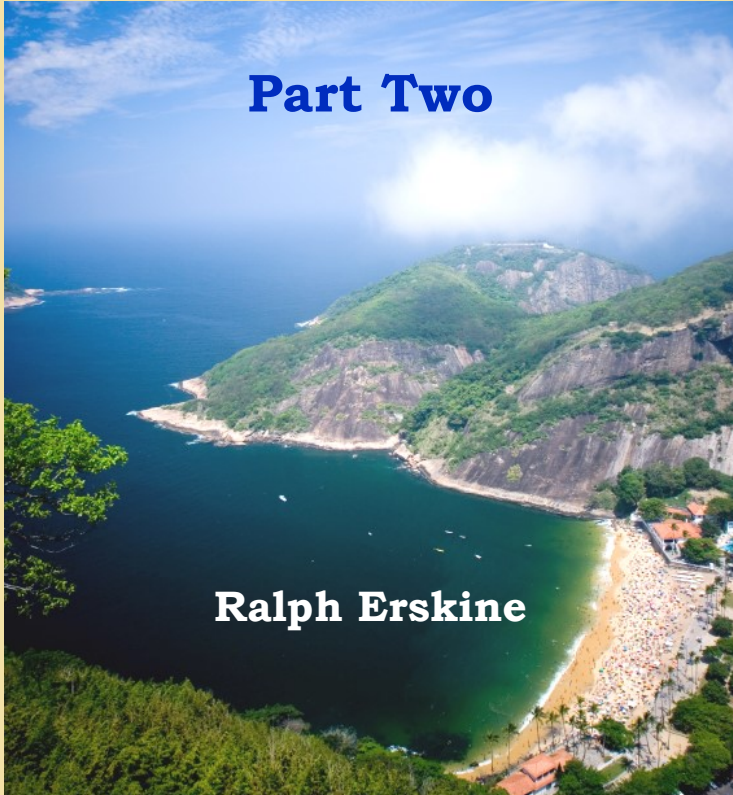




The Sword of Justice Awakened against God's Fellow

Part Two



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“Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts” Zechariah 13:7.

V. The fifth thing, viz. — The reasons of the doctrine; Why the Lord of hosts ordered the sword of justice to awake against his shepherd, the man that is his fellow? Surely it was necessary, that the sword should awake against him, “Ought not Christ to have suffered these things?” says our Lord himself, (Luke 24:26). However innocent he was in himself; yet our sins, which were laid upon him, deserved to be thus treated; and therefore he, as our surety, who had the guilt of the world lying upon him, says, — “O God, thou knowest my foolishness: and my sins are not hid from thee,” (Psa. 69:5). These are the words of Christ, of whom David was a type. He had enough of sin imputatively; and our sins had never been expiated, our judge never atoned, our souls never saved, our state never secured, justice never satisfied, the bond never cancelled, if the sword had not awaked against him. Ought he not then to have suffered the stroke of the sword? Yea, he gave his oath for it to his Father from eternity; and all the promises, prophecies, types, and sacrifices of old pointed out this. God was ready to come down with fury in his heart, and red-hot thunderbolts in his hand, to sink all mankind to hell: and ought not Christ to suffer and interpose? Yea, glory to God that he did. But more particularly,

1. The Lord of hosts the Rector of the universe, designed by this method to rectify what was out of course, by the sin of man, and to bring all things to rights. By the fall, the universal frame suffered a convulsion: the covenant of works was broken; the devil was reigning, and raging in the earth; and all the honour of God's workmanship, in the first creation, was like to be lost. Now, the supreme Rector comes with the sword of justice to rectify these disorders, by drenching his sword in the blood of his eternal Son. Was the covenant of works broken? Behold here is the condition of

it fulfilled, by his active and passive obedience; yea, both the two covenants of works and of grace, were at once fulfilled in his obedience to the death: this is the proper condition of each of these covenants. — Was the devil reigning and raging on the earth? Behold! by this blow of justice's sword, given to Christ, the devil and all our spiritual enemies are destroyed; "For this cause was the Son of God manifested, that he might destroy the works of the devil." Hence, when Christ is lifted up upon the cross, receiving the stroke of justice's sword, it is said, "Now is the judgment of this world: now shall the prince of this world be cast out," (John 12:31). By death he destroyed him that had the power of death; that is, the devil. By the bruise of his heel, his human nature, he broke the serpent's head and his power. — Again, was all the honour and beauty of God's workmanship like to be lost? Behold, the man that is God's fellow sustaining the stroke of JEHOVAH's sword, restores all; — "Then I restored that which I took not away," (Psa. 69:4). What was taken away? why, the devil, Adam, and Eve took away the glory due to God, the obedience due to the law, and the happiness that belonged to man in his first creation. Well, says Christ, it is much to bring them all back again; but I will do it, though I took them not away. I will restore to man his happiness; he has lost the favour of God, I will restore it, in justification; he has lost the image of God, I will restore it in regeneration; he has lost the fellowship of God, I will restore it, being God's Fellow: I will bring them to fellowship with God, by sustaining the stroke of the sword which they should have sustained forever. I will restore to the law its due obedience; yea, I will magnify the law and make it honourable, by my obedience to it, in so much that the Lord of Hosts shall be well pleased for my righteousness sake; and so I will restore to God the honour and glory that he lost by the sin of man. And this leads to: —

2. Reason, why the Lord of Hosts made the sword of justice to awake and smite his Shepherd, the man that is his Fellow? Why that thus he might get all his divine attributes glorified in the highest. "Glory to God in the highest," was the song of angels when he appeared in our nature, to receive this awful stroke,

God's honour was not more impaired and embezzled by the sin of man, than it was restored and repaired by the death of Christ. If all mankind, and all the angels with them, had fallen a sacrifice to the sword of divine justice, it could not have repaired the honour of God for one sin: though they had all been offered up in one whole burnt offering, it could not have satisfied infinite justice; yea, though they had all been damned in hell, to all eternity, justice could never have got full satisfaction. But here is justice glorified to the highest; "By one offering he hath perfected for ever them that are sanctified;" and at the same time vindicated the spotless holiness and righteousness of God, that it may be known that God is holy and just, who will needs avenge sin in his own Son, the holy and innocent cautioner, when he interposes in the sinner's room. This is the declared design of God's awakening the sword of justice against Christ; "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus," (Rom. 3:25). If God had exacted the satisfaction of the sinners themselves, by sending them to hell, it might have declared his justice and righteousness much but here it is more gloriously declared, and glorified to the highest; for, if we consider Christ in himself, and the elect in themselves, his death and sufferings are more than if all the elect had suffered eternally in hell. Here is mercy also and free grace glorified to the highest, while the sinner is liberated and not put to pay the debt in his own person. Here is divine power glorified to the highest; in the crucifying Christ, whom the power of God supported under that load of wrath that would have crushed ten thousand worlds. Here is wisdom glorified to the highest; "The manifold wisdom of God," that there should be two natures, yet but one person; that mercy should be fully magnified, and yet justice fully satisfied; that sin should be punished, and yet the sinner unpunished: that the sinner should escape, and yet God should take vengeance upon sin. O the wisdom of God in a mystery!

3. Reason why the Lord of hosts ordered the sword of justice to awake and smite the Shepherd, the man that is his Fellow; it was

even for the honour of the Shepherd, and the glory of the man his fellow. God designed that for his suffering of death, he should be crowned with glory and honour, (Heb. 2:9). That for his humbling himself, and becoming obedient to the death, he should be highly exalted above all, and have a name above every name, (Phil. 2:9). That for drinking of the brook in the way, he should lift up his head; that after he had drunk of the brook of divine wrath in our room, he should lift up his head above all principalities and powers, and have all power in heaven and earth given to him, and a number of elect to praise him forever. O it is a wonderful thing to think, what he gave, and what he got! What gave he? His body, his soul, his blood, his life: What got he? Even some of the black, ugly race of Adam to embrace him? he makes his soul an offering for sin, and then he sees his seed, he sees the travail of his soul, and is satisfied. He thinks all his pains well bestowed, when he gets his bride in his arms. O here is love! behold incarnate love! bleeding love! dying love! Shall not this glorious lover be exalted of God forever, and exalted by all the Redeemed with the highest praises, for opening his breast to receive the wound of the awakened sword of justice! yea, more, the song will be, “Worthy, worthy is the Lamb that was slain. Thou wast slain, and hast redeemed us to God by thy blood.” And this leads to: —

4. And last reason, why the sword of justice was ordered to awake and smite the shepherd, the man that is God’s fellow, viz. That a fountain of blood might be opened for the benefit of the sheep. The shepherd was smitten with the sword of justice, that the stroke might open a fountain for the watering of the sheep; — “There shall be a fountain opened for sin and for uncleanness,” (Zech. 13:1). A fountain for watering and washing of the sheep. And how is it to be opened? even with the sword of justice; “Awake, O sword, against the man, my fellow.” Now, the shepherd’s blood, shed by the sword of justice, is for the benefit of the sheep many ways: Why?

(1). It is a peace-speaking blood; it speaks better things than the blood of Abel: It speaks peace and reconciliation with God, which is founded upon the blood of Christ: this is the wine that cheers

the heart of God and man. The justice of God took a drink of this blood till it was cheered and satisfied: and when the soul of the sinner gets a drink of this blood, O but this red wine rejoices his heart.

(2). It is heart cleansing blood; the blood of the shepherd, shed by the sword of justice, is for the washing of the sheep; “The blood of Christ cleanses from all sin.” It cleanses meritoriously from the guilt of sin, in justification; it cleanses efficaciously from the filth of sin, in sanctification: it cleanses ONLY; for no means, no duties, no tears, no prayers, no sermon, no sacrament, no ordinances, no communion-table, will cleanse you from sin, but only the blood of Christ. It cleanses infallibly; for all the devils in hell, and all the evils in the heart, shall not be able to mar the efficacy of this blood, if it be sprinkled on you by the hand of the Spirit. The whole company that are standing about the throne, have washed their robes, and made them white in the blood of the Lamb.

(3). This blood, which the sword of justice draws from the shepherd, is healing blood; for the healing of his sheep: “By his stripes we are healed.” Were your diseases never so desperate, here is a healing medicine for them: it can heal the hardness of the heart; “They shall look on him whom they have pierced, and mourn.” It can heal the barren soil of the heart, and turn it to a fertile ground, — “From me is thy fruit found,” (Hosea 14:8): from my Spirit, as the efficient: and from my blood, as the procuring cause.

(4). It is a sweet-smelling blood; it has a sweet-smelling savour in the nostrils of the Lord of hosts; and perfumes the prayers and duties of the believer; “We are accepted ONLY in the beloved.” Our persons, our prayers, our preaching, our communicating, would all stink, unless they be dipped in the blood of the Lamb.

(5). This blood of the surety, shed by the sword of justice, is bliss purchasing blood; and one of the grand blessings purchased is the Holy Ghost: the Spirit is one of the greatest instances of the love of God in Christ. Whenever Adam sinned, the Holy Spirit left him, and the unclean spirit came in his room; but when the second Adam came, he brought the Spirit of God again with him: “I have put my Spirit upon him; and he shall bring forth judgment to the

Gentiles.” And, O what is the world without the Spirit of God? What is a man, a minister, a sacrament, a city, a nation, without the Spirit of God? What makes matters so far wrong in a land, but that there is so little of the Spirit with ministers and people? There is no life where the quickening Spirit comes not: O sirs, we will have dead preaching, dead hearing, dead communicating, lifeless work this day, if the purchased Spirit do not come! When he comes, life comes with him. “Can these dry bones live?” Can these dead, formal, lifeless, unbelieving, hypocritical, and carnal hearts live? Yea, undoubtedly they can, if the Spirit blow: O let your hearts cry, Come, O north-wind! blow, thou south: “Come from the four winds, O breath, and breathe upon these slain, that they may live.” Cry for the purchased and promised Spirit, that we may live, and be lively in our work this day.

(6). This blood has purchased all spiritual blessings: It has purchased pardon of sin: “We have redemption through his blood even the remission of sin.” It has purchased recovery after falls, and freedom from total apostasy to all that believe; I will heal their backslidings. “Though he fall, he shall not utterly be cast down: for the Lord upholdeth him with his hand,” (Psa. 37:24); Good news to believers, say you, he has purchased all good for them; but not to the like of me; such an unbelieving impenitent sinner as me. If that be your thought, man, it is an ignorant blunder; I tell you better news, this blood of Christ, shed by the sword of justice, has purchased faith to the faithless; repentance to the impenitent; grace to the graceless; and nothing did he purchase to any but as guilty sinners, destitute of all good. Here is a good market for you that have no good, no grace: others that are increased with goods, and think that they have a good heart to God, good desires and inclinations, and hope thereupon for God’s favour, may be doing with their old covenant of works, where they and their money shall perish: but for you that are poor, guilty, filthy, perishing sinners, destitute of all good in yourselves, here is good news to you: here is grace, free grace, full grace, rich grace, all grace; grace to justify the guilty, grace to sanctify the filthy, grace to strengthen the weak, grace to supply the needy. You that want grace may come here and get it; you that have grace, may come

here and get more; this blood has purchased all grace, and the purchaser stands ready to communicate it: for he has no other thing to do with his mediatorial grace, but to give it out to sinners, to men, to rebels: “He has received gifts for men, even for the rebellious, that God the Lord might dwell among them.” O the noble purchase of this blood! It has purchased freedom from the law, both from the curse and command of the covenant of works, in so much that the believer is neither under the mandate, nor the sanction of the law, as a covenant of works: by the obedience of Christ to the command of that covenant they are made righteous, (Rom. 5:19). Who also hath redeemed them from the curse of the law, being made a curse for them, (Gal. 3:13). The believer indeed is under stronger obligations to obey the law, as it is a rule of life and holiness, than ever Adam was in a state of innocency; but as it is a covenant of works, and condition of life, he has not a farthing of debt to pay to it, if the righteousness of Christ be complete and full: yea, this makes the law of God his delight, when he attains to the faith of this, that he has nothing to do with it as it is a covenant.

In a word, by this blood, shed by the sword of justice, there is a purchase made of access to God. The Son of Man was lifted up upon the cross, to open the gates of heaven, which our sin had shut; he rent the vail from top to bottom, and we have boldness to enter into the holiest by the blood of Jesus. The sword awakened against the Son, that he might bring us to the Father, — “Christ has once suffered for sin; the just for the unjust, that he might bring us to God,” (1 Pet. 3:18). We are at a distance from God, lying peaceably in the devil’s arms; but they that were far off, are made nigh by the blood of Christ. All the sermons, all the means in the world, will not bring us near to God; the means by which he draws men to himself, is just by his blood and righteousness: “When I am lifted up,” says Christ, “I will draw all men after me.” Well, he was lifted up upon the cross, where he received the blow of God’s awakened sword; he was lifted up into heaven, to his Father’s right hand, and he is lifted up upon the pole of this gospel; and, as he said, “I will draw all men after me?” O say, Amen, Lord, let this be a drawing day.

VI. The Sixth thing was the application. Now, many, very many things might be deduced from this doctrine, by way of application. I shall at this time offer you but a few general inferences, and refer the rest to be accommodated more particularly to the rest of the work of the day, as the Lord shall please to guide and direct. Well, is it so, that, by special orders from JEHOVAH, the Lord of Hosts, the man Christ, his Shepherd and his fellow, did fall a sacrifice to the awakened sword of infinite justice? Is it so as you have heard? Then we may see and behold,

1. The infinite malignity of sin, and the dreadful demerit thereof. Did it overflow the old world with a deluge of water? did it consume Sodom and Gomorrah with a storm of fire and brimstone? did it cast angels and men that are under it into Tophet, “The place whereof is fire and much wood, which the breath of the Lord doth kindle;” so as the smoke of their torments ascend forever and ever? In all this may the demerit of sin be seen; but much more here in Christ, a sacrifice to the awakened sword of divine vengeance. Go to Golgotha, and see the man that is God’s fellow, drinking up the cup of his Father’s indignation! suffering unto blood! suffering unto death! for, “God spared him not,” being now in the room of sinners: behold the earth trembling under the mighty load of this terrible wrath! for there was a great earthquake, while the sword of God’s wrath was running through the man that was his fellow; the heavens grew dark when this awful spectacle was exposed; the sun was eclipsed, contrary to the common rules of nature, which made an heathen philosopher cry out, “That either the frame of nature was dissolving, or the God of nature suffering.” And what shall we that profess to be Christians say to these things? what shall we that are sinners say concerning that abominable, evil, sin, which wrought this bloody tragedy? It was sin, and our sin too; for he was wounded for our iniquities; the Lord laid on him the iniquities of us all, (Isa. 53:6). O! how heavy did the man that is God’s fellow find the weight of sin to be, when it pressed him to the ground, and made him sweat great drops of blood! when the sword of wrath, which he sustained in our room was above his head.

2. Hence behold both the goodness and severity of God: his goodness, in finding out this way of satisfaction to his own justice, and wounding his own Son, that sinners, for whom he was surety, might not be wounded eternally: and the severity and justice of God, in exacting such a full satisfaction, that though all the elect had been satisfying eternally in hell, justice had not been made to shine so splendidly and gloriously. O if we could think and speak aright of this wonderful mystery! O wonder that we are not more affected with it! that we, miserable wretched sinners, should have been pursued eternally by justice, and could do nothing to avert the stroke of it; and that such a great and glorious person, as the man, God's fellow, should interpose himself; and hereupon the Father should spare the poor sinful enemies, and make way for them to escape, by diverting of his justice from pursuing them, and by making it take hold of the Son of his bosom: exacting the debt severely from him! O wonder that the Lord should pass by the enemies, and satisfy himself upon his own Son!

3. Hence behold the wonderful concurrence of the glorious persons of the blessed Trinity, Father, Son, and Holy Ghost, to carry on the work of our redemption: for here is the Lord of Hosts, JEHOVAH, Father, Son, and Holy Ghost, One God, essentially considered, prosecuting the work of redemption; and saying, with respect to Christ, the second person of the Godhead, considered as he became man and mediator, "Awake, O sword, against the man that is my fellow." Not that God the Father delighted in the suffering, as such, of his innocent Son; for, "he afflicts not willingly even the children of men:" but considering the end and the effect that was to follow, the seed that he should beget to eternal life, and the captives whom he was to redeem; in this respect, "It pleased the Lord to bruise him;" when he might have suffered all mankind to lie still in their forlorn condition, it pleased him to give his life a ransom for many. Here the whole Trinity is in concert, each person to perform his own part: wherein all the bright perfections of the divine nature do gloriously conspire. O! how does God commend his love to us, in that whilst we were yet sinners, Christ died for us? (Rom. 5:8). And, O how he loved us,

who washed us from our sins in his own blood? (Rev. 1:5). Again,

4. Behold herein the holy sovereignty of God, that overrules all the actions of men, even those wherein they have a most sensible hand, and are most inexcusable. Though Judas that betrayed, Pilate that condemned, the innocent Son of God, acted most sinfully; yet the Lord himself had an active overruling hand in carrying on his own designs. What Judas and Pilate did, was not by guess, but just the execution of God's ancient decree: how pure and spotless is God in venting and manifesting his grace, holiness, and justice, when men are venting their corruption, impiety, and injustice! Here is the principal diamond in Jehovah's crown, that he is able, not only to govern all the natural second causes that are in the world, in their several courses and actions, and order them to his own glory; but even devils, wicked men, and hypocrites, their most corrupt and abominable actions, and make them invariably subservient to the promoting of his own holy ends and purposes, and yet be free of their sin: for which they shall account to him: and as it was no excuse to the crucifiers of the Son of God, that they did what before was decreed of God; so it shall be no excuse to any man in a sinful course, that God has a hand in every thing that really comes to pass, who is yet just and holy in all. This may also stay our hearts, when the devil and his instruments are, as it were, running mad, that they can do no more than what God permits; nay, some way compassionates them to do: no sword of men, or devils, can do any execution, unless God says, "Awake, O sword."

5. In this text and doctrine we may see and behold what a gloriously well qualified Redeemer we have; he is God's shepherd, the man his fellow; behold what interest he has in God! and that both by nature, being God's fellow; and by covenant, being God's shepherd: behold what interest he has in us; and that also both by nature being man; and by covenant, by virtue of the covenant of grace, being our shepherd by God's appointment and constitution. O how fit is he, who is the essential wisdom of the Father, to reveal the counsel of God's love from eternity! How fit is he, who is the middle person of the Godhead, to be the mediator and midsmán!

How fit is he who is the eternal Son of God, to bring many sons and daughters to glory! The eternal Word that made the world, also to redeem the world! How fit as God-man; being man, to pay man's debt; as God to give it a value; man, to deal with man; and God, to deal with God! What an able Saviour must he be, who is God's fellow! able to save to the uttermost? Help is laid upon one that is mighty indeed! What a willing Saviour must he be, who is God's fellow! He could not have been forced to suffer, nor dragged to the work, if he had not been willing: nay, with cheerful willingness he flew as it were, upon the point of the sword: "Lo, I come." What a sufficient ransom has he given, since he is God's fellow! O this price of redemption cannot be overvalued! What a well-furnished Saviour is he, to give life to whom he will. God's fellow, the party offended dying to conciliate friendship with the party offending! O what a gift is Christ, when God so loved the world as to give his only begotten Son: his fellow, his equal! It is more than heaven, and earth, and the whole universe! O how sure and permanent must this redemption be, that is managed by the Lord of hosts, and his fellow! What a sure and sweet way to the Father, is the man Christ, since he is God's fellow! Think not strange that he was able to triumph over all enemies, to outwit the old serpent, to rise again from the grave, to conquer hell, and purchase heaven; for the man was God's fellow. How highly is our nature advanced in Christ! though not changed into the divine, yet personally united thereto: Christ has not lost his dignity, by becoming man; he is the man God's fellow. O what a well-qualified and glorious Redeemer is he! by the Lord of hosts himself, who had made him his shepherd! "The Lord is my shepherd," says the believer; and he is my shepherd, says Jehovah, though in different respects; I have made him the shepherd of my sheep. O if God's shepherd be your shepherd, poor soul; if your heart be pleased with the choice that he has made of a shepherd; and God's elect be your elect, God's choice your choice, happy, thrice happy were it for you, that ever you were born. O that a flock of sheep were gathered to him today!

6. We may hence see the terrible state of unbelievers and

Christless sinners, on the one hand; and the comfortable state of believers on the other.

(1). On the one hand, I say, we may here see the dreadful state of unbelievers, and the damning nature of unbelief. The sword of divine justice, the sword of God's wrath, is hanging over the head of all those who come not under the cover of the blood of Christ, that was shed by this awful sword. It is a lofty, but a terrible word you have in — "I lift up my hand to heaven and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward to them that hate me. I will make mine arrows drunk with blood," (Deut 32:40-42). The sword of God's vengeance must be drunk either with the blood of the sinner, or the blood of the surety, in the sinner's room. Now, they who, through unbelief, despise and reject Christ, the sacrifice to justice, which God has provided, they must themselves be a sacrifice thereto: see how fearfully this is set forth, — "If we sin wilfully, after we have received the knowledge of the truth;" that is to say, if we wilfully and finally reject Christ; if we live and die in unbelief, refusing the remedy that God has provided, notwithstanding it is made known to us in the glorious gospel, there is no remedy for us but perishing; "There remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries," (Heb. 10:26, 27). O sinner, there is not a day you hear a sermon, and hear Christ offered, but if you slight him, you go away with a new load of guilt; hence the hell of professors shall be the greatest and the hottest places in hell: the like of Chorazin and Bethsaida, the like of Dunfermline, and the places about, where Christ is preached, shall go to the centre of hell, when others shall not have so hot a hell. This sin of unbelief is worse than the murdering of Christ; for they knew not that he was the Lord of glory: but this sin wilfully rejects him, while you know he is the Lord of glory. The sin of unbelief, what a dreadful thing is it! The man makes God most true, a liar, like the devil! and refuses to let God have the honour of a full satisfaction to justice; will not let God get satisfaction for all his sins, as he might have in the sacrifice of his Son. O unbelief, unbelief! for a man to have continued all his days, from his

infancy, under the drop of the word and calls of the Spirit and the bride, saying, Come, come to Christ, and yet the man lives and dies never hearkening.

(2). On the other hand, here we may see the comfortable state of believers in Christ, and the saving nature of true justifying faith. The believer cannot but be safe and happy; for the stroke of the sword of justice has fallen by him, and has lighted upon his surety, his shepherd: the death of the shepherd is the life of the sheep. Though the sheep may be scattered, and scattered with fatherly chastisements; yet the shepherd being smitten with the sword of vindictive justice, no stroke of judicial wrath shall ever fall upon them: for Christ has borne their griefs, and carried their sorrows, and by his stripes they are healed: and all that look to him by faith shall be healed, and saved in like manner. The object of justifying faith is the man God's Fellow, falling a sacrifice to the sword of divine justice. Though you should believe all the Bible, the whole divine revelation, except this point, Christ set forth to be a propitiation in blood, you have no justifying faith; the doctrine of the blood of God, of a crucified Christ, this only is the healing balsam to the bleeding wounds of the sinner, that has any sense of sin, or fear of wrath. Talk of the law to such a man, it is just as if you should bring a murderer to see the ghost of the man he had killed: O, says he, that is the law that I have broken, and so he is racked and tormented, lest the sword of wrath avenge the quarrel of the broken law upon him; but let him see a Christ dying on a cross, with the sword of wrath running through his heart, a Christ hanging between heaven and earth in his room, and all the debt of the elect upon his shoulders, here is a full cordial to a fainting soul: here is the act of justifying faith, the beholding of this sacrifice, and acquiescing in it as the price of redemption; relying on the precious blood that was drawn by that awful sword, and laying the stress of our salvation upon it: that is a laying stress where God laid it, a coming under the covert of the blood of the man that is God's fellow, as a screen from the law and justice. Here is a noble foundation for faith; we may even dare to approach a provoked God, an angry Deity, the God who is a consuming fire, and a flaming sword; why, here is blood, worthy blood, to quench the

fire; the man that is God's fellow bleeding and dying in our nature. We may well say with Luther "Lord, keep me from a mere God, an absolute God: a God not in Christ, not reconciled by the death of Christ." But here is the atonement and propitiation: and therefore faith may come boldly to the throne of grace.

7. Hence also we may see the malignity of an anti-Christian spirit; not only that of papists, who bring in their works of merit upon the field of justification before God, as if anything could please a dreadful God, besides the blood of his fellow, but also all others that are enemies to the cross of Christ; enemies to the glorious gospel of a crucified Christ. — Here the Socinian spirit is condemned as anti-Christian, who say, "That God was never alienated from man; and that God, out of his mere bounty, without any intervening satisfaction, pardons sin:" But if so, why would ever there be such a sound as, "Awake, O sword, against the man that is my fellow?" Why would there have been an atonement, if it was not to avert the wrath revealed from heaven against all the ungodliness and unrighteousness of men? In vain did the sword awake and smite the shepherd, if without shedding of blood there was remission. Here, also, the Libertine, and Latitudinarian spirit is condemned. O! what ignorant sottish fools are they, who make a mock at sin, which being imputed to the Lord Jesus, made him sweat and bleed in the anguish of his soul! O what madness are they guilty of, who prefer the satisfaction of their brutish lusts, to the salvation of their precious souls, the redemption whereof is so precious, that it ceaseth forever, unless the blood of God be shed for it! — Here also the Arminian spirit is condemned, and every legal spirit, under whatsoever denomination, who make faith or any act or part of it, or anything else whatsoever, besides the blood of Christ, to be our righteousness before God; such doctrine darkens grace, encroaches upon the prerogative of the Lord our righteousness, and is contrary to the very nature of faith, which is a passing from, and disclaiming all other foundations, and a running to, and pleading upon the blood of Christ, shed by the awakened sword of justice. The doctrine of our text exposes the malignity of a legal spirit, which is so natural to men, and rages so

much at this day: as if men, by their terms and conditions on their part, could pacify a God of terrible majesty, whom yet nothing will appease, but the blood of the man that is his fellow: surely they know not the perfection of God's holiness, the terror of his justice, the severity of his tribunal, the spirituality and extent of his law, nor yet their own corruption, weakness, and wickedness by nature, who will dare to make anything the ground and condition of their acceptance with God, but the doing and dying, the blood and righteousness of Jesus Christ. Some make faith, others repentance, and new obedience, the strict and proper condition of the new covenant; but if we will not shut our eyes, we may see that Christ's obedience, suffering, and satisfaction, is the only proper and strict, so called, condition thereof: the parties of the covenant of grace are God and Christ; Christ answering for all the elect therein: now, the condition of the covenant must be a condition performable and fulfilled by one of the parties, to wit, Christ: and the condition is, That he, in his obedience to the death, become a sacrifice to the sword of divine justice; and upon this condition all spiritual and eternal blessings are promised to the elect; faith, repentance, and all good are promised upon this ground; for, says God, upon his making his soul an offering for sin, "He shall see his seed:" they shall get the good things promised; faith, love, knowledge, fear, and obedience, which are all the fruits of this grand condition of the covenant: faith is indeed of absolute necessity, and the only means whereby we come to be justified; "It is of faith, that it might be by grace," (Rom 4:16); that is, faith renounces itself and all other graces and good things, in point of acceptance with God, and looks for it only in the righteousness of Christ, which alone covers our iniquities, and makes us to be accepted of God: Not by works of righteousness that we do, nor by faith as a work, or as the fulfilling of a condition, upon which, being performed by us, or wrought of God in us, we may plead for God's making out his part of the covenant; O no: our only plea before God is this object of faith; the bloody sacrifice, made by the sword of justice upon the man that is God's fellow; even that our Lord Jesus has paid our debt, by fulfilling the law in our room, and satisfying for the breaches thereof. As faith is necessary, seeing without faith it is

impossible to please God; so is repentance necessary; “For, except we repent, we shall all likewise perish:” holiness is necessary, “For without holiness no man shall see God:” they are necessary as qualities of the covenanted purchased and promised blessings of the covenant. None actually in the covenant, are without them; and so all that are without them will perish and die in their sins: but let our souls detest the bringing in these, or anything else, in conjunction with Christ, and his blood and righteousness, so as thereupon to look for any benefit, favour, or acceptance with God; but let us look for all holiness, as well as happiness, only in and through Jesus Christ, and upon the account of his giving himself a sacrifice to the awakened sword of justice. And so I come to: —

8. And last inference, that I name at the time, namely, Hence we may see, What is the great duty of all who hear this gospel, namely, to embrace the man that is God’s fellow, to flock in to this shepherd, and come to him as the sacrifice and propitiation in his blood, in whom the sword of divine justice has got satisfaction. Let me then exhort you, in the name of the Lord, to this duty before I close. I may afterwards speak to different sorts of persons, and I may afterwards tell you whom I call to the communion-table, but at present I am calling you all to come to Christ. If you think of communicating, in God’s name, stand aback from his table, if you will not come to his Christ; and whether you be thinking of communicating or not, man, woman, young or old that hear me, I charge, you, in JEHOVAH’S name, so hear the word of salvation, and apply it particularly to your own souls, whoever you be. It is so, that the sword of the Lord of Hosts is bathed in the blood of the shepherd, the man that is God’s fellow, then, as you would not fall a sacrifice to this sword of God’s wrath forever, O close with the man that is God’s fellow, as he that fell a sacrifice to this sword in your room. Have you no apprehension of the wrath of God and of your dreadful condition by nature, wherein you are lying bound to be a sacrifice to the wrath of God, the Lord’s hand being stretched out to lay on the stroke, and the wrath of God abiding on you, liable to the law’s sentence, which is the curse of God, and the vengeance of his awakened sword, until

once you get the man that is God's fellow put in your room? All that the gospel aims at is this, that you would seek to change rooms with Christ: guilty sinners, here is the way to get your debt paid, your judge pleased, justice satisfied, God atoned, sin expiated, and everlasting peace and reconciliation between God and you made up. The sword of the Lord of hosts is hanging over your heads, crying, vengeance, vengeance upon the guilty sinner; This is the sad and certain tidings of the law, "Cursed is every one that continueth not in all things, written in the book of the law to do them." But behold the man that is God's shepherd and fellow; the curse of the law, the vengeance of God, the sword of Jehovah, has lighted upon him that it might not fall upon you; there is the glad news and good tidings of the gospel. Is there not here a suitable object, and a sufficient foundation of faith, that Christ is set forth of God to be a propitiation through faith in his blood, to declare the righteousness of God, that he might be just, and the justifier of them that believe in Jesus? — Now, unworthy, wretched, guilty, filthy, bloody sinner, will you take a worthy match; the man that is God's fellow? "Will you go with this man?" Will you take him in his garments rolled in his own blood, when the sword of justice did awake against him and smote him to death? The great God of hosts was in sad earnest, when he gave his shepherd, his glorious fellow the bloody blow; and now he is in earnest in his call, swearing, by a solemn oath, "As he lives, that he takes no delight in the death of sinners;" and declaring by his drawing forth the heart-blood of the man that is his fellow, that he is willing to save you upon the account of this sacrifice that his justice has got: only welcome the news as a faithful saying, and worthy of all acceptation; and put in for a share of the benefits of this sacrifice, for it is the best, and the last, that ever you will hear of; and if it be slighted, "There remains no more sacrifice for sin." As the eternal God is willing, so his eternal Son is both able and willing to save you; and if he had not been so, he would never had sustained the stroke of avenging justice in the room of sinners, who is that good shepherd that laid down his life for the sheep. When he was smitten, by the sword of justice, he willingly undertook and underwent it; he longed for the bloody baptism, and was straitened till it was accomplished. When

he was smitten by the hands of men, “He hid not his face from shame and spitting, but was led like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth;” He never quarrelled or complained because it was for our cause. Would he not quarrel with those that smote him? and will he quarrel with a poor sinner that desires to come to him, and to plead the benefit of his satisfaction? No, no! he will rest in his love, (Zeph. 3:17): or, as the word signifies, “He will be silent, or dumb in his love;” he will not upbraid you for your falls, nor quarrel you for your former misdemeanours: he will be more content with your recovery, than ever he was discontent with your apostasy: he will be more pleased with your coming to him, than ever he was displeased with your sins, and departures against him. Come then, by the love and good will of God in Christ, by the blood and bowels of the Lord Jesus Christ, I adjure and entreat you not to exclude yourselves, by unbelief, from all the benefits of this sacrifice, that Christ offered of himself to the sword of divine wrath, but accept of this propitiation, and lay your poor guilty souls under the covert of the blood of this man that is God’s fellow: behold! God brings near this blood of Jesus to you, even to you, that are the most hardened sinners in all this house, (Isa. 46:12-13): — “Hearken unto me, ye stouthearted that are far from righteousness: I bring near my righteousness.” Christ and his blood and righteousness is so near to you, that you may lay hold on him, and touch the hem of his garments, and be whole. In the name of God, I proclaim the access that you have all to come to Christ, and to look unto, and depend upon him for salvation: “Look unto him, all ye ends of the earth, and be ye saved.” I am warranted to preach this Gospel to every creature: there is no rational creature within these walls, that stands in need of salvation, but you have it, unless you wilfully reject it: “Whosoever will, let him come.” Will you tell me, dare you say but you stand in need of Christ to come in between you and the sword of the Lord of hosts? Is the sword, the awakened sword of God’s wrath and vengeance a light matter? are you content to bear the lashes of it, in your own persons through all eternity? If not, then you will be content to change rooms with Christ? content that he be made sin for you, and that you be made

the righteousness of God in him? (2 Cor. 5:21). Content that all your sin and guilt be laid upon him, and that all his merit and righteousness be imputed unto you? If you be not pleased with this sweet bargain, what in all the world will you do with your sin and guilt? Can you answer well enough for it at God's tribunal? What will you do with all your plagues and maladies? Can you heal them yourselves? What will you do with all the curses and threatenings of God's law when grim death will stare you broad in the face, and when the last fetch of your breath shall summon you to come and answer before the just tribunal of God? What will you do with the flaming sword of wrath, that hangs above, hovers over your head, and will light upon you fearfully, as sure as God lives, unless you be pleased with this bargain, that Christ bear all the weight of your salvation, and all the weight of God's wrath for you? God seeks no more, and he seeks no less than this. You will say, who would not be pleased with this bargain? Alas! Are there not many here that are not pleased? Will you think that there must be some other things to please and appease God; may be you think you should have some good qualifications to please him; that your hearing, reading, praying, communicating, will please him; your tears, good motions, and affections will please him; if you think so, you do not think honourably of God. Will any of these things appease the awful Judge, and ward off the avenging blow, when he, says, "Awake, O sword!" No, no. If you be not pleased with the man that is God's fellow, and him alone to be your surety, his blood alone to be your covert from the sword of wrath, God cannot be pleased with you, though you should weep an ocean of tears, give all that you have to the poor, and give your body to be burnt; you both lose your soul and all your labour to the bargain. The question is, are you content that Christ alone answer for you? that he alone stands between you and the sword? If you think to put anything else along with Christ, to stand between you and the sword, it is but a rotten rag, and the flaming sword will burn through it, and get at you with its devouring vengeance. Christ alone then must have the whole stress of your salvation laid on him: are you content? will you have salvation freely, through the blood of Jesus?

The glorious gospel is much clouded at this day, with legal terms, conditions, and qualifications. If my doctrine were upon condition that you did so and so; that you believe, and repent, and mourn, and pray, and obey, and the like, then you shall have the favour of God; I dare not for my life say, that that is the gospel: but the gospel I desire to preach, is, will you have a Christ to work faith, repentance, love, and all good in you, and to stand between you and the sword of divine wrath? Here there is no room for you to object, that you are not qualified, because you are such a hardened unhumiliated, blind, and stupid wretch: for the question is not, will you remove these evils, and then come to Christ? but, will you have a Christ to remove them for you? It is because you are plagued with these diseases that I call you to come to the physician, that he may heal them. Are you qualified for hell and damnation? and have you much mischief and misery about you? Why, there needs be no better qualifications for you to come to Christ: we would indeed have some good qualifications in these whom we invite to the communion-table; they should be humiliated, believing, penitent people; because it is presupposed that they have come to Christ, and received some good out of his hand: but when I call you to come to Christ, and seek no good qualifications of you at all, prior to your coming to him, but that you come with all your black and hellish qualifications, that he may take them away, and put some good qualifications upon you; so that, whatever bad things be about you, it should rather be an argument for your coming, than an hindrance of your coming to him; for never, never will you get your ills mended, till you come to him to do it for you.

But neither is there any room for you here to object, that your guilt is so great, and God's justice is so terrible, that you have no hope; for what am I telling you all this time, but that the terrible sword of justice is satisfied and appeased, to the full, with the blood of the man that is God's fellow? Here is the way that God himself hath laid down for getting satisfaction; and there is no other way; though you man, woman, had the guilt of all the world lying on your back, all that is required of you is just this, to be heartily pleased and content that God gets satisfaction for all your sins in this way; and if you be, the sword shall be put up in the

scabbard, and never reach you: God will get his justice satisfied more gloriously this way upon you, than though he should damn you in hell to eternity.

Come, come then, before I close; away with all your objections, and let God be glorified, to the highest, in your embracing this way of salvation to your souls, and this way of satisfaction to justice. Behold! once for all, I make you the richest offer that ever was heard tell of; in the name of the Lord of hosts I offer you the man that is God's fellow, to be a complete Saviour to you, to stand between you and the sword of divine wrath, and to be the burden bearer for you; to bear the weight of all the curses of the law, the weight of all God's wrath, the weight of all your salvation for you; and to do all your work in you and for you. O soul, am I not offering a suitable and worthy match to you? He is a man indeed, but a wonderful man, the man that is God's fellow: What say you? "Will you go with this man?" Will you match with this man? It is true, I am unworthy to offer the like of him; for the latchet of his shoe no man nor angel is worthy to unloose: but, as I said, it was in the name of the Lord of hosts that I was making the offer: So I tell you again, it is the great JEHOVAH that is offering his Son to you this day; and it becomes such a glorious God to make such a glorious offer; and it becomes no vile sinner here to refuse the offer: for, be what you will, I again offer, in the name of the Lord of hosts, the man that is his fellow. Are you a child of wrath? I offer him as a Saviour to redeem you, and deliver you from the wrath to come. Are you a poor bankrupt? I offer him who is the heir of all things, and has unsearchable riches to pay all your debt. Are you a poor ignorant creature? I offer you him as made of God unto you wisdom. Are you guilty? I offer him as made unto you righteousness. Are you polluted? I offer him to you, as made unto you sanctification. Are you miserable and forlorn? I offer him to you, as made of God unto you complete redemption. Are you hard-hearted? I offer him in that promise, "I will take away the heart of stone." Are you content that he break your hard heart, according to his promise? Come then, put your hard heart in his hands. Are you a wretched backslider, that has backslidden an hundred times, a thousand times more than an hundred? I offer him in that promise,

“I will heal your backslidings.” Are your corruptions strong and prevalent? I offer him in that promise, “I will subdue your iniquities.” Are you pleased that he do so? Are you afraid, that you revolt more and more? I offer him in that promise, “I will put my spirit within you, and cause you to walk in my statutes. I will put my fear in your heart, and you shall not depart from me.” Are you afraid you were never elected? Meddle not with that secret; but according to the revealed will of God, I offer God’s chief elect to you, in whom his soul is well pleased; and if your heart go in to the offer, and you make him your elect too, by choosing him, then your election is sure. Are you afraid you have sinned the sin against the Holy Ghost? I tell you, that as your fear of that says you were never guilty of it, so I offer the man that is God’s fellow: and if you be content to have him, you shall never be guilty of it. Are you full of enmity against God? I offer him as a Saviour that can kill your enmity: do you consent that he do so? Are you an impenitent creature, destitute of repentance? I offer him as a Prince and a Saviour, exalted to give repentance and remission of sin. Do you consent? Have you received him formerly? I offer him anew, that you may receive him again, and take a more large armful of him than ever. Have you never received him to this day? I offer him, after all the slights you have given him, to be now received and believed in. Are you unable to believe in him? have you no power to close with the offer? why, I offer him to you as the author of faith, to work it in you powerfully. Do you consent that he put forth his power for this effect? what shall I say? Are you willing to believe? Though that be the greatest let and impediment of all; Behold, I offer the man that is God’s fellow, as a Saviour by power, as well as by price, to work in you both to will and to do. Are you content that he put forth his power to break your enmity, and make you willing? God knows it is neither in you to will nor to do, and that you have neither will nor power of your own; and faith lies not in bringing forth some great things by your own power, but in employing the power of God to work all your works in you and for you. Behold then, the power of God is in your offer, while the man that is God’s fellow is offered: the strength of God is offered; “Let him take hold of my strength, that he may make peace with

me, and he shall make peace with me;” and seeing the strength of God is offered, Oh! give it employment, saying, in your heart, O come, come powerful arm of JEHOVAH, and make me go in to its call. The gospel call and offer uses to be the channel of almighty power and grace.

Now what in all the world have you to object more? Why, have you so many objections more, as you think all the ministers of earth cannot answer them? I offer you the man that is God’s fellow to answer them all: are you content that he take all the work, and get all the glory? If you consent to this, he seeks no more of you. Are you a captive to the sword of God’s justice? I offer you the man that is God’s fellow, in whose bowels the sword was bathed: and now the flaming sword that guarded the way of the tree of life is taken away, and here is the tree of life full of the apples of grace, glory, and eternal salvation: and the branches of the tree are hanging down among your hands, in the midst of the church of Dunfermline. O take, and eat, and live for ever. What say you now? I allude to the words of Jephthah, — I fight for you and prevail, “shall I be your head?” (Judges 11:9). O yes, yes, say they; so says Christ to you, If I satisfy justice for you; if I quench the flames of that fiery sword, and drown all your enemies in the red sea of my blood, shall I be your head? Shall he be your head, man? Shall he be your head, woman? Does your hearts say, Yes, yes? Does your hearts say, Amen, amen? Yea, say you, I think my heart says, Amen, to the blessed offer, and that I would willingly and cheerfully consent: but my heart is deceitful, and I know not if my consent be of a true sort, or only a temporary flash, a presumptuous confidence that will vanish: well, if that be your objection, come, I offer you the man that is God’s fellow, who can answer that among the rest, and can say to your soul, “Fear not, for I am thy God; I am thy salvation.” Are you content to take him for this end, to discover the defect of your faith, and to work in you the faith of his elect? Can you say, That it is not in your faith, but in Christ himself, that you are seeking salvation? Can you say, Whatever be wrong about me or about my faith, yet I see there is nothing wrong about Christ, and I would have him to right all that is wrong about me? Can you say, However I be in the dark about my faith, and whatever sort of

faith it is that I have, yet sometimes I have found my unbelief, and that I could no more believe, than I could move the earth from its centre; but yet the joyful sound of gospel grace has touched my heart; and made me take up so much glory and excellency to be in Christ that I think all the world nothing, in comparison of him; and I think my heart's desire is, O to have him for my Prophet, to take away the darkness of my mind: for my Priest, to take away the guilt of my sins; and for my king, to take away the power of my lusts. Is your heart saying "Gladly would I have him; gladly would I have him, that I may thus be blessed in him, and that his name may be glorified in me?" Are these the breathings of your soul? Then, upon my peril, I undertake to be the happy messenger, and tell you, in the name of the Lord, that whatever you think of your faith, and of yourselves, as the blackest monsters of sin and guilt that ever were out of hell; yet you have the faith of God's elect, and you are married and matched with the man that is God's fellow: yea, the Lord of Hosts is your father and friend, reconciled in him, so as there is no fear of the sword of justice with respect to you. You are the sheep, and it awakened in all its fury and vengeance against the shepherd, that the sheep might escape; and in testimony thereof, he invites you to commemorate this bloody sacrifice in the sacrament of the supper, where you shall see the sword bathed in his heart's blood in your room, and hear the Lord of hosts giving his solemn orders, for that effect that he might be smitten, and you spared, saying, "Awake, O sword, against my shepherd, against the man that is my fellow."

The second of two booklets.

