

ten concerning him in the volume of the book; not of the Scriptures in general only, nor of the Pentateuch in particular, the only volume extant in David's time, *εν κεφαλιδι*, at the head and beginning of which is a declaration of the grace, will, and work of Christ, Gen. iii. 15; nor only of the book of God's purposes, Psalm cxxxix. 16, but of the covenant; alluding to the writing, signing, and sealing of covenants; the covenant at Sinai is called, the book of the covenant, Exod. xxiv. 8. Now in this volume, or book, as the Father's proposal is there written and contained, so is the Son's assent unto it, and acceptance of it. Add to all this, that the character in which Christ here addresses his divine Father, My God, is a phrase expressive of covenant-relation, and is frequently so used both with regard to Christ and his people. But, to observe no more, nothing more fully proves Christ's free and full assent and consent to do the will of his Father, proposed in covenant, than his actual performance of it. Was it his will that he should take the care and charge of all his elect, and lose none? he has done it, John xvii. 12. Was it his will that he should assume human nature? the Word has been made flesh, and dwelt among men, John i. 14. Was it his will that he should obey the law? he is become the end of the law for righteousness, Rom. x. 4. Was it his will that he should suffer death, the penalty of it? he has suffered, the just for the unjust, to bring them to God, 1 Pet. iii. 18. Was it his will that he should make himself an offering for sin? he has given himself to God, an Offering, and a Sacrifice, of a sweet-smelling savour, Eph. v. 2. In a word, Was it his will that he should redeem his people from all their iniquities? he has obtained an eternal redemption of them, Heb. ix. 12.

OF CHRIST, AS THE COVENANT-HEAD OF THE ELECT.

THERE are various characters, relations, and offices, which Christ sustains in the covenant of grace; among which, that of a federal Head is one; Christ is often said to be the Head of the church; not of any particular congregation of saints, in this or the other part of the world; but of the church of the first-born, whose names are written in heaven, even of all the elect of God, that ever have been, are, or will be in the world, Eph. i. 22, 23, and v. 23, Col. i. 18; and he is a Head to them in different senses; he is that to them as a natural head is to a natural body, and the members of it; which is of the same nature with it, superior to it, communicates life, sense and motion to it, as well as overlooks and protects it; such a head of influence is Christ to the church, the source of life to it, from whom nourishment is derived, and all the supplies of grace, Eph. iv. 15, 16, Col. ii. 19; he is a Head in a political sense, as a captain-general is head of his army, and a king is head of his subjects, Judg. x. 11, xi. 11, Hosea i. 11; and in an economical sense, as the husband is head of the wife, and a father the head of his children, and a master the head of his servants, and of his whole family, Numb. i. 4, Eph. v. 23, 24, Isa. ix. 6, Matt. xxiii. 10. The headship of Christ in the

several senses, chiefly belongs to his Kingly office; but besides these, he is the representative-head of his church, or of all the elect of God; they were all considered in him, and represented by him, when he covenanted with his Father for them; all that he engaged to do and suffer, was not only on their account, but in their name and stead; and all that he received, promises and blessings, were not only for them, but he received them as personating them. As Christ was given to be the covenant of the people, so to be a Head of them in it, Eph. i. 22. And thus,—1. Christ was considered in election; he was chosen a Head, and his people as members in him; and so they had union to him, and a representative-being in him before the world began; they did not then personally exist, but Christ did, who represented them, and therefore were capable of being chosen in him, as they were, Eph. i. 4. — 2. Such a relation Christ stood in to them in the covenant, that was made, not with him alone, but with all the elect of God, considered in him as their head and representative; hence we read of the covenant that was confirmed before of God in Christ; which was of God made sure and firm with his covenant people, in Christ, as their Head, before the foundation of the world; when as yet they had not an actual being, only a representative one in Christ, Gal. iii. 17; and hence the covenant was made sure to them in him, before the manifestation and application of it to Abraham, and his spiritual seed spoken of in the preceding verse; so that the law, which was four hundred and thirty years after that revelation and manifestation of the covenant to Abraham, cannot disannul, that it should make the promise of none effect; for what commences in time, can never make void what was confirmed in eternity. — 3. The promises of grace and glory, made to the elect of God in covenant, were made to them, as considered in Christ, their head and representative; for whereas these promises were made before the world began, Tit. i. 2, they could not be made to them in their own persons, but as personated by Christ, and therefore were made to him their Head, and to them in him; and hence the promise of life is said to be in him, 2 Tim. i. 1; and, indeed, all the promises are Yea and Amen in him, 2 Cor. i. 20. The apostle having said, that to Abraham and his seed were the promises made, observes, he saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ; who is the head and representative of all his spiritual offspring, and in whom they are all collected and considered; all the promises made, manifested, and applied to Abraham, and his spiritual seed, were originally made to Christ, the everlasting Father of his spiritual offspring, the common Head and Parent of them, Gal. iii. 16. — 4. All the blessings of grace, and grants of them in the covenant of grace, given and made to the elect in it, were given and made to Christ first in their name, and as personating them, and to them in him, as considered in him, their head and representative; for when these grants were made, and blessings bestowed, they were not in actual being, only had a representative one in Christ their head; hence grace is said to be given them in Christ Jesus, before the world began; and they to

be blessed with all spiritual blessings in heavenly places in Christ, as they were chosen in him before the foundation of the world, 2 Tim. i. 9, Eph. i. 3, 4. — 5. Christ, in the everlasting covenant, engaged in the name of his people, to obey and suffer in their stead; and accordingly he did both in time, as their Head and Representative. He obeyed the law, and fulfilled all righteousness, not as a single individual of human nature, and for himself, but as the federal Head of his people, as representing them; *that so the righteousness of the law might be fulfilled in us*, says the apostle, Rom. viii. 4, that is, in the elect of God, they being considered in Christ their Head, when he became the fulfilling End of the law for righteousness unto them; and so they were made, or accounted, the righteousness of God in him their Head, Rom. x. 4, 2 Cor. v. 21; in like manner as he in their name engaged to suffer for them; so in time he suffered in their room and stead, as their head and representative; insomuch that they may be truly said to suffer with him; they were all gathered together, re-collected in one Head, in Christ, and sustained and represented by him when he hung upon the cross, and are said to be *crucified with him*, Eph. i. 10, Col. ii. 19. — 6. In consequence of Christ's covenant engagement and performances, when he rose from the dead, he rose not as a private Person, but as a public Person, as the head and representative of all those for whom he obeyed and suffered; and therefore they are said to be quickened and raised together with him, as they were then also justified in him, when he himself, as their Head and Surety, was, Eph. ii. 5, 6, Col. iii. 1, 1 Tim. iii. 16. Yea, Christ is also gone to heaven, not only as the Forerunner of his people, but as their Head and Representative; he has taken possession of heaven in their name, appears in the presence of God for them; and personates them, as the high-priest did the children of Israel, in the holy of holies; and hence they are said to be made to sit together in heavenly places *in Christ Jesus*, Eph. ii. 6. — 7. The federal headship of Christ, may be argued and concluded from Adam being a federal head and representative of all his natural offspring; in which he was the figure of him that was to come, that is Christ; for it was in that chiefly, if not solely, that he was a figure of Christ; at least that is the chief, if not the only thing the apostle has in view, Rom. v. 14, as appears by his running the parallel between them, as heads and representatives of their respective offspring: Adam, through his fall, conveying sin and death to all his natural descendants; and Christ through the free gift of himself, communicating grace, righteousness, and life, to all his spiritual seed, the elect, the children his Father gave him: and hence these two are spoken of as the first and last Adam, and the first and second man; as if they were the only two men in the world, being the representatives of their several seeds, which are included in them, 1 Cor. xv. 45, 47.

Now, as Christ stands in the relation of a head to the elect, he has all things delivered into his hands; in honour to him, and in love both to him and them, and for their good; God has given him to be Head over all things to the church, Matt. xi. 27, John iii. 35, Eph. i. 22;

all persons and things are under his command, and at his disposal, to subserve his interest as Head of the church; even angels and men, good and bad, and all things in heaven and in earth; all power therein to protect and defend his people, and to provide for them; all fullness of grace, and the blessings of it to supply them; the government of the church, and of the world, is on his shoulders, who represents them; and therefore their persons, grace and glory, must be safe in him; the covenant, and all its blessings and promises, are sure in him, the Head and Representative of his people in it.

OF CHRIST, AS THE MEDIATOR OF THE COVENANT.

ANOTHER relation, or office, which Christ bears in the covenant, is that of Mediator; three times in the epistle to the Hebrews is he called the Mediator of the new, or better covenant or testament, chap. viii. 6, and ix. 15, and xii. 24; the same with the everlasting covenant, only so called in reference to a former administration of it. The apostle Paul asserts, that there is *one Mediator between God and men, the man Christ Jesus*, 1 Tim. ii. 5. Both Jews and Gentiles have a notion of a Mediator; the Jews¹ call the Messiah משיח, the Mediator, or middle one; and so Philo the Jew^k speaks of the most ancient Word of God as *μεσος*, a middle Person between God and men, not unbegotten as God, nor begotten as man, but the middle of the extremes, one between both. The Persians^l call their God Mithras, *μεσσιτης*, a Mediator; and the Dæmons, with the heathens, seem to be, according to them, mediators between the superior gods and men; but we have a more sure word of prophecy to direct us in this matter; Christ is the one and only Mediator. It will be proper to inquire,

I. In what sense Christ is the mediator of the covenant; not as Moses who stood between God and the people of Israel, *to show them the word of the Lord*, Deut. v. 5, to receive the law, the lively oracles, and deliver them to them, said to be ordained, or disposed by angels, in the hand of a mediator, supposed to be Moses, Gal. iii. 19. Christ indeed is the revealer and declarer of his Father's mind and will, and the dispenser of the covenant of grace in the different administrations of it, in the several periods of time; but this more properly belongs to him as the *angel or messenger of the covenant*, as he is called in Mal. iii. 2, than the mediator of it. Christ is a mediator of reconciliation; such an one as interposes between two parties at variance, in order to bring them together, and in some way or other reconcile them to each other. A mediator is not of one, of one party; for where there is but one party there can be no difference, and so no need of a mediator; but God is one, he is one party, the offending party, and man is the other, the offending party; and Christ is the mediator between them both to bring them together, who are through sin at as great distance as earth

¹ R. Joseph Albo, *Ikkarim*, orat. 2, c. 28.

^k Quis Rer. Divin. Hæres. p. 509. Vide *ibid.* de Cherubim, p. 112.

^l Plutarch, de Isid. et Osir.