesus, the tokens of essential
divinity. "And thou Lord, in the beginning hast
laid the foundation of the earth; and the Hea-
vens are the works of thine hands; they shall pe-
rish, but thou remainest; and they shall all wax
old as doth a garment; and as a vesture shalt
thou fold them up, and they shall be changed;
but thou art the same, and thy years shall not
fail," Psm. cii. 24 to 27, with Heb. i. 10 to 13.
Holy Job of old also though no prophet, could not
forbear to add his testimony, to the just claims of
the Lord Jesus to divinity as represented by the
personification of wisdom. "I wisdom dwell with
prudence, I love them that love me—I lead in
the way of righteousness; I was set up from
everlasting—before the mountains were settled,
before the hills was I brought forth," Prov. viii.
Further, the express voice of the prophets, "But
thou Bethlehem Ephratah, though thou be little
among the thousands of Judah, yet out of thee
shall he come forth unto me, that is to be ruler
"in Israel, whose goings forth have been of old, "from everlasting," Micah. "Yet I am the Lord "thy God from the land of Egypt, and thou shalt "know no God but me; for there is no Saviour "beside me." Hosea xiii. 4. "Seventy weeks are "determined upon thy people, and upon thy holy "city, to finish the transgression, and to make an "end of sins—and to bring in everlasting righte-
"ousness—from the going forth of the command-
"ment to restore and to build Jerusalem unto the "Messiah the prince shall be seven weeks, and "threescore and two weeks. And after threescore "and two weeks shall Messiah be cut off, but not "for himself. Daniel ix. 24 to 27. "I had pity "for my holy name which the house of Israel had "profaned,—therefore say unto the house of Israel, "thus saith the Lord God, I do not this for your "sakes—but for my holy name's sake,—and I will "sanctify my great name,—then will I sprinkle "clean water upon you, and ye shall be clean; "from all your filthiness and from all your idols, "will I cleanse you. A new heart also will I "give you,—and I will put my Spirit within you— "and ye shall be my people and I will be your "God. Not for your sakes do I this saith the "Lord God, be it known unto you." Ezek. xxxvi. 21 to 32. "Behold I will send my messenger and "he shall prepare the way before me; and the Lord "whom ye seek, shall suddenly come to his temple, "even the messenger of the covenant whom ye delight
"in. But who may abide in the day of his coming? But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings," Mal. iii. 1, 2. iv. 2. And further, still we see all these proofs summed up as it were, and joined together in one great and glorious head: expressly styled by the titles of Jehovah the Lord of Hosts. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the prince of Peace." Isa. ix. 6.

But to proceed in Christ's claim to essential divinity as asserted by himself. "Nathaniel said unto him (i.e. to Philip) Can any good thing Come out of Nazareth? Philip saith unto him, come and see. Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed in whom is no guile." "Nathaniel," as if doubting his divinity, yet surprised at his seeming acquaintance with his character, "saith unto him, Whence knowest thou me. Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree I saw thee." And now "Nathaniel," as if convinced of the divinity of Christ, "answered and saith unto him, 'Rabbi, thou art the Son of God; thou art the king of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree believest thou? thou shalt see greater