

FOR building our confidence upon this solid ground, these four Warrants and special Motives to believe in Christ may serve.

The first whereof is God's hearty invitation, holden forth, *Isa. lv. 1., 2, 3, 4, 5.*

Here (after setting down the precious ransom of our redemption by the sufferings of Christ, and the rich blessings purchased to us thereby, in the two former chapters) the Lord, in this chapter,

1. Maketh open offer of Christ and his grace, by proclamation of a free and gracious market of righteousness and salvation, to be had through Christ to every soul, without exception, that truly desires to be saved from sin and wrath: *Ho, every one that thirsteth*, saith he.

2. He inviteth all sinners, that for any reason stand at a distance from God, to come and take from him riches of grace, running in Christ as a river, to wash away sin, and to extinguish wrath: *Come ye to the waters*, saith he.

3. Lest any should stand aback in the sense of his own sinfulness or unworthiness, and inability to do any good, the Lord calleth upon such persons in special, saying, *He that hath no money, come.*

4. He craveth no more of his merchant, but that he be pleased with the wares offered, which are grace, and more grace; and that he heartily consent unto, and embrace this offer of grace, that so he may close a bargain, and a formal covenant with God: *Come, buy without money*, (saith he,) *come, eat*: that is, consent to have, and take unto you all saving graces; make the wares your own; possess them, and make use of all blessings in Christ; whatsoever maketh for your spiritual life and comfort, use and enjoy it freely, without paying anything for it: *Come, buy wine and milk without money, and without price*, saith he.

5. Because the Lord knoweth how much we are inclined to seek righteousness and life by our own performances and satisfaction; to have righteousness and life as it were by the way of works; and how loath we are to embrace Christ Jesus, and to take life by way of free grace through Jesus Christ, upon the terms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappy way with a gentle and timeous admonition, giving us to understand, that we shall but lose our labour in this our way: *Wherefore do you spend your money* (saith he) *for that which is not bread? and your labour for that which satisfieth, not?*

6. The Lord promiseth to us solid satisfaction in the way of betaking ourselves unto the grace of Christ, even true contentment, and fulness of spiritual pleasure, saying, *Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.*

7. Because faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and listening unto the truth, which is able to beget the application of saving faith, and to draw the soul to trust in God: *Incline your ear, and come unto me*, saith he. To which end, the Lord promises, that this offer being received, shall quicken the dead sinner; and that, upon the welcoming of this offer, he will close the covenant of grace with the man that shall consent unto it, even an indissolvable covenant of perpetual reconciliation and peace. *Hear, and your soul shall live; and I will make an everlasting covenant with you.* Which covenant, he declareth, shall be in substance the assignation, and the making over, of all the

saving graces which David (who is Jesus Christ, Acts xiii. 34,) hath bought for us in the covenant of redemption: *I will make a covenant with you, (saith he,) even the sure mercies of David.* By *sure mercies*, he means saving graces, such as are righteousness, peace, and joy in the Holy Ghost, adoption, sanctification, and glorification, and whatsoever belongs to godliness and life eternal.

8. To confirm and assure us of the real grant of these saving mercies, and to persuade us of the reality of the covenant betwixt God and the believer of this word, the Father hath made a fourfold gift of his eternal and only begotten Son:

*First*, To be incarnate and born for our sake, of the seed of David his type; for which cause he is called here, and Acts xiii. 34, DAVID, the true and everlasting King of Israel. This is the great gift of God to man, John iv. 10. And here, *I have given him to be David, (or born of David,) to the people.*

*Secondly*, He hath made a gift of Christ to be a witness to the people, both of the sure and saving mercies granted to the redeemed in the covenant of redemption; and also of the Father's willingness and purpose to apply them, and to make them fast in the covenant of reconciliation made with such as embrace the offer: *I have given him (saith the Lord here) to be a witness to the people.* And truly he is a sufficient witness in this matter in many respects: (1) Because he is one of the blessed Trinity, and party-contractor for us, in the covenant of redemption, before the world was. (2.) He is by office, as Mediator, the Messenger of the covenant, and hath gotten commission to reveal it. (3.) He began actually to reveal it in paradise, where he promised, that the seed of the woman should bruise the head of the serpent. (4.) He set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. (5.) He gave more and more light about this covenant, speaking by his Spirit, from age to age, in the holy prophets. (6.) He came himself, in the fulness of time, and did bear witness of all things belonging to this covenant, and of God's willing mind to take believers into it; partly, by uniting our nature in one person with the divine nature; partly, by preaching the good tidings of the covenant with his own mouth; partly, by paying the price of redemption on the cross; and partly, by dealing still with the people, from the beginning to this. day, to draw in, and to hold in the redeemed in this covenant.

*Thirdly*, God hath made a gift of Christ, as a leader to the people, to bring us through all difficulties, all afflictions and temptations, unto life, by this covenant: and he it is, and no other, who doth indeed lead his own unto the covenant; and, in the covenant, all the way on unto salvation: (1.) By the direction of his word and Spirit, (2.) By the example of his own life, in faith and obedience, even to the death of the cross. (3.) By his powerful working, bearing his redeemed ones in his arms, and causing them to lean on him, while they go up through the wilderness.

*Fourthly*, God hath made a gift of Christ unto his people, as a commander: which office he faithfully exerciseth, by giving to his kirk and people laws and ordinances, pastors and governors, and all necessary officers; by keeping courts and assemblies among them, to see that his laws be obeyed; subduing, by his word, Spirit, and discipline, his people's corruptions; and, by his wisdom and power, guarding them against all their enemies whatsoever.

Hence he who hath closed bargain with God may strengthen his faith, by reasoning after this manner:

"Whosoever doth heartily receive the offer of free grace, made here to sinners, thirsting for righteousness and salvation: unto him, by an everlasting covenant, belongeth Christ, the true David, with all his sure and saving mercies:

"But I (may the weak believer say) do heartily receive the offer of free grace made here to sinners, thirsting for righteousness and salvation:

"Therefore unto me, by an everlasting covenant, belongeth Christ Jesus, with all his sure and saving mercies."