

2. There is no entrance into this kingdom but by coming into the kingdom of Christ. Besides the kingdom which belongeth to Father, Son, and Holy Ghost, one true and only God, there is the kingdom of Christ considered as mediator; a new right of empire and sovereignty over the creature, not destructive of the former, but accumulative, as superadded to it, that the government of God might be the more comfortable and beneficial to us in our lapsed estate. This is called 'the kingdom of Christ,' because Christ, as mediator, hath purchased it: Rom. xiv. 9, 'For to this end Christ both died, and rose again, and revived, that he might be Lord both of the dead and the living;' Rev. ii. 12, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' And upon the account of his merit and redemption of captive souls, God hath bestowed it upon him: Ps. ii. 8, 'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;' and Acts ii. 36, 'God hath made this Jesus, whom ye have crucified, both Lord and Christ.' Made, that is, appointed, ordained. It is God's kingdom by original right, but Christ's by donation and purchase. Besides, it is Christ's kingdom because he is the administrator of it, both as to legislation and execution. Legislation: Mat. xxviii. 18, 'All power is given to me both in heaven and in earth;' and John xvii. 2, 'Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.' The mediator, God-man, is the supreme prince and head of the church, that he might dispense salvation upon his own terms, and his doctrine and faith might be embraced by all nations in the world. Here is a new power, new government, new laws, which shall be the rule of man's duty and God's judgment. Now this is comfortable and beneficial to us, because this new kingdom was set afoot to save and recover fallen man, who was disabled for his duty, and incapable of the happiness which God offered, and obnoxious to his displeasure. Therefore the kingdom and lordship of Christ is spoken of as medicinal and restorative, tending to reduce man to God, that after the breach we might again enjoy his favour, and live in his obedience: Acts xvi. 46, 'Preaching peace by Jesus Christ; he is Lord of all.' He is set up to be king and lord, to make peace between God and man, who were at odds before. His right to govern obliged him to chastise us for our rebellions: Acts v. 31, 'Him hath God exalted to be a prince and saviour, to give repentance and remission of sins.' This new Lord and king hath made a new law of grace, which is *lex remedians*, a remedying law, propounded as a remedy for the recovering and restoring of the lapsed world of mankind to the grace and favour of God, granting thereby free pardon and right to blessedness to all that sincerely repent and believe in him, but sentencing them to death that will not believe in Christ. Now without entering into this kingdom of

Christ there is no entering into the kingdom of God. These two are not contrary, but the one is subordinate to the other; namely, the kingdom of Christ is derived from God, and referred to him. The supreme right of governing is still in God, and our subjection to him is preserved: Phil. ii. 11, 'That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' And Christ doth redeem us that we may serve him: Luke i. 74, 'That he would grant unto us that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.' And besides, it is impossible that we can perform the duties that belong to the kingdom of God, or enjoy the privileges thereof, without entering into the kingdom of Christ; for he healeth our natures, and giveth repentance as a prince, Acts v. 31, or a new nature, as the foundation of a new obedience. Nor can we enjoy the privileges, pardon and life. **Pardon we have not till we be Christ's subjects: Col. i. 13, 14, 'Who hath delivered us from the power of Satan, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, the forgiveness of sins.'** As soon as we are brought into his kingdom, then we have remission of sins, Then for life: 'There is no access to the kingdom of God in glory but by Jesus Christ as mediator: John xiv. 6, 'Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me.' **Christ first took possession of it in our name:** John xiv. 2, 3, 'In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also.' And so in due time we get possession also, and reign for ever with him: Rev. iii. 21, 'To him that overcometh I will grant to sit with me in my throne, even as I overcame and sat down with the Father in his throne.' After we have a while resisted the devil, and approved ourselves to Christ, we attain that immortal glory, a part of which is reigning with Christ, and dominion over the creatures.