

CHAPTER 6

The apostle having at large asserted, opened, and proved, the great doctrine of justification by faith, for fear lest any should suck poison out of that sweet flower, and turn that grace of God into wantonness and licentiousness, he, with a like zeal, copiousness of expression, and cogency of argument, presses the absolute necessity of sanctification and a holy life, as the inseparable fruit and companion of justification; for, wherever Jesus Christ is made of God unto any soul righteousness, he is made of God unto that soul sanctification, ^{<410>}1 Corinthians 1:30. The water and the blood came streaming together out of the pierced side of the dying Jesus. And what God hath thus joined together let not us dare to put asunder.

^{<410>}ROMANS 6:1-23

ON SANCTIFICATION

The apostle's transition, which joins this discourse with the former, is observable: “*What shall we say then?* v. 1. What use shall we make of this sweet and comfortable doctrine? Shall we do evil that good may come, as some say we do? ^{<410>}Romans 3:8. *Shall we continue in sin that grace may abound?* Shall we hence take encouragement to sin with so much the more boldness, because the more sin we commit the more will the grace of God be magnified in our pardon? Is this a use to be made of it?” No, it is an abuse, and the apostle startles at the thought of it (v. 2): “*God forbid; far be it from us to think such a thought.*” He entertains the objection as Christ did the devil's blackest temptation (^{<410>}Matthew 4:10): *Get thee hence, Satan.* Those opinions that give any countenance to sin, or open a door to practical immoralities, how specious and plausible soever they be rendered, by the pretension of advancing free grace, are to be rejected with the greatest abhorrence; for the truth as it is in Jesus is a truth *according to godliness*, ^{<410>}Titus 1:1. The apostle is very full in pressing the necessity of holiness in this chapter, which may be reduced to two heads: — His exhortations to holiness, which show the nature of it; and his motives or arguments to enforce those exhortations, which show the necessity of it.

I. For the first, we may hence observe the nature of sanctification, what it is, and wherein it consists. In general it has two things in it, mortification and vivification — dying to sin and living to righteousness, elsewhere expressed by putting off the old man and putting on the new, ceasing to do evil and learning to do well.

1. Mortification, putting off the old man; several ways this is expressed.

(1.) We must *live no longer in sin* (v. 2), we must not be as we have been nor do as we have done. The time past of our life must suffice, ~~403~~ 1 Peter 4:3. Though there are none that live without sin, yet, blessed be God, there are those that do not live in sin, do not live in it as their element, do not make a trade of it: this is to be sanctified.

(2.) *The body of sin must be destroyed*, v. 6. The corruption that dwelleth in us is the body of sin, consisting of many parts and members, as a body. This is the root to which the axe must be laid. We must not only cease from the acts of sin (this may be done through the influence of outward restraints, or other inducements), but we must get the vicious habits and inclinations weakened and destroyed; not only cast away the idols of iniquity out of the heart. — *That henceforth we should not serve sin*. The actual transgression is certainly in a great measure prevented by the crucifying and killing of the original corruption. Destroy the body of sin, and then, though there should be Canaanites remaining in the land, yet the Israelites will not be slaves to them. It is the body of sin that sways the sceptre, wields the iron rod; destroy this, and the yoke is broken. The destruction of Eglon the tyrant is the deliverance of oppressed Israel from the Moabites.

(3.) *We must be dead indeed unto sin*, v. 11. As the death of the oppressor is a release, so much more is the death of the oppressed, ~~407~~ Job 3:17, 18. Death brings a writ of ease to the weary. Thus must we be dead to sin, obey it, observe it, regard it, fulfil its will no more than he that is dead doth his *quandam* task-masters — be as indifference to the pleasures and delights of sin as a man that is dying is to his former diversions. He that is dead is separated from his former company, converse, business, enjoyments, employments, is not what he was, does not what he did, has not what he had. Death makes a mighty change; such a change doth sanctification make in the soul, it cuts off all correspondence with sin.

(4.) *Sin must not reign in our mortal bodies that we should obey it*, v. 12. Though sin may remain as an outlaw, though it may oppress as a tyrant, yet let it not reign as a king. Let it not make laws, nor preside in councils, nor command the militia; let it not be uppermost in the soul, so that we should obey it. Though we may be sometimes overtaken and overcome by it, yet let us never be obedient to it in the lusts thereof; let not sinful lusts be a law to you, to which you would yield a consenting obedience. *In the lusts thereof — en tais epithymiais autou*. It refers to the body, not to sin. Sin lies very much in the gratifying of the body, and humouring that. And there is a reason implied in the phrase *your mortal body*; because it is a mortal body, and hastening apace to the dust, therefore let not sin reign in it. It was sin that made our bodies mortal, and therefore do not yield obedience to such an enemy.

(5.) *We must not yield our members as instruments of unrighteousness*, v. 13. The members of the body are made use of by the corrupt nature as tools, by which the wills of the flesh are fulfilled; but we must not consent to that abuse. The members of the body are fearfully and wonderfully made; it is a pity they should be the devil's tools of *unrighteousness unto sin*, instruments of the sinful actions, according to the sinful dispositions. Unrighteousness is unto sin; the sinful acts confirm and strengthen the sinful habits; one sin begets another; it is like the letting forth of water, therefore leave it before it be meddled with. The members of the body may perhaps, through the prevalency of temptation, be forced to be instruments of sin; but do not yield them to be so, do not consent to it. This is one branch of sanctification, the mortification of sin.

2. Vivification, or living to righteousness; and what is that?

(1.) It is to *walk in newness of life*, v. 4. Newness of life supposes newness of heart, for out of the heart are the issues of life, and there is not way to make the stream sweet but by making the spring so. Walking, in scripture, is put for the course and tenour of the conversation, which must be new. Walk by new rules, towards new ends, from new principles. Make a new choice of the way. Choose new paths to walk in, new leaders to walk after, new companions to walk with. Old things should pass away, and all things become new. The man is what he was not, does what he did not.

(2.) It is to be *alive unto God through Jesus Christ our Lord*, v. 11. To converse with God, to have a regard to him, a delight in him, a concern for him, the soul upon all occasions carried out towards him as towards an

agreeable object, in which it takes a complacency: this is to be alive to God. The love of God reigning in the heart is the life of the soul towards God. *Anima est ubi amat, non ubi animat* — *The soul is where it loves, rather than where it lives*. It is to have the affections and desires alive towards God. Or, *living* (our live in the flesh) *unto God*, to his honour and glory as our end, by his word and will as our rule — in all our ways to acknowledge him, and to have our eyes ever towards him; this is to live unto God. — *Through Jesus Christ our Lord*. Christ is our spiritual life; there is no living to God but through him. He is the Mediator; there can be no comfortable receivings from God, nor acceptable regards to God, but in and through Jesus Christ; no intercourse between sinful souls and a holy God, but by the mediation of the Lord Jesus. Through Christ as the author and maintainer of this life; through Christ as the head from whom we receive vital influence; through Christ as the root by which we derive sap and nourishment, and so live. In living to God, Christ is all in all.

(3.) It is to *yield ourselves to God, as those that are alive from the dead*, v. 13. The very life and being of holiness lie in the dedication of ourselves to the Lord, giving our own selves to the Lord, ~~408~~ 2 Corinthians 8:5. “Yield yourselves to him, not only as the conquered yields to the conqueror, because he can stand it out no longer; but as the wife yields herself to her husband, to whom her desire is, as the scholar yields himself to the teacher, the apprentice to his master, to be taught and ruled by him. Not yield your estates to him, but yield yourselves; nothing less than your whole selves;” *parastesate eautous* — *accommodate vos ipsos Deo* — *accommodate yourselves to God*; so Tremellius, from the Syriac. “Not only submit to him, but comply with him; not only present yourselves to him once for all, but be always ready to serve him. Yield yourselves to him as wax to the seal, to take any impression, to be, and have, and do, what he pleases.” When Paul said, *Lord, what wilt thou have me to do?* (~~409~~ Acts 9:6) he was then yielded to God. *As those that are alive from the dead*. To yield a dead carcass to a living God is not to please him, but to mock him: “Yield yourselves as those that are alive and good for something, a *living sacrifice*,” ~~410~~ Romans 12:1. The surest evidence of our spiritual life is the dedication of ourselves to God. It becomes those that are alive from the dead (it may be understood of a death in law), that are justified and delivered from death, to give themselves to him that hath so redeemed them.

(4.) It is to yield *our members as instruments of righteousness to God*. The members of our bodies, when withdrawn from the service of sin, are not to lie idle, but to be made use of in the service of God. When the strong man armed is dispossessed, let him whose right it is divide the spoils. Though the powers and faculties of the soul be the immediate subjects of holiness and righteousness, yet the members of the body are to be instruments; the body must be always ready to serve the soul in the service of God. Thus (v. 19), “*Yield your members servants to righteousness unto holiness*. Let them be under the conduct and at the command of the righteous law of God, and that principle of inherent righteousness which the Spirit, as sanctifier, plants in the soul.” *Righteousness unto holiness*, which intimates growth, and progress, and ground obtained. As every sinful act confirms the sinful habit, and makes the nature more and more prone to sin (hence the members of a natural man are here said to be servants to *iniquity unto iniquity* — one sin makes the heart more disposed for another), so every gracious act confirms the gracious habit: serving righteousness is unto holiness; one duty fits us for another; and the more we do the more we may do for God. Or serving righteousness, *eis hagioasmon* — *as an evidence of sanctification*.

II. The motives or arguments here used to show the necessity of sanctification. There is such an antipathy in our hearts by nature to holiness that it is no easy matter to bring them to submit to it: it is the Spirit's work, who persuades by such inducements as these set home upon the soul.

1. He argues from our sacramental conformity to Jesus Christ. Our baptism, with the design and intention of it, carried in it a great reason why we should die to sin, and live to righteousness. Thus we must improve our baptism as a bridle of restraint to keep us in from sin, as a spur of constraint to quicken us to duty. Observe this reasoning.

(1.) In general, we are *dead to sin*, that is, in profession and in obligation. Our baptism signifies our cutting off from the kingdom of sin. We profess to have no more to do with sin. We are dead to sin by a participation of virtue and power for the killing of it, and by our union with Christ and interest in him, in and by whom it is killed. All this is in vain if we persist in sin; we contradict a profession, violate an obligation, return to that to which we were dead, like walking ghosts, than which nothing is more unbecoming and absurd. For (v. 7) *he that is dead is freed from sin*; that

is, he that is dead to it is freed from the rule and dominion of it, as the servant that is dead is freed from his master, ^{<K&B>}Job 3:19. Now shall we be such fools as to return to that slavery from which we are discharged? When we are delivered out of Egypt, shall we talk of going back to it again?

(2.) In particular, being *baptized into Jesus Christ, we were baptized into his death*, v. 3. We were baptized *eis Christon* — unto Christ, as ^{<K&B>}1 Corinthians 10:2, *eis Mosen* — unto Moses. Baptism binds us to Christ, it binds us apprentice to Christ as our teacher, it is our allegiance to Christ as our sovereign. Baptism is *externa ansa Christi* — *the external handle of Christ*, by which Christ lays hold on men, and men offer themselves to Christ. Particularly, we were baptized into his death, into a participation of the privileges purchased by his death, and into an obligation both to comply with the design of his death, which was to redeem us from all iniquity, and to conform to the pattern of his death, that, as Christ died for sin, so we should die to sin. This was the profession and promise of our baptism, and we do not do well if we do not answer this profession, and make good this promise.

[1.] Our conformity to the death of Christ obliges us to die unto sin; thereby we know the *fellowship of his sufferings*, ^{<K&B>}Philippians 3:10. Thus we are here said to be *planted together in the likeness of his death* (v. 5), *to homoiomati*, not only a conformity, but a conformation, as the engrafted stock is planted together into the likeness of the shoot, of the nature of which it doth participate. Planting is in order to life and fruitfulness: we are planted in the vineyard in a likeness to Christ, which likeness we should evidence in sanctification. Our creed concerning Jesus Christ is, among other things, that he was *crucified, dead, and buried*; now baptism is a sacramental conformity to him in each of these, as the apostle here takes notice. *First, Our old man is crucified with him*, v. 6. The death of the cross was a slow death; the body, after it was nailed to the cross, gave many a throe and many a struggle: but it was a sure death, long in expiring, but expired at last; such is the mortification of sin in believers. It was a cursed death, ^{<K&B>}Galatians 3:13. Sin dies as a malefactor, devoted to destruction; it is an accursed thing. Though it be a slow death, yet this must needs hasten it that it is an old man that is crucified; not in the prime of its strength, but decaying: that which waxeth old is ready to vanish away, ^{<K&B>}Hebrews 8:13. *Crucified with him* — *synestaurathe*, not in respect of time, but in respect of causality. The crucifying of Christ for us

has an influence upon the crucifying of sin in us. *Secondly*, We are dead with Christ, v. 8. Christ was obedient to death: when he died, we might be said to die with him, as our dying to sin is an act of conformity both to the design and to the example of Christ's dying for sin. Baptism signifies and seals our union with Christ, our engrafting into Christ; so that we are dead with him, and engaged to have no more to do with sin than he had. *Thirdly*, *We are buried with him by baptism*, v. 4. Our conformity is complete. We are in profession quite cut off from all commerce and communion with sin, as those that are buried are quite cut off from all the world; not only not of the living, but no more among the living, have nothing more to do with them. Thus must we be, as Christ was, separate from sin and sinners. We are buried, namely, in profession and obligation: we profess to be so, and we are bound to be so: it was our covenant and engagement in baptism; we are sealed to be the Lord's, therefore to be cut off from sin. Why this burying in baptism should so much as allude to any custom of dipping under water in baptism, any more than our baptismal crucifixion and death should have any such references, I confess I cannot see. It is plain that it is not the sign, but the thing signified, in baptism, that the apostle here calls being buried with Christ, and the expression of burying alludes to Christ's burial. As Christ was buried, that he might rise again to a new and more heavenly life, so we are in baptism buried, that is, cut off from the life of sin, that we may rise again to a new life of faith and love.

[2.] Our conformity to the resurrection of Christ obliges us to rise again to newness of life. This is *the power of his resurrection* which Paul was so desirous to know, ^{<100>}Philippians 3:10. Christ was raised up *from the dead by the glory of the Father*, that is, by the power of the Father. The power of God is his glory; it is glorious power, ^{<101>}Colossians 1:11. Now in baptism we are obliged to conform to that pattern, to be planted in the *likeness of his resurrection* (v. 5), to *live with him*, v. 8. See ^{<102>}Colossians 2:12. Conversion is the first resurrection from the death of sin to the life of righteousness; and this resurrection is conformable to Christ's resurrection. This conformity of the saints to the resurrection of Christ seems to be intimated in the rising of so many of the bodies of the saints, which, though mentioned before by anticipation, is supposed to have been concomitant with Christ's resurrection, ^{<103>}Matthew 27:52. We have all risen with Christ. In two things we must conform to the resurrection of Christ: — *First*, He rose to die no more, v. 9. We read of many others that

were raised from the dead, but they rose to die again. But, when Christ rose, he rose to die no more; therefore he left his grave-clothes behind him, whereas Lazarus, who was to die again, brought them out with him, as one that should have occasion to use them again: but over Christ *death has no more dominion*; he was dead indeed, but he is alive, and so alive that he lives for evermore, ^{<4118>}Revelation 1:18. Thus we must rise from the grave of sin never again to return to it, nor to have any more fellowship with the works of darkness, having quitted that grave, that land of darkness as darkness itself. *Secondly*, He rose to live unto God (v. 10), to live a heavenly life, to receive that glory which was set before him. Others that were raised from the dead returned to the same life in every respect which they had before lived; but so did not Christ: he rose again to leave the world. *Now I am no more in the world*, ^{<4111>}John 13:1; 17:11. He rose to *live to God*, that is, to intercede and rule, and all to the glory of the Father. Thus must we rise to live to God: this is what he calls *newness of life* (v. 4), to live from other principles, by other rules, with other aims, than we have done. A life devoted to God is a new life; before, self was the chief and highest end, but now God. To live indeed is to live to God, with our eyes ever towards him, making him the centre of all our actions.

2. He argues from the precious promises and privileges of the new covenant, v. 14. It might be objected that we cannot conquer and subdue sin, it is unavoidably too hard for us: “No,” says he, “you wrestle with an enemy that may be dealt with and subdued, if you will but keep your ground and stand to your arms; it is an enemy that is already foiled and baffled; there is strength laid up in the covenant of grace for your assistance, if you will but use it. *Sin shall not have dominion.*” God’s promises to us are more powerful and effectual for the mortifying of sin than our promises to God. Sin may struggle in a believer, and may create him a great deal of trouble, but it shall not have dominion; it may vex him, but shall not rule over him. *For we are not under the law, but under grace*, not under the law of sin and death, but under the law of the spirit of life, which is in Christ Jesus: we are actuated by other principles than we have been: new lords, new laws. Or, not under the covenant of works, which requires brick, and gives no straw, which condemns upon the least failure, which runs thus, “Do this, and live; do it not, and die;” but under the covenant of grace, which accepts sincerity as our gospel perfection, which requires nothing but what it promises strength to perform, which is herein well ordered, that every transgression in the covenant does not put us out

of covenant, and especially that it does not leave our salvation in our own keeping, but lays it up in the hands of the Mediator, who undertakes for us that sin shall not have dominion over us, who hath himself condemned it, and will destroy it; so that, if we pursue the victory, we shall come off more than conquerors. Christ rules by the golden sceptre of grace, and he will not let sin have dominion over those that are willing subjects to that rule. This is a very comfortable word to all true believers. If we were under the law, we were undone, for the law curses every one that continues not in every thing; but we are under grace, grace which accepts the willing mind, which is not extreme to mark what we do amiss, which leaves room for repentance, which promises pardon upon repentance; and what can be to an ingenuous mind a stronger motive than this to have nothing to do with sin? Shall we sin against so much goodness, abuse such love? Some perhaps might suck poison out of this flower, and disingenuously use this as an encouragement to sin. See how the apostle starts at such a thought (v. 15): *Shall we sin because we are not under the law, but under grace? God forbid.* What can be more black and ill-natured than from a friend's extraordinary expressions of kindness and good-will to take occasion to affront and offend him? To spurn at such bowels, to spit in the face of such love, is that which, between man and man, all the world would cry out shame on.

3. He argues from the evidence that this will be of our state, making for us, or against us (v. 16): *To whom you yield yourselves servants to obey, his servants you are.* All the children of men are either the servants of God, or the servants of sin; these are the two families. Now, if we would know to which of these families we belong, we must enquire to which of these masters we yield obedience. Our obeying the laws of sin will be an evidence against us that we belong to that family on which death is entailed. As, on the contrary, our obeying the laws of Christ will evidence our relation to Christ's family.

4. He argues from their former sinfulness, v. 17-21, where we may observe,

(1.) What they had been and done formerly. We have need to be often reminded of our former state. Paul frequently remembers it concerning himself, and those to whom he writes.

[1.] *You were the servants of sin.* Those that are now the servants of God would do well to remember the time when they were the servants of sin, to

keep them humble, penitent, and watchful, and to quicken them in the service of God. It is a reproach to the service of sin that so many thousands have quitted the service, and shaken off the yoke; and never any that sincerely deserted it, and gave themselves to the service of God, have returned to the former drudgery. “*God be thanked that you were so, that is, that though you were so, yet you have obeyed. You were so; God be thanked that we can speak of it as a thing past: you were so, but you are not now so. Nay, your having been so formerly tends much to the magnifying of divine mercy and grace in the happy change. God be thanked that the former sinfulness is such a foil and such a spur to your present holiness.*”

[2.] *You have yielded your members servants to uncleanness, and to iniquity unto iniquity*, v. 19. It is the misery of a sinful state that the body is made a drudge to sin, than which there could not be a baser or a harder slavery, like that of the prodigal that was sent into the fields to feed swine. *You have yielded*. Sinners are voluntary in the service of sin. The devil could not force them into the service, if they did not yield themselves to it. This will justify God in the ruin of sinners, that they sold themselves to work wickedness: it was their own act and deed. *To iniquity unto iniquity*. Every sinful act strengthens and confirms the sinful habit: to iniquity as the work unto iniquity as the wages. Sow the wind, and reap the whirlwind; growing worse and worse, more and more hardened. This he speaks *after the manner of men*, that is, he fetches a similitude from that which is common among men, even the change of services and subjections.

[3.] *You were free from righteousness* (v. 20); not free by any liberty given, but by a liberty taken, which is licentiousness: “*You were altogether void of that which is good, — void of any good principles, motions, or inclinations, — void of all subjection to the law and will of God, of all conformity to his image; and this you were highly pleased with, as a freedom and a liberty; but a freedom from righteousness is the worst kind of slavery.*”

(2.) How the blessed change was made, and wherein it did consist.

[1.] *You have obeyed from the heart that form of doctrine which was delivered to you*, v. 17. This describes conversion, what it is; it is our conformity to, and compliance with, the gospel which was delivered to us by Christ and his ministers. — *Margin. Whereto you were delivered; eis*

hon paredothete — into which you were delivered. And so observe, *First*, The rule of grace, *that form of doctrine* — *typon didaches*. The gospel is the great rule both of truth and holiness; it is the stamp, grace is the impression of that stamp; it is the form of healing words, ⁵¹³2 Timothy 1:13. *Secondly*, The nature of grace, as it is our conformity to that rule.

1. It is to *obey from the heart*. The gospel is a doctrine not only to be believed, but to be obeyed, and that from the heart, which denotes the sincerity and reality of that obedience; not in profession only, but in power — from the heart, the innermost part, the commanding part of us.

2. It is to be *delivered into it*, as into a mould, as the wax is cast into the impression of the seal, answering it line for line, stroke for stroke, and wholly representing the shape and figure of it. To be a Christian indeed is to be transformed into the likeness and similitude of the gospel, our souls answering to it, complying with it, conformed to it — understanding, will, affections, aims, principles, actions, all according to that form of doctrine.

[2.] *Being made free from sin, you became servants of righteousness* (v. 18), *servants to God*, v. 22. Conversion is, *First*, A freedom from the service of sin; it is the shaking off of that yoke, resolving to have no more to do with it. *Secondly*, A resignation of ourselves to the service of God and righteousness, to God as our master, to righteousness as our work. When we are made free from sin, it is not that we may live as we list, and be our own masters; no: when we are delivered out of Egypt, we are, as Israel, led to the holy mountain, to receive the law, and are there brought into the bond of the covenant. Observe, We cannot be made the servants of God till we are freed from the power and dominion of sin; we cannot serve two masters so directly opposite one to another as God and sin are. We must, with the prodigal, quit the drudgery of the citizen of the country, before we can come to our Father's house.

(3.) What apprehensions they now had of their former work and way. He appeals to themselves (v. 21), whether they had not found the service of sin,

[1.] An unfruitful service: “*What fruit had you then? Did you ever get any thing by it? Sit down, and cast up the account, reckon your gains, what fruit had you then?*” Besides the future losses, which are infinitely great,

the very present gains of sin are not worth mentioning. *What fruit?* Nothing that deserves the name of fruit. The present pleasure and profit of sin do not deserve to be called fruit; they are but chaff, ploughing iniquity, sowing vanity, and reaping the same.

[2.] It is an unbecoming service; it is that of which we *are now ashamed* — ashamed of the folly, ashamed of the filth, of it. Shame came into the world with sin, and is still the certain product of it — either the shame of repentance, or, if not that, eternal shame and contempt. Who would wilfully do that which sooner or later he is sure to be ashamed of?

5. He argues from the end of all these things. it is the prerogative of rational creatures that they are endued with a power of prospect, are capable of looking forward, considering the latter end of things. To persuade us from sin to holiness here are blessing and cursing, good and evil, life and death, set before us; and we are put to our choice.

(1.) The end of sin is death (v. 21): *The end of those things is death.* Though the way may seem pleasant and inviting, yet the end is dismal: at the last it bites; it will be bitterness in the latter end. *The wages of sin is death*, v. 23. Death is as due to a sinner when he hath sinned as wages are to a servant when he hath done his work. This is true of every sin. There is no sin in its own nature venial. Death is the wages of the least sin. Sin is here represented either as the work for which the wages are given, or as the master by whom the wages are given; all that are sin's servants and do sin's work must expect to be thus paid.

(2.) If the fruit be unto holiness, if there be an active principle of true and growing grace, the end will be everlasting life — a very happy end! — Though the way be up-hill, though it be narrow, and thorny, and beset, yet everlasting life at the end of it is sure. So, v. 23, *The gift of God is eternal life.* Heaven is life, consisting in the vision and fruition of God; and it is eternal life, no infirmities attending it, no death to put a period to it. This is the gift of God. The death is the wages of sin, it comes by desert; but the life is a gift, it comes by favour. Sinners merit hell, but saints do not merit heaven. There is no proportion between the glory of heaven and our obedience; we must thank God, and not ourselves, if ever we get to heaven. And this gift is *through Jesus Christ our Lord.* It is Christ that purchased it, prepared it, prepares us for it, preserves us to it; he is *the Alpha and Omega*, All in all in our salvation.