

THE DEATH OF CHRIST

**A Complete Atonement For
The Sins Of The Elect**

by

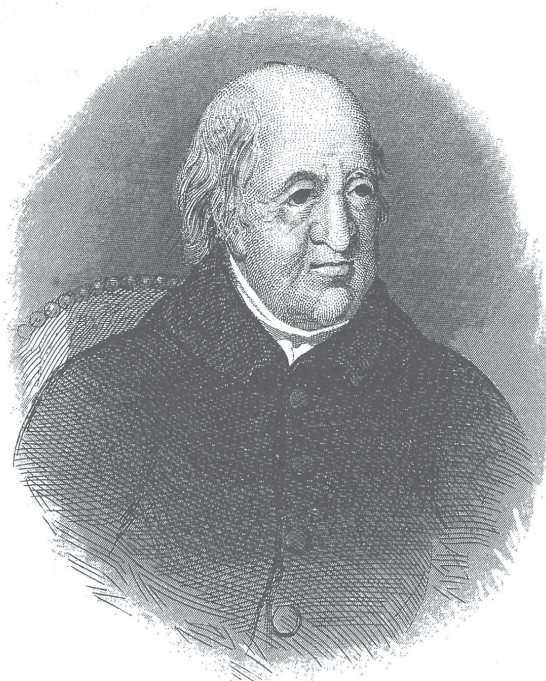
SAMUEL EYLES PIERCE

London, 1814



**“...ask for the Old Paths,
where is the good way”
(Jeremiah 6:16)**

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DEATH OF CHRIST



SAMUEL EYLES PIERCE
(1746–1829)

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A
COMPLETE ATONEMENT
FOR
THE SINS OF THE ELECT;
PROVED FROM HIS OWN WORDS,
IT IS FINISHED.

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BY
SAMUEL EYLES PIERCE

—
LONDON, 1814



the Baptist Standard Bearer, Inc.

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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.

— *Psalm 60:4*

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THE WALDENSIAN EMBLEM
lux lucet in tenebris
“The Light Shineth in the Darkness”

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By SAMUEL EYLES PIERCE.

Christ was once offered to bear the sins of many. Heb. ix. 28.

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OUR LORD'S

CONSUMMATION CRY.

IT IS FINISHED. *John* xix. 30.

IT hath been, and still is generally considered to be a truth, that the words of dying persons, especially such as *die in the Lord*, are interesting and important. Hence it is that the household, and family of faith, are disposed to record the dying testimony of saints, who died in the lively exercise of faith on Jesus, as worthy of their remembrance: It being an immutable truth, that *precious in the sight of the Lord is the death of his saints*, through the death of Christ, who died for them, *the just for the unjust, to bring us unto God*. Thus it is written, *blessed are the dead which die in the Lord*. To which the Holy

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Ghost

Ghost sets his seal. *Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.* As they are truly blessed in the very article of death, so their testimony for Jesus in their dying moments, yields to surviving saints a sweet and heavenly perfume. If their spiritual sayings, pronounced with their dying lips, are fragrant, what must we think of the words of Jesus, the Head and King of all his Saints, uttered by him just before he expired on the cross ! What support must be contained in them for our faith ! What a fragrancy, odour and perfume ! These words, *It is finished :* For matter, they are of vast importance ; for truth, of infinite value. They include and express our Lord's triumph over sin—the world—fatan—death—and hell. They are a never failing cordial against the fears of death ; and in union with, and in the exercise of faith on *Jesus the Conqueror*, we also may triumph over death, *and him that had the power of death, that is the devil.*

No man, woman, nor child, can die safely without an interest in Him who spoke them. Nor can there be any consolation in the hour of death, without a spiritual knowledge of our Lord's meaning in them. If we have not communion with Christ, by faith in his word and work, we cannot live happily, nor die comfortably. My text contains the most important sentence in all the word of God : it contains
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the whole gospel in epitome. The learned tell us, this important declaration, *It is finished*, is but one word in the original. It may be, it is to point out the perfection of this important testimony pronounced by our dying Lord. This most blessed book, *the Bible*, is the record of God concerning his Son. He gives testimony in it, that there is life and salvation for every one that believeth in Jesus; *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*

One of the most excellent things declared in it is this, *That it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.* This book informs us of the entrance of sin into our world, *by one man, and death by sin.* And the Gospel is a solemn testimony, that as sin hath *reigned unto death, even so grace reigns through righteousness, unto eternal life, through Jesus Christ our Lord.* As the natural sun hath the air as a medium, and communicates his influence to the universe, so Jesus, the son of righteousness, hath the sacred scriptures as the firmament in which he shines forth, and communicates his influences to the souls of his beloved; by which means he communicates his Spirit, and refreshes the souls of his people, with the influence and efficacy of his obedience and passion.

In explaining the text, I propose the following particulars :

First, To consider the state Christ was in when he uttered these words, “ *It is finished.*”

Secondly, What our Lord designed, and is contained in them.

Thirdly, The support and consolation which may by faith be received and drawn from them.

Lastly, How most exactly suited Jesus is, to poor guilty sinners.

First, I propose to consider the state Christ was in, when he uttered these words, “ *It is finished.*” Jesus Christ is the foundation of all truth ; the life and light, the object and subject of the gospel of the blessed God. Our Christ is the salvation of his people on earth ; and he is the everlasting glory of his people in heaven. His person is invaluable. He is the Lord of Glory ; the fountain of glory. He is the heaven of heaven of heavens. His love is the miracle and mystery of eternity. It is wonderful, infinite and divine ! From everlasting to everlasting it is one and the same, without the least variableness, or shadow of turning. The objects of his love are the elect. The many sons and daughters which the Father hath given him, and for whom he gave himself. His love to his beloved ones passeth knowledge. All their springs of everlasting

lasting life, joy, peace, and blessedness, are in Him. He is their everlasting light, and will be their everlasting glory, when they shall see him face to face; see him as he is. *He is the brightness of his Father's glory, and the express image of his person; his elect and chosen One, in whom his soul delighteth; who by essential union with the God-head, is coequal, coessential, and coeternal, with the Father, and the Holy Ghost, Jehovah, God over all, blessed for ever. Amen.*

Before all time, when all was vast eternity, the holy and eternal Three, loved the elect with an everlasting love. The original and cause of God's love to them is in himself; it proceeds from the good pleasure of his will. The persons of the elect, were the objects and subjects of his love; the Lord saith, speaking to them, *I have loved thee with an everlasting love.* Jer. xxxi. 5.

Jehovah, the Father, out of the immensity of his love, chose his people in Christ, before the foundation of the world. In the eternal councils of the persons in God-head, the Father set up Christ, God-Man, to be their eternal head and husband. The church was chosen in him, and together with him, and set up in him, as his bride, to be his social companion and partner, in all his relative, and communicable glory. The Father loved Christ, God-Man, the head, and the elect church of human race, his mystic body, with the same ineffable love; our Lord says,

says, *As the Father hath loved me, so have I loved you.* John xv. 9. And in his address to his Father, he says, *Thou hast loved them, as thou hast loved me.* John xvii. 23. The number of the elect can neither be diminished, nor increased. To use the words of holy *Romaine*, “ God the Father chose just such a number, neither more nor less, as would make a complete mystic body, of which Christ was to be the head.” Christ’s love to his people is beyond all conception and expression. As the Father presented the church to Christ in eternity, and gave them to him as his spouse, in whom his glory was to shine forth, so he was to be their glory, and they were to be his glory. The love of Christ to them, as the gift of his Father’s love to him, and his love to them as his body, passeth all which can be *conceived in earth or heaven.*

To give the utmost demonstration of God’s love to the elect, he willed their fall from a state of creature purity and perfection, into an estate of sin and misery, by the apostacy of Adam their natural head; on the foresight of which, a covenant of grace obtained between the eternal Three, in which our Lord Jesus Christ, the head and husband of his people, undertook at the call, and in obedience to his Father’s will, to be their Surety. His undertaking was infinitely well pleasing to Jehovah the Father, who expressed himself with rapture, saying on the view of it, *Who is this that engaged his heart to approach*

approach unto me, saith the Lord? Jer. xxx. 21. These are my own words, and I pronounce them with reverence, though I will not retract them. Jesus Christ, God-Man, in the covenant of the Trinity, undertook the accomplishing the greatest work, which He, God-Man, was capable of performing. He was to bring in by his obedience unto death, an everlasting righteousness. To put away sin by the sacrifice of himself. To conquer death and hell. And to present his people before the throne, more completely righteous, holy, and spotless, than though they had never been defiled. This was a greater work than his creating all things, and upholding them by the word of his power. Upon the footing of these eternal transactions between the Father and the Son, *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.* As soon as sin had entered into the world, and death by sin, then God opened the eternal designs of his Grace, proclaiming his Christ, and saying, threateningwise to the devil in the serpent, *I will put enmity between thee and the woman, and between thy seed and her seed, it, or he, shall bruise thy head, and thou shalt bruise his heel.*

Salvation was hereby made known, and an eternal triumph proclaimed by the Lord God himself, over sin, and all the power of the enemy. What was thus delivered, contained the revelation of Jesus Christ; it laid a foundation for the
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first faith and hope in him, known in the world. To shew how the promise of salvation was to be fulfilled, how sin was to be expiated, Satan conquered, and a way opened into the Holiest of All, sacrifices were instituted. In them, Christ, the Lamb of God, was set forth, *as slain, from the foundation of the world*. To point out the original of this grace, and shew from whence all became everlastingly acceptable, and efficacious, the Chérubim, or figure of *the Great Ones*, was placed at the east of the garden of Eden; as a sacred record of what passed between the Three in Jehovah, on the behalf of the elect sinners of mankind before all time. All the holy prophets which have been since the world began, bore their testimony to Jesus, and salvation from sin and death, by his righteousness and bloodshedding. John the Baptist, the immediate harbinger of Messiah, *the Prince of Peace*, proclaimed him, saying, *Behold the Lamb of God which taketh, or beareth away the sin of the world*. In the fulness of time, between two boundless eternities, God the Son was manifested in the flesh. Blessings on him! *the word was made flesh—made of a woman—made under the law—made sin—made a curse for us—that we might be made the righteousness of God in him*. When our Lord became incarnate, elect angels worshipped him, crying, *Glory to God in the highest, and on earth peace to men of God's good will*.

Jesus

Jefus Jehovah, the God-Man, with all the love of God-head in his heart, in his incarnate ftate, ftood up in the law-place, room and ftead of his people, and as their Surety, lived and obeyed the law for them.

Jefus Chrift and his people are one : they were in him, and he was their representative when he obeyed the law for them. His life of obedience is their everlafting righteoufnefs, and they are immutably righteous in him. When he had magnified the law, and made it everlaftingly honourable, then he ftood up as their fponfor, and the Lord caufed to meet, and laid on him, the iniquities of us all, and made him fin for us. Jehovah the Father, who only could difpofe of iniquity, caufed all the fins of the elect, in every age, and throughout all generations of time, to gather together, and the Lord hath made the iniquities of us all to meet on him. When they came in upon, and encompassed our moft precious Mediator ; then his foul was *heavy unto death*. He was *fore amazed : exceeding sorrowful*, and addreffed his divine Father, faying, *O my Father, if it be poffible, let this cup pafs from me*. When our Jefus thus ftood *the juft for the unjust* ; he had a full and intuitive knowledge of all the fins of his people, and felt the burthen of them, and found it to be an intolerable load. He bore all the guilt, filth, and demerit contained in their crimes. From the view he had of *fin*

as sin, and from the inward sense he had of his Father's wrath, which was inflicted on him, he was *in an agony, and his sweat was it were great drops of blood*. When the blessed Jesus was under the imputation of our sin, and guilt, and bore the shame, and pain, and death and hell, due to sin, to all the sins of his members, the whole punishment due to sin, was executed on him. *He was wounded for our transgressions; he was bruised for our iniquities. It pleased the Lord to bruise him, and put him to grief.* Our Lord's sufferings were both intensive and extensive; he was, says Paul, made a *curse for us*. In every faculty, sense, and member, throughout every part of soul and body, he underwent the whole punishment due to sin. In his soul, he sustained the whole curse due to sin; his sufferings began in his soul: hence he cried out, *Now is my soul troubled*. His sufferings extended to his body; what must his sufferings have been when he was scourged by the soldiers? when all his body was as one wound. What must he have felt when crowned with thorns? a fruit of the curse due to sin. What must his pains have been when stretched on the cold cross, and his arms distended, with his hands and feet nailed to the cross? What a man of sorrows, when he hung six long hours on the tree, with his wounds bleeding, and his whole body covered with his own blood: but the utmost severity of his soul travail came on him, as he hung

hung on the cross, when Jehovah the Father said, *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts ; smite the shepherd.* Our Lord as the antitypical *Jonah*, was overwhelmed *with all the floods of divine wrath, so that he might truly say, Thy fierce wrath goeth over me, thy terrors have cut me off.* To add solemnity to the scene, the curtains of heaven were drawn. From twelve at noon, till three in the afternoon, the sun was darkened, while Jesus endured the whole wrath and indignation of his Father's divine and most righteous displeasure due to the sins of his people. At the close of these tremendous hours he said, *My God, my God, why hast thou forsaken me ?* O the depths of Jesus's love ! How unsearchable ! He loved his people to such a degree, as to undertake their redemption, though he had the full prospect of all their sins. His love was so immutably fixed on them, as to come down from heaven with infinite delight to live and suffer for them. He loved them so intensely as to bear their sins in his own body on the tree, and *drank up all hell at one draught*, to use holy *Erskine's* expression, to bestow endless blessings on them. When Jesus said, *It is finished*, this was his state ; he was standing in the room and stead of his people. Their sins had been imputed to him ; The curse due to their crimes had been executed on him. He had now purged away sin by the

sacrifice of himself. He had by his bloody sweat, washed his people from their sins, in his own blood. He had satisfied the justice of the Father, by making his soul an offering for sin. Thus, as that *Mighty One*, on whom the Father had laid help, who had now vanquished sin—the curse of the law—the world—fatan—death and hell, he shouts, *It is finished.*

This brings me, secondly, to consider, What our Lord had his eye on, when he uttered these words ; what he designed, and is contained in them.

It is commonly said, these words, *It is finished*, were spoken by Christ with reference to the ceremonial law ; which, as it was typical of Christ, a shadow, of which Christ was the substance ; so it received its true and full accomplishment in the person—life—actions—sacrifice and death of our Immanuel : he being the end of it.

Without all doubt, there is an important truth contained in such an assertion ; but more than this is also most clearly and certainly contained in our Lord's words, *It is finished.*

Our Lord was a good textuary : he knew the scriptures, and what was written in them concerning himself ; he also meditated on them day and night. They dwelt richly in him, in all wisdom, and spiritual understanding. When our Jesus therefore uttered these words, *It is finished*, he had his eye on the 24th verse of the ninth chapter

chapter of the prophet *Daniel*, in which the Angel informs the prophet, that seventy weeks were determined upon his people, and holy city, *to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.*

These seventy weeks, were weeks of years; containing the space of 490 years; before the expiration of which, *Messiah* was to be manifested in the flesh. The work to be performed by him was *to finish the transgression*, which our Lord had his eye on, when he said, *It is finished.* He was also *to make an end of sins; to make reconciliation for iniquity, and bring in everlasting righteousness.* The full accomplishment of all this, our Lord expresses in the words before us, and we are to conceive of them as containing full proof of the perfection of his work. In his own person, and by his own work of obedience and sufferings, he hath finished the work of redemption. He hath so completely finished transgression, and made an end of sin, that it is as effectually removed from the persons of the elect, and out of the sight of God, as though it had never had being or existence. *The blood of Jesus Christ, the Son of God, cleanseth the elect in the sight of God from all sin.* They are in his sight, in Christ, without any spot or stain of sin. Jesus hath made reconciliation for iniquity, and brought in everlasting righteousness, and shouted with triumph worthy
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of his Majesty, *It is finished*. But this being a truth of eternal importance, our salvation depending on it, it is necessary to clear it, and prove it from the immutable word of God. I have already asserted, that Jesus hath done his work, conquered his enemies, and obtained eternal redemption. I will now proceed to prove all this. To begin with his having finished the transgression, *Paul* tells us, *Christ was made sin*, 2 Cor. v. 21. *Peter* saith of Jesus, *He bore our sins in his own body on the tree*, 1 Pet. ii. 24. *John* saith of our Lord, *He was manifested to take away our sins*, 1 John viii. 5. Our Lord saith himself, *It is finished*. Here is full proof Christ hath finished the transgression. I will add the testimony of the Holy Ghost, by the mouth of *David*. He speaks out for himself, and others, and sets this crown on the head of *Messiah*, saying, *As far as the east is from the west, so far hath he removed our transgressions from us*, Psalm ciii. 12. The *Prince of Peace* was to make an end of sin. And *Paul* tells us, *Christ once in the end of the world, hath appeared to put away sin by the sacrifice of himself*, Heb. ix. 26. This was to make an end of it. What is put away cannot appear: Sins laid by the Father on Christ, are so put away, that they can be found no more for ever. The blood of Christ, which may be compared to a sea, swallows up, yea, it hath swallowed up all the sins of the elect. They are all abolished out of God's sight,

fight, and before him. Micah viii. 19. Hence it is written, *In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve; and as it respects making reconciliation for iniquity: Christ hath made peace by the blood of his cross, Coll. i. 20.* He hath by his obedience unto death, even the death of the cross, brought in everlasting righteousness: and we are made *the righteousness of God in Him.* When our Jesus was on earth, it was in God's fight as though there was nothing on earth but immaculate purity, perfect holiness, invariable righteousness: Jesus being the head of his people, and the Father beholding them in him, holy, righteous, and spotless, so that as *Luther* used to say, God beholds nothing in his church but purity and righteousness. Our Lord's person, life, and sacrifice, yielded a sweet perfume to his divine Father; so it did also to saints, who said, *All thy garments smell of myrrh, aloes, and cassia.* His words were sweet: the very essence of sweetness; and it might well be said, *His mouth is most sweet.* He was full of virtue, and manifested it in his sufferings and sacrifice. Then virtue went from him, to heal all our spiritual diseases: when he had a crown of thorns for his diadem, the cross for his pulpit, and his arms stretched out to embrace all his people with everlasting kindness; then *his lips*
were

were as lilies dropping sweet smelling myrrh. He spake, and his words may well be had by us in everlasting remembrance. Whilst they were driving the nails through his hands and feet, to fasten him to the gibbet, he opened his mouth in prayer to his Father, on the behalf of his elect crucifiers, saying, *Father forgive them, for they know not what they do.*

O the infinity of his love ! His heart was all love ! It is omnipotent, it is immutable love ! it blazed forth in its full meridian ; it shone forth in all its effulgency when Christ hung on the cross, made sin and a curse for us. Christ's love is such that words cannot express, nor thoughts conceive, neither in time nor eternity, the height, depth, length, nor breadth of it ; we may well cry out, O the depth ! Many waters could not quench it. All the floods of divine wrath could not dry it up. Jesus bears down sin—all sin—and all belonging to sin in his people, by his incomprehensible love—mercy—obedience and blood. Here is love, such as cannot be fully known in heaven to eternity. Our Jesus spoke a second time, saying to his mother, *Woman, behold thy son.* And to behold him, the Lamb of God, who was then obeying, suffering, bleeding, and laying down his life for his enemies, was a sight indeed. In which were cure, health, life, and salvation.

On one side of Jesus hung a wretch, who, to use the words of our old worthy, now in glory, holy *Romaine*, had the hellish impudence to curse our Jesus to his face. Yet our sun of righteousness shone upon him; shone within him, so that his heart was overcome, melted, and borne down under the influences of sovereign grace. Under a spiritual view of this amazing lover, and his love, he cried out, *Lord remember me, when thou comest into thy kingdom.* Our Lord opened his mouth the third time, and spoke what will do him honour for evermore. *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.* Having remained for three hours without opening his mouth, after he had borne sin, and the curse, wrestled with, and sustained the whole confluence of divine wrath, and conquered all the powers of hell, he spoke the fourth time, with a loud voice, he cried out, *My God, my God, why hast thou forsaken me?* Some conceive our Lord uttered the whole twenty-second Psalm, as he hung on the cross; he might well say, *My God, my God, look upon me,* as the representative of my people: the bearer of their sin and shame, and pain, and death and hell. Behold me as their propitiation: Look on me as their sacrifice; consider the eternal dignity and infinite value of my person, and obedience unto death; and bestow on them all the fruits and blessings of it. And first, it is a blessed

fight for us to behold Jesus as our atonement. When our Lord uttered his dereliction cry, he had completed the work of salvation; and he spoke then to inform us, how truly he had experienced all contained in the curse due to sin. Our Lord spoke for the fifth time, saying, *I thirst.* He thirsted most vehemently for the everlasting salvation of his people. Though a fever might be brought on him by his crucifixion, the pains of which might dry up his radical moisture, and bring on him a vehement thirst, yet his soul thirsted most intensely for the good of his people. Our Jesus was Sampson's antitype: he was the strongest of men, who conquered by his own strength; and on his having obtained a victory over the enemies of his people, *was sore a thirst, and called on the Lord.* Sampson died with his arms stretched out, holding one pillar in his right hand, and the other with his left, and by his superior strength, pulled down the house, walls, roof and all, about the ears of the idolators; so that he slew more in his death, than in his life. So Jesus hung on the cross with his arms stretched out, and by his own invincible power, conquered sin, Satan, death, and hell, dying; then he uttered the words of our text, *It is finished.*

This brings me to my third particular, viz. the support and consolation, which may by faith, be received and drawn from them.

In them may be found, and most surely is contained all that can support us in time, and comfort us in eternity. The whole salvation of Jesus, his victories and triumphs being included in them. When our Lord expired on the cross, he proved himself Lord and Conqueror of death, and gave visible evidence of it, even to his very enemies.

Christ died voluntarily ; he, as the Lord of death, gave it a commission to sever between his spotless soul, and mangled body. Christ, with his full strength remaining in him, not a whit abated, nor exhausted by the imputation of sin, and the execution of the whole curse on him, *cried out with a loud voice, saying, Father, into thy hands I commend my spirit ; and having said thus, he gave up the ghost.* Upon hearing this, the Centurian with astonishment cried out, *Truly this man was the Son of God.* The moment our Lord expired on the tree, he gave infallible evidence, and proved himself to be the almighty Conqueror of death, and him that had the power of death, that is the devil. He entered the territories of death, and conquered it in its own dominions, and died triumphantly, *the Lord of Death,* as well as *the Lord of Life.* When he left our world, he gave outward visible evidence of the omnipotent conquest he had made of death ; and many were the witnesses of it. Death felt the power of Jesus's death, and found it to be

the death of death. To prove it, *the earth did quake, the rocks rent, and the graves were opened.* And they remained opened to give testimony that our Jesus, had *the keys of death and hell,* in his own hands. On the third morn, our Lord who died, *rose again, and revived, that he might be the Lord both of the dead and living.* As he rose from the grave of death, to grace the triumph of his resurrection, he quickened and raised some elect saints, who had slept the sleep of death, to life immortal ; hereby fulfilling his most true promise, *Thy dead men shall live, together with my dead body, shall they arise.* Then he sung his song of universal victory and triumph over death and the grave ; saying, to the many who sleep in him, *Awake and sing ye that dwell in dust, for thy dew,* (i. e. the efficacy of his resurrection, and its influence on theirs) *is as the dew of herbs, and the earth shall cast out the dead.* O what a Jesus ! He hath done all things worthy of himself. *He hath done all things well. With his own right hand, and with his holy arm, he hath gotten himself the victory.* Blessings on him ! He hath done that in his own person, for us, and for our salvation, for which his name will be celebrated by all his saints for ever and ever. Jesus hath not only put away sin, removed the curse, and brought in everlasting righteousness ; but he hath also most effectually conquered all the combined powers of earth and hell. He trod the wine
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press, of the fierce wrath of the Lord God Almighty; and hath *on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords.* Our Lord in the garden, and on the cross, was surrounded with the whole host of hell. The infernal spirits, with satan their chief, at the head of them, may be conceived as then insulting Christ, crying out, *Aha, so would we have it.* He with sin and curse, imputed to and inflicted on him, without putting forth half his strength, with eternal honour to himself, obtained everlasting victory, and gained endless triumph over them all. We have a glorious account of it, in these words of the apostle, *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, or, on it, i. e. on the cross; or, as it is in the margin, in himself.* Jesus conquered all the devils in hell, on the cross. Having expiated the guilt and filth of sin, by his obedience and bloodshedding, and removed it out of the sight of God, by the offering of himself, he conquered satan and his principalities and powers, *abolished death*, perfumed the grave, and rose from it with everlasting triumph, saying, *I am he that liveth, and was dead; and behold, I am alive for ever more, and have the keys of hell and death.*

Our Jesus hath destroyed death. *Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death*

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He might destroy him that had the power of death, that is the devil. Heb. ii. 14. *Isaiab*, speaking of this Conqueror, saith, *He will swallow up death in victory.* *Hosea*, gives us the very words *Jesús* uttered at his resurrection, he speaking of his redeemed under the power of death, said, *I will ransom them from the power of the grave: I will redeem them from death: O death I will be thy plagues: O grave I will be thy destruction: repentance shall be hid from mine eyes.* Give me leave to recite what I received from one who was favoured with some precious knowledge and believing views of *Christ*. He gave me to understand, that by faith in the person of *Immanuel*, and from apprehending himself in *Christ*, and one with him, he could derive support from the whole work of *Jehovah Jesús*, and rejoice and triumph in his victories, over all sins, miseries, and enemies. He used to say, “*a man in Christ should live on Christ, as though himself was the only object of our Lord’s love. As though the whole of Christ’s work was entirely for him: and ought to triumph in Jesús as being saved in him with an everlasting salvation.*” I add, surely in the faith of *Jesús*, a believer may live comfortably he being as righteous in *God’s* fight, as the righteousness of *Christ* can make him. And die as confidently as though he had never sinned in thought, word, nor deed, because in *Christ*, he is as pure as the blood of *Christ* can make him. He may therefore enter *Heaven* with boldness
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in the righteousness and atonement of his most precious Saviour, who will *present him faultless before the presence of his glory, with exceeding joy.* Sirs, Jesus Christ is ours, His work is the whole of our salvation. All and every part of our salvation is in him. He is made of God unto us, wisdom righteousness, sanctification, and redemption. *In Him we are complete.* Our heavenly Father beholds us *in Christ*, and is everlastingly well pleased with us *in Him.* The life of Christ in glory is our security. He saith, *because I live ye shall live also.* His victories over sin and death, belong to us. We are crowned conquerors in him; lords over sin, the world, death and hell. *We are more than conquerors through him that loved us.* His triumph over all his and our enemies, lays a foundation for our present and eternal triumph in heaven. Beloved, the word and work of Christ, should yield you and me, strong consolation. And it will, believers in Jesus, continue in us, and to us everlasting consolation.

I proceed lastly to shew, how most exactly suited Jesus is, to poor guilty sinners.

When our Jesus had finished salvation, and triumphed most gloriously over sin, Satan, earth, death, and hell, he ascended on high, *leading captivity captive.* He ascended [up far above all heavens, and sat down at the right hand of the Majesty on high. He wears his crown as Jesus the Conqueror; and shines forth
in

in all the glories of his Mediatorial Person, and Grace, within the veil : To see him thus is heaven : To have communion with him, is the perfection both of grace and glory : He is on his throne, almighty to save. Light is not more suited to the eye, nor food to the hungry, nor drink to the thirsty, than Jesus is to a poor guilty sinful creature. There is every thing in Jesus Christ to suit any sinner out of hell, who feels his guilty, sinful, undone state, and is made willing to be saved by him. In the name and presence of my most divinely precious Lord Jesus, I will be bold to speak out, and will be very free with you ; saying, first, it makes no matter to us, the ministers of the Lord and saviour, what you are ; nor what your guilt is ; Jesus is all love. He is nothing but love ; he is more mighty to save than sin is to damn. His blood is more effectually efficacious to purify, than sin, with all contained in it, is to defile the soul. Nor was there ever yet any kind of sin, or sinner, but Jesus hath pardoned and saved. If I had a congregation of persons, whose sinfulness, guilt, filth, crimes, and demerit, exceeded all the damned in hell, I should have no other subject but this before us, nor make any change in it, except it were to preach Christ and his salvation more fully, and freely, as the Almighty and All-sufficient saviour of guilty men. His blood alone, being the antidote
 against

against the guilt of sin, and the fears of death.

And I pronounce it here to-day in open court, in defiance of sin, Satan, and death, that *the blood of Jesus Christ, the Son of God, cleanseth from all sin*; and there is no sinner out of hell, if he be made willing by the holy spirit, but may come and take the full benefit of our Lord's righteousness and atonement, and find in believing on him, everlasting life.

Beloved, that person is most exactly fit for Christ, and Jesus can get himself everlasting glory from him, who *sees* and *feels* himself, to be in himself, as vile as sin can make him, and as deserving of damnation as sin can render him. In such an one, Jesus can be magnified for ever and ever. In healing every wound sin hath given him—In cleansing him from every spot and stain—In pardoning all his crimes—In receiving him freely.—In pronouncing his peace, and continuing his blessing for evermore. If I heard any one say—I am as to my own case, the subject of more sin, guilt, and filth, than all the damned in hell: Nor did I ever read of any sinner's case like my own. I would reply, Be it so; yet Jesus infinitely and everlastingly exceeds all thy guilt and demerit. If you had all the sinfulness in you, and infinitely more, than all the damned in hell, yet it comes not up unto, nor will all this bare any comparison with the grace of God *in Christ*: You are yet, to this

very moment, out of hell; and Jesus saith, *All manner of sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme.* So that if you say, There have been such aggravations in your sins, of omission and commission, as have rendered them exceedingly sinful. All this allowed, yet your case cannot be worse, than what the Lord describes it to be, when he saith, *Thou hast not called upon me. Thou hast been weary of me. Thou hast made me to serve with thy sins. Thou hast wearied me with thine iniquities.* Yet still he will be God, and prove his God-head in pardoning all. Hence he immediately adds, *I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* There never was any sin yet committed out of hell, but our Jesus hath pardoned it in one or other. Nor any sort of guilt brought on the mind, but Jesus in one instance or another hath removed it. Nor any sin, be it ever so black, but the blood of the Lamb hath cleansed one or other from. So that I ask you sinners present, what objection have you against Christ? and of being saved freely and fully by his grace? If you reply, we have no objection against him, but have ten thousand objections to make against ourselves, remember the grand point is, that Jesus hath no objection against any kind of sinner, who is made willing to be saved by him. Be it known to you, there is no
 objection

objection you can make against yourselves, and against being saved *freely by grace, through the redemption which is in Christ Jesus*, that is not answered and removed, in the everlasting gospel. If I heard one say, "I am the subject of more sin, guilt, and demerit, than all the damned in hell. Nor did I ever read of any sinners case like my own." I would not say one single word to him about sin's deformity and demerit. No indeed, I would not. But the Lord the Spirit, being my helper, I would set before him *Christ crucified*, with the present and everlasting cure and health contained in the blood and righteousness of the slaughtered Lamb. And if it were given that sinner to come and place himself with all his sinfulness before our Jesus, saying, *Lord save me*. Here I am at thy throne with all my wounds, guilt, and defilement, expecting to receive life, health, and salvation, by thy looking on me, and putting forth the virtue of thy life and death in me. Sweet Jesus, let virtue go from thee, and perfectly heal me. I would boldly declare such an one, in believing would receive from Christ everlasting life, purity, and righteousness. Because Jesus hath said, and is bound by all the honours of his God-head to make it good to every sinner who approacheth his Majesty, *him that cometh unto me, I will in no wise cast out*. When our Lord was sat down on his mediatorial throne, a crowned conqueror, in glory everlasting; he did

did that which will make his name precious throughout all generations. He made a full trial of the efficacy of his blood, by sending down the Holy Ghost, who preached the virtue of it in the hearts of the very murderers of himself. They, in believing, found the blood of Christ, cleanseth from all sin. It cleansed them from the guilt of being the murderers of the Son of God. A guilt blacker than all the blackness of hell. Surely, if it could cleanse them from their guilt, it must be all-sufficient to cleanse from all sin. May the Lord help us to put honour upon it, by believing, I remember hearing our Jesus exalted in the preaching of the late truly excellent *Romaine*, having these thoughts, and departing from Black-friars church, conceiving thus—If I had no interest in this Jesus for myself, yet I would bless him from the ground of my heart, for the millions of millions of sinners, who will escape damnation, and inherit glory, and all by virtue of his most precious bloodshedding and righteousness. There was real grace in it : it is best with us, when we leave ourselves out, and give the Lamb his praise. O that it may be given you, by the Holy Spirit, to look off yourselves, and look wholly and intensely to the Lamb in the midst of the throne, and may you the remaining part of this sabbath, be exercised in falling down and crying out, *Blessing and honour, and glory,*

glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever: Salvation to God, and the Lamb. The Lord blefs his truth to you. Amen.

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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
—*Psalms 60:4*

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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.

– Psalm 60:4

Confronted with Jeremiah's prediction of Babylonian invasion and Jerusalem's devastation – *confused* and bewildered by the false prophets and lying priests, whose teaching contradicted Jeremiah – *confounded* and terrified by their knowledge of the merciless savagery of the Babylonian army – *conflicted* and distressed *by* a misguided confidence that God would never chastise them for their sins, *by* a gnawing fear of approaching doom, *by* Jeremiah's exposure of their blatant wickedness, and *by* a desperate need to protect their lives, families, and possessions – the people of the kingdom of Judah did not know who to believe, which way to turn, or what to do. In their plight the LORD mercifully sent them direction through the words of Jeremiah – “*Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*” (Jeremiah 6:16).

What were the “*old paths*” they were directed to seek? According to Jeremiah these were the “*ancient paths*” from which Judah had stumbled (Jeremiah 18:15) and wherein the fathers of Israel had walked since the LORD established the nation – *the paths* of Abraham, Isaac, and Jacob – *the paths* of Moses, Joshua, and Samuel – *the paths* of David, Hezekiah, and Isaiah – *the paths* in which the rule for life and worship had been the Word of God and the typical, sacrificial system which focused on the coming Redeemer and his sacrifice for sin – *the paths* in which reliance upon God's sovereign, universal control over all things had calmed their hearts in life and death. These were the same paths Moses instructed the people of Israel to seek (Deuteronomy 32:7). These “*old paths*” are the “*footsteps of the flock*” (Song of Solomon 1:7-8) wherein Christ directed His beloved people to walk. Thus, we see that foundation truths are always the same. Jehovah God, who sovereignly controls all things, never changes (Malachi 3:6). The sinful heart of man remains the same since Adam's fall. The way of salvation does not change. It has always been by Christ and Christ alone. Our age doesn't need a new modified gospel. What it needs is plain, unflinching truth about Jehovah God and the Gospel “*Concerning His Son Jesus Christ our Lord*” (Romans 1:1-5; Galatians 1:1-9). The books in this Old Paths Series have been selected and published because they specifically exhibit “*the old paths where is the good way*” and we pray that, under the Lord's blessing, these books will glorify Jehovah, the Triune God of the Bible, and help the reader find rest for his soul.

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