

The Old and New Covenants

being the substance of

TWO SERMONS

on Hebrews 12:24

'And to Jesus the Mediator of the New Covenant'

The preceding verses in this chapter evidently shew the design of the inspired penman of this epistle was to open to the minds of the believing Hebrews the greatness of their privileges, being delivered from the old covenant given on Mount Sinai in Arabia and by grace enabled to come to Jesus, the mediator of the new covenant of grace; where he describes them as being allured into the most honourable and divine connections with the best companions and relations, and rising into the most sublime converse with all the best and brightest beings in heaven and earth. In the 22nd and 23rd verses he saith, 'Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect'. The spiritual birth-day of every believer brings him into this state, on which account the angels of God rejoice at the conversion of a sinner's soul unto God, Luke 15:10 'and such honour have all his saints'.

My present design is the same with the Divine Author of this part of Scripture; namely, to set before enlightened minds the old and new covenants; that if the Divine Spirit should see good to bless it, they may discover the glory and goodness of that truth that saith, 'When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons'. And may the Immortal Spirit bless it to the soul's benefit of as many of the chosen of God as are held in legal bondage; into whose hands it may ever fall, that they may come forth into that liberty wherewith Christ makes his chosen free, and stand fast therein.

In opening the words of my text, I shall observe the following leading ideas: First, The old covenant. Secondly, The new one, of which Jesus is mediator, and unto whom all true believers come. Lastly, make some improvement of the subject, and so conclude.

First, in opening unto you the old covenant, by which I understand that divine law given by Almighty God unto Moses on Mount Sinai, I shall first observe its legislator, who appears in the most evident light, to be the perfectly holy, the strictly just, the inconceivably glorious, the omnipotent Jehovah, the God of the spirits of all flesh, invested with the highest right in exercising legislative authority, and enjoining on his creatures such precepts as are most agreeable unto his own mind. We read in the 18th verse of the chapter out of which my text is taken, of a mount that might be touched, meaning the Mount Sinai in Arabia; which was a carnal sensible thing exposed to feeling, and was that on which God came down for the promulgation of his righteous and eternal law unto the Israelites. We read of 'the mount burning with fire', a full proof of the eternal God being there, as the Divine Legislator, or giver of his holy and righteous law unto that people. The fire fitly represented the justice and severity of God's nature, his jealousy against sin and sinners; but there leaves us exposed unto his displeasure without relief from that covenant; and as a full proof that there could be no comfortable access unto God that way, nor safety for souls in that covenant, we read verse 20, 'that they could not endure that which was commanded; and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart unto fire'. The Apostle adds, 'blackness and darkness and tempest', which blackness and darkness most probably was caused by thick clouds and smoke that covered the mount. This darkness was a type of the utter darkness of hell, which every transgressor of that law deserves, and into which they must

inevitably fall, without an interest in Jesus Christ: showing also the impossibility of a sinner's approaching unto the Lord without a mediator; while the eternal God appeared to show that justice and judgement were the habitation of his throne, when clouds and darkness were round about his feet. It follows, 'Ye are come to the sound of a trumpet' (formed in the air by the ministry of angels) signifying the near approach of God, and as a legislative trumpet summoning the people to appear before God as their great and divine legislator: showing also the certainty of a judicial trumpet being blown to summon transgressors of that law, so living, and dying unpardoned, before the judge of quick and dead at the great day of accounts, to receive the sentence of eternal damnation. After the trumpet followed the voice of words, by which we understand the voice of God, in a terrible manner promulgating the law out of the midst of fire, in a language understood by that people; which voice was loud, majestic and terrible, like thunder. Thus from the Almighty's giving the law we learn the spotless purity of his nature, the inflexible nature of his justice, the infinite dignity of his character; and may well say with Paul, 'it is a fearful thing to fall into the hands of the living God'. On the terms of this covenant it is so indeed. Having considered the law, as issuing forth from the mouth of God, I shall now consider the voice of words, or the law itself.

And first, its dignity, solemnity and severity may be considered. The speaking of it by the great God was attended with the most sensible and alarming effects, as we read in the 26th verse of the chapter out of which my text is taken. Whose voice then shook the earth, and not only the earth but the hearts of the people, and filled them with such dread and fear as caused them to cry out, in a way of entreaty, that the voice might cease, as it is written, 'which voice they that heard intreated that the word should not be spoken to them any more', v.19. And so terrible was the sight, that Moses said, 'I exceedingly fear and quake'. Nor can any one on earth make it appear from Scripture, that any of the fallen race of Adam, are any more capable of having to do with God in that covenant, than Moses or the Israelites were, 'for all have sinned, and come short of the glory of God'. The law is a transcript of the divine mind, the breathing forth of the pure soul of the great Jehovah, 'and is holy, and every commandment holy, and just, and good', Rom. 7:12. It calls on every sinner to produce a pure and spotless nature, a holy and spiritual principle of pure love to God, and an unblemished life in thought, word and action. This it calls for from every son and daughter of Adam's race born into the world. And how plain doth it appear from this, that by the deeds of the law, no soul can be saved, seeing our nature is wholly corrupt, Psalm 50:5, 'Behold I was shapen in iniquity, and in sin did my mother conceive me'. Thus comes all the human race into the world, tainted with the dire contagion of original corruption, as saith the prophet Isaiah, chapter 1:6, 'From the sole of the foot, even unto the head, there is no soundness in it'. The law calls for a perfect heart, but unerring testimony saith, 'the heart is deceitful above all things, and desperately wicked', Jer. 17:9. And that person that can put trust in it gives full proof of being a stranger unto divine teachings, and is called a fool, Prov. 28:26. 'Thou shalt love the Lord thy God with all thy heart', saith the law. But this corrupted thing hates the infinitely amiable, because the 'carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be', Rom. 8:7. A perfect spotless life is required. For 'there is not a just man upon earth, that doeth good, and sinneth not', Eccl. 7:20. Consequently not a single soul but is under the curse of the law, and if grace doth not prevent, must finally perish. The terms of this covenant are, 'Do this and live'; but the law affords no assistance unto fallen sinners to do anything, or keep one single precept written therein; it can make no allowance for the fallen creature's inability to keep it, but curses for every failure. It has in it no provision either for holiness or happiness; nor can it show one single ray of mercy, however much needed by the guilty soul; neither is there place found for repentance here, nor can the law accept of any, though it were ever so sincere; it passeth by no defect, nor can it ever forget or forgive a single sin, from the sinner's first entrance into life unto his dying hour, if found under it; but curses him for his corruption of nature, his depravity of principle, and imperfect life; and will continue to do so for ever, if dying under it. It bids us continue in all things written in it to be done; but could we continue in a course of perfect obedience unto our life's end, from this time it would still follow with its eternal curse for past sins, which it hath no power to remit, nor can it accept of our best obedience, though it can do no other than continually call for a continuance in all things written in the law, to do them, 'seeing no clean thing can come forth of unclean ones'. The just requirement of the law of God is perfect continual universal obedience from the whole soul, and from a principle of true supreme love to God,

Mark 12:30, 'And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength'. The law is spiritual, and its spirituality both commands and condemns. It requireth truth in the inward parts, and this David well knew when he saith, Psalm 51:6, 'Behold thou desireth truth in the inward parts'. The spirituality of God's law condemns our purest thoughts, our best words, our most righteous actions. A view of this will cure a soul of all Arminianism, and its supposed perfections, as it did David, Psalm 119:96, 'I have seen an end of all perfection, but thy commandment is exceeding broad'. The law condemns our souls for sin, but can impart no holiness unto us; finds continual fault with our principles but cannot give us new ones; shows our souls lost to all intents and purposes, but can discover no ground of hope; nor hath it any faith to give, nor in it any foundation for faith to rest upon, or object for it to look unto, as saith the Apostle, Gal. 3:12, 'And the law is not of faith, but the man that doeth them shall live in them'. It appears plain from these things, that holiness is called for continually by the law, and that without it the righteous holy law of God will eternally prevent our seeing the face of God in heaven; even that perfect holiness the law requires to be produced by us, which is agreeable to its spiritual righteous precepts in their fullest extent, Matt. 5:48, 'Be ye therefore perfect, even as your Father which is in heaven is perfect', Heb. 12:14, 'And holiness, without which no man shall see the Lord'. Shall we then direct souls to a covenant of death for salvation? or to a killing letter for life? No, our heavenly teacher, the Lord Jesus Christ, doth not preach salvation by the deeds of the law, in whole or in part; but from the woeful situation of sinners under the law, cursed by it in nature, principle, thought, word and deed, he taketh occasion to preach the necessity of the new birth, and saith, 'Except a man be born again, he cannot see the kingdom of God', John 3:3; and gives encouragement to persons concerned about their souls to pray for the holy and blessed Spirit of God, with a positive promise of the praying soul being answered, Luke 11:13, 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask it.' We will also consider the voice of the law.

Hear the voice of the law, ye that desire to be under the law; as many as are of the works of the law are under the curse, for it is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them', Gal. 3:10. Nothing but curses is the present portion of that soul that is under the law; nothing but eternal curses hereafter if dying in that state; for 'that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith', Gal. 3:11. The curse of the law is continually on the soul that is under it, and therefore our Lord saith, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him', John 3:36. Every effort the soul makes that is under the law, to fulfil it, is heaping together sparks of its own kindling; and when the Almighty leaves such a soul to its refuge of works under the law, he saith, 'Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow', Isaiah 50:11; and when God comes to the soul to fulfil this, 'then it shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness', Isaiah 8:22. When a soul hath done its all under the law, it is wholly unprofitable, it is come infinitely short of doing what was its duty to do; and the language of Christ is, 'Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth', Matt. 25:30; and this under the eternal curse of God's most righteous law. Thus have I considered the law and the curse, and the eternal consequence of dying under it, namely, eternal damnation.

No more my soul attempt to draw
Thy life and comfort from the law;
Fly to the hope the Gospel gives,
The soul that trusts the promise lives.

Having considered the law, and its intolerable curse, and the dreadful state of those eternally that perish under it, and in itself unalterably the same; it is a species of the soul of God, and the breathing forth of the spotless mind and nature of the Most High. The infinitely holy God was ever possessed of this in his mind, and ever will, it being essential unto his nature, who is of one mind, and changeth not. This law will appear eternally righteous in the ruined state of the damned, and

will shine in its brightest splendour and glory, being magnified and made honourable by the work of the great Redeemer, in the salvation of the saints for ever. The stability of the law appears from its own nature, being that which the great God must ever approve of, and from which he can never depart; a single word of which he will never revoke, as it is written, Matt. 5:18, 'For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled'. It is established by the life and death of the adorable Jesus, and proved also to stand by the eternity of hell fire, which can never be quenched; and by the gnawing of the worm that can never die; and by the torments of damned souls, and from the denial of the smallest mercy in hell, even a drop of water to cool the parched and tormented soul there, Luke 16:24,25; and by the remediless state of souls there, their deliverance being rendered impossible, by a large gulf fixed, as it is written, Luke 16:26, 'And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence'. The law and justice calling for the payment of the last farthing, which can never be, and therefore our Lord saith, Luke 12:58,59, 'When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.' Thus from the nature of the law, the curse of the law, the duration and stability of the law, we find that by the deeds of the law no soul can be saved; nor was the law ever designed to give life unto the lost and ruined sons and daughters of Adam's race; nor is there anything about life, but on these terms, 'do this and live'; wherefore, then say some, serveth the law? I answer, 'It was added because of transgressions, till the seed should come to whom the promise was made', Gal. 3:19. The Apostle saith, Rom. 5:20, 'Moreover the law entered, that the offence might abound'.

Sin was in the world until the law, but its dreadful nature was brought to light by the law, and its destroying tendency discovered; and when set home to the conscience, shows sin to be alive in the soul, and strikes death on legal hope; as saith Paul, Rom. 7:9, 'For I was alive without the law once: but when the commandment came, sin revived, and I died.' He means as to all hopes from that covenant, v.10, 'and the commandment which was ordained to life', on the terms do this and live (he saith) 'I found to be unto death'. And where is that soul that is made rightly acquainted with the law, that can find anything besides death there? 'Without the law', the Apostle saith, 'sin was dead', Rom. 7:8, and was not imputed to his conscience, for 'sin is not imputed when there is no law', Rom. 5:13; but leaves souls to conclude on the goodness of their state, like Paul; but when the commandment comes, discovering sin, for as the Apostle saith, 'I had not known sin, but by the law', Rom. 7:7, and bringing revealed wrath into the soul, then the language is, 'sin, taking occasion by the commandment, deceived me, and by it slew me', Rom. 7:11. The design of the law is to discover sin and condemn for it, and the soul that is under it shall be judged by it. But say some, by what must thou be judged to whom the law was never given. I answer, 'As many as have sinned without law shall also perish without law', Rom. 2:12. Having considered the end of the law being given, I shall now consider who are under it as a covenant of works.

Who are under the covenant? Some have said that angels are under it as a covenant. One would think such persons must be totally estranged unto holy Scripture, and almost or quite natural fools. Angels are noble, holy creatures, and all of them in heaven are elect angels, and their eternal felicity is as certain as the eternal salvation of the elect of God, chosen out of the human race. I believe when Lucifer, son of the morning, fell, and the rest of the angels with him, that Almighty God confirmed the rest never to fall; and the angels now in heaven, seeing and feeling the kindness of their maker in preserving and confirming them in bliss, while other of their species fell, are filled with such love to God, that all the services they are engaged in, are performed from and by a principle of love to God, and high delight in executing his pleasure; so that if angels may be said to be under any law, it must be the royal law of love, which I believe now doth, and ever will, bind them to their God, and engage them in his services in heaven. Angels then delight in the holiness of God, and render their noblest services unto him from a principle of pure love. Believers here, and saints above, love him, because he hath first loved them, 1 John 4:19. And from love and faith his people serve him here, and delight in the law of God, after the inward man, Rom. 7:22, and are not driven by the lash of the law, but constrained by the love of Christ. Some

men talk of the fitness of things, but it doth not seem very fit to suppose, that the Almighty saith to the angels in heaven, 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's', Exod. 20:17. For men servants and maid servants, and oxen and asses, are things angels have no call for, nor left to any strait about, nor under any temptation to covet; yet this is the voice of God to them, if they be under the law. Absurd to suppose.

Some will say, if angels are not under the law, believers are; to which I answer, if so, the Son of God came into this world, and lived and died in vain, for the Scripture saith, 'When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons', Gal. 4:4. If believers are still under the law given on Mount Sinai, what law is that which Christ has redeemed his people from? Or are his people redeemed, or are they not? In what sense do you mean, say some, that they are redeemed? I answer, in the sense of complete redemption, as follows:

First, from the curse of the law, so that the law has no voice against them, for what things the law saith, it saith to them that are under it; but believers are in the most honourable way delivered from it, as it is written, 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree', Gal. 3:13. This curse was removed that the blessing of Abraham might come on the elect of Gentile sinners through Jesus Christ, and that the promise of the Spirit might be received through faith, v. 11; and this is secured in Jesus Christ, to all the chosen of God; v. 16, 'Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ'. And plain enough it is, that if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. And it is a glorious truth to a believing heart, 'That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect', Gal. 3:17. Paul saith, Rom. 8:1, 'There is therefore now no condemnation to them which are in Christ Jesus'; and v. 33,34, saith, 'who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God'. Believers are then redeemed from the curse of the law given on Mount Sinai. And 'do we then make void the law through faith? God forbid: yea we establish the law', Rom. 3:31. The soul that feels its curse removed by the Lord Jesus Christ, is enabled to approve of all it saith, and to acknowledge its right to condemn, and desire it should stand for ever, and owns it holy, just, and good, 'Christ being the end of the law to him that believeth'; while others wish the law was abolished, and its power destroyed. But then are not believers under it as a rule of life, say some, and the whole of their walk? I answer No. If that broken covenant is the rule, and the only rule of believers lives, and nothing to move to the service of God but the precepts of that law, as written words, their souls will be found as destitute of fruit, acceptable unto God, and glorifying unto his name, as the barren fig tree was destitute of fruit which Christ cursed. It is plain from Rom. 8:3, 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh': v.4, 'That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit'. This is from the believer's covenant, God writing his law in their minds, as he saith, Heb. 8:10,11, 'For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest'.

Such as teach souls to look unto the law, instead of the teachings of grace in the heart, and to a killing letter instead of a quickening spirit, a written word instead of a principle of love and faith in the soul, should read the Scripture, Rom. 2:13, 'For not the hearers of the law are just before God, but the doers of the law shall be justified'. Some perhaps will say, O! I perceive what you are; you are a black Antinomian. Am I? If I am my Bible has made me so: but sure I am my preaching is quite the reverse of that. I am not an enemy to the law, nor yet to holiness, but am contending for it; not in mere talk, or doctrine, or pretension; but heart feelingly; and which looks most like an

Antinomian; he that looks to the mere letter of the law as his only rule, and saith as some have said, that faith and love are no more a rule than a non-entity, or I that say the law is nothing to the believer as written on tables of stone, but as written on fleshy tables of the heart, by the Spirit of the Lord? I believe the letter of the law is not the believer's rule at all, much more his only rule.

Paul saith, Rom. 7, that a believer in Jesus hath no more to do with the law, as a covenant of works, than a woman hath with the law of matrimony with a dead husband; and after having shown her release from the law of her husband upon his death, he thus improves the subject, v. 4, 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.' None but novices will ever think that the soul's marriage union to the Lord Jesus is an unfruitful union, and none but fools ever dream of fruitfulness of soul without this union. Well, what is the fruit of those souls, and what their services who are dead to the law, and married unto Jesus? Verse 6, he saith, 'But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter'; and where is the law as the only rule of life now? Indeed there is nothing in it that tends to life, nor is it so set forth in Scripture; but is said to be the ministration of death, 2 Cor. 3:7.

The believer is not without law to God, nor without a proper regard to that law the great God has given, but under the law to Christ, Christ bringing it into the heart, and giving the soul to possess the sum and substance of it, and influencing him to delight in it after the inward man, 1 Tim. 1:5, 'Now now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned'. Love is the fulfilling of the law, and what is there of all the Lord hath spoke in his law that deters or keeps a soul from sin, destitute of the love of Christ in the heart? And what saves his people from sin, his law or his grace? His grace, Rom. 6:14, 'For sin shall not have dominion over you: for ye are not under the law but under grace'. The law cannot be the believer's only rule of life, for there is no way of life, no justification, no sanctification, no pardon, no divine influence: besides here is nothing about taking up a daily cross, denying of self, a following of Christ: so that if this is the only rule, following Christ is no part of the Christian's life. The ordinance of baptism, and that of the Lord's supper, concerning which Christ says, 'Do this in remembrance of me' is not in this only rule; besides, the works of saints are works of faith and labours of love wrought in God their Redeemer; they are not said to walk by his commandments, but in them: thus we read of Zacharias and his wife Elizabeth, that 'they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless', Luke 1:6, and David prayeth that the Lord would make him go in (mark that) his commandments, Psalm 119:35. He saith, v.47, 'I will delight myself in thy commandments, which I have loved'. Some will say, thus opening the law you open the door for a loose life. This is ignorance indeed. What, is the mere letter of the law more capable of promoting holiness than the influence of grace that teacheth to deny ungodliness? and a broken covenant a better security for holiness than the covenant, fear, and love of God put into their hearts, and his absolute promise that they shall not depart from him, neither will he from them to do them good? If these things will not do, I am sure the covenant from Mount Sinai will not; but blessed be God they will. What part is there that a person is not liable to break of the law if left of God, destitute of divine influence? And what can make the law good to any one, and cause a soul to love it, but experience of its being written in the heart by the Divine Spirit from the Glorious Mediator? Christ's yoke is easy then, and true his burden is light: And blessed are all they that learn of him, Matt. 11:29,30. Do we injure the law then by exalting the Saviour and his saving grace? Verily, no; 'for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe,

Gal. 3:21,22. The law then is not against the promises of God. But who then is under the law?

I answer, not the righteous in Jesus Christ; 'Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine', 1 Tim. 1:9,10.

Persons under the law may be known by their legality of spirit, their selfish designs in what they do, the slavishness of their fears, and their desire, like Adam and Eve, to hide themselves from God; their ignorance respecting pardon through the blood of the Lamb, and lastly, their having no rule but the law as a covenant of works. Such are like the young man that came to Christ, who had made the law his only rule of life; and it is to be feared like him incapable of going any farther. And what must be the consequence of such a state when Christ says, that such as shall have treasure in heaven must deny themselves, take up the cross and follow him. I leave my reader to consider, from what has been said, whether we may not lament the state of those men that are desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm? 1 Tim. 1:7, and how awfully blind must those souls be who are so led, as to the glories of the gospel, as it was of old, 2 Cor. 3:14,15, 'But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart'. O dreadful end of the bond child! The word saith, 'Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman', Gal. 4:30. O blessed and adorable Jesus, loud proclaim thy jubilee trumpet and bid all thy chosen go free, and never more be entangled with the yoke of bondage. Even so Lord Jesus. Amen.

Run, soul run, the law commands,
But gives you neither feet nor hands;
The Gospel tells you better things,
It bids you fly, and gives you wings.