

for my debt of Thee. As Pareus well observes, God did, as it were, say to Christ, What they owe me I require all at Thy hands. Then said Christ, Lo, I come to do Thy will! In the volume of the book it is written of me, I delight to do Thy will, O my God! Yea, Thy law is in my heart. Psalm 40: 7, 8. Jesus Christ, assented, and from everlasting struck hands with God, to put upon Him man's person, and to take upon Him his name, and to enter in his stead in obeying His Father, and to do all for man that He should require, and to yield in man's flesh the price of the satisfaction of the just judgment of God, and, in the same flesh, to suffer the punishment that man had deserved: and thus He undertook under the penalty that lay upon man to have undergone. And thus was Justice satisfied, and Mercy, by the Lord Jesus Christ; and so God took Christ's single bond; whence Christ is not only called the "surety of the covenant for us," Heb. 7: 22, but the covenant itself, Isaiah 49: 8. And God laid all upon Him, that He might be sure of satisfaction—protesting that He would not deal with us, nor so much as expect any payment from us, such was His grace. And thus did our Lord Jesus Christ enter into the same covenant of works that Adam did, to deliver believers from it; He was contented to be under all that commanding, revenging authority which that covenant had over them, to free them from the penalty of it; and in that respect Adam is said to be a type of Christ, as you have it, Rom. 5: 14, "Who is the type of him that was to come," to which purpose, the title which the apostle gives these two, Christ and Adam, are exceedingly observable: he calls Adam "the first man," and Christ our Lord "the second man," 1 Cor. 15: 47, speaking of them as if there had never been any more men in the world besides these two,—thereby making them head and root of all mankind, they having, as it were, the rest of the sons of men included in them. The first man is called "the earthy" man; the second man, Christ, is called "the Lord from heaven," 1 Cor. 15: 47. The earthy man had all the sons of men born into the world included in him, and is so called in conformity unto them, "the first man;" the second man, Christ, is called "the Lord from heaven," who had all the elect included in Him, who are said to be "the first born," and to have all their "names written in heaven," Heb. 12: 23, and therefore are appositely called "heavenly men;" so that these two, in God's account, stood for all the rest; and thus you see that the Lord, willing to show mercy to the fallen creature, and withal to maintain the authority of His law, took such a course as might best manifest His clemency and severity. Christ entered into covenant, and became surety for man, and so became liable to man's engagements; for he that answers as a surety must pay the same sum of money

that the debtor oweth. And thus have I endeavored to show you how we are to conceive of God's eternal purpose in sending of Jesus Christ to help and deliver fallen mankind.—*Fisher's Marrow of Divinity.*

### Christ set forth.

CHRIST is to be the object of our faith (for our justification) in opposition to our own humiliation, or graces, or duties.

We are not to trust nor rest in humiliation, as many do, who quiet their consciences from this, that they have been troubled. That promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," hath been much mistaken; for many have understood it as if Christ had spoken peace and rest simply unto that condition, without any more ado, and so have applied it unto themselves, as giving them an interest in Christ. Whereas it is only an invitation of such because they are most apt to be discouraged to come unto Christ, as in whom alone their rest is to be found. If, therefore, men will set down their rest in being weary and heavy laden, and not come to Christ for it, they sit down without Christ, and will lie down in sorrow. This is to make John, who only prepared the way for Christ, to be the Messiah indeed, as many of the Jews thought—that is, to think the eminent work of John's ministry, which was to humble, and so prepare men for Christ, to be their attaining Christ Himself. But if you be weary, you may have rest indeed, but you must come to Christ first. For as, if Christ had died only and not arose, we had been still in our sins, as it is in 1 Cor. 15: 17, so, though we die by sin, as slain by it, as Paul was in his humiliation, Rom. 7: 11-13, yet if we attain not to the resurrection of faith, as the work of faith is expressed, Col. 3: 12, 13, we still remain in our sins.

2. We are not to rest in graces or duties: they all cannot satisfy your own consciences, much less God's justice. If righteousness could have come by these, then Christ had died in vain, as Gal. 2: 21. What a dishonor were it to Christ that they should share any of the glory of His righteousness! Were any of your duties crucified for you? Graces and duties are the daughters of faith, the offspring of Christ; and they may, in time of need indeed, nourish their mother, but not at first beget her.

II. Christ's person, and not barely the promises of forgiveness, is to be the object to which Faith looks.

There are many poor souls humbled for sin, and taken off from their own foundation, who, like Noah's dove, fly over all the Word of God to spy out what they may set their foot upon, and eyeing therein many free and gracious promises holding forth forgiveness of sin and justification, they immediately