
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>





80

B.S.

Y - 351

THE
NATURE,
PERSON,
AND
OFFICES
OF
CHRIST,
In Fourteen SERMONS.

22
F.F.9.
Sh

By the Right Reverend Father in GOD
WILLIAM BEVERIDGE, D. D.
Late Lord Bishop of St. ASAPH.

Printed from his Original Manuscripts.

The Second Edition.

VOL. III.

LONDON:

Printed by W. D. for R. Smith, at his Ware-
house in Exeter-Change in the Strand. 1710.

With Her Majesty's Royal Privilege.



THE
CONTENTS.

S E R M O N I.

JOHN X. 30.

I and the Father are one.

pag. 1.

S E R M O N II.

The Incarnation of CHRIST.

JOHN I. 14.

And the Word was made Flesh, and dwelt among us, (and we beheld his Glory, the Glory as of the only begotten Son of the Father) full of Grace and Truth. p. 36

A 2

SER-

The CONTENTS.

SERMON III.

CHRIST the only SAVIOUR.

ACTS iv. 12.

*Neither is there Salvation in any other:
for there is none other Name under hea-
ven given among Men, whereby we must
be saved.*

P. 55

SERMON IV.

CHRIST the sole AUTHOR of
GRACE and TRUTH.

JOHN i. 17.

*For the Law was given by Moses, but Grace
and Truth came by Jesus Christ.*

P. 93

SERMON V.

CHRIST the SAVIOUR of all that
come to him.

JOHN

The CONTENTS.

JOHN vi. 37.

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

P. 121

SERMON VI.

CHRIST the only MEDIATOR.

I TIM. ii. 5.

For there is one God, and one Mediator between God and men, the Man Christ Jesus.

P. 155

SERMON VII.

All Things to be ask'd in the Name of CHRIST.

JOHN xv. 14.

If ye shall ask any thing in my Name, I will do it.

P. 192

SER-

The CONTENTS.

SERMON VIII.

CHRIST, as MAN, is the Head
over all things.

EPH. i. 22, 23.

And hath put all things under his Feet, and gave him to be Head over all things to the Church; which is his Body, the Fulness of him that filleth all in all. p. 225

SERMON IX.

CHRIST is our Lord and Master.

JOHN xiii. 13.

Ye call me Master, and Lord: and ye say well, for so I am. p. 258

SERMON X.

The Blessed Estate of those who believe in CHRIST.

JOHN

JOHN

The CONTENTS.

JOHN xx. 29.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. p. 288

S E R M O N XI.

Admission into the CHURCH of CHRIST, by BAPTISM, necessary to SALVATION.

JOHN iii. 5.

Jesus answered, Verily, Verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. p. 319

S E R M O N XII.

Coming to CHRIST the only Means of Salvation.

JOHN

The CONTENTS.

JOHN V. 40.

*And ye will not come to me that ye might
have Life.*

p. 346

S E R M O N XIII.

Abiding in CHRIST, the only Means
of Universal HAPPINESS.

JOHN XV. 7.

*If ye abide in me, and my Words abide in
you, ye shall ask what ye will, and it shall
be done unto you.*

p. 371

S E R M O N XIV.

Bearing much Fruit, the Character-
istick of CHRIST'S Disciples.

JOHN XV. 8,

*Herein is my Father glorified, that ye bear
much Fruit, so shall ye be my Disciples.*

p. 398

SER-

SERMON I.

The Unity of CHRIST with GOD the FATHER.

JOHN X. 30.

I and the Father are one.

Although God was pleas'd at first to imprint upon our Minds as deep and clear a Sense of Himself as earthly Creatures are capable of; yet now, by our Fall, it is so defac'd, that there is little of it to be scen, so little, that few take any notice at all of it, but most Men live as without God in the World. And all would have done so, but that he hath been graciously pleas'd to reveal and make known himself to us in

B his

Our Notions of God defac'd by the Fall.

Vol. III. his holy Word, by using such Names, Titles, and Expressions of Himself, whereby we are not only put in mind of him, but directed how to think, and what to believe concerning him. And whatsoever he hath thus said of himself, as we have all the reason that can be to believe it; so unless we do so, we can never recover a right and true sense of God, because not such a one as is agreeable to the Revelations which he hath made of himself to us.

The Notion of a Trinity reveal'd in the Old Testament.

Among which we find, that to make himself known as plainly as words could do it, to our Capacities, all along in the Old Testament, he calls himself by two Names especially, using sometimes the one, sometimes the other by it self, and sometimes both together, and they are יהוה and אלהים. The first, *Jehovah*, signifies Essence or Being in general, or as the *Greeks* call it, *τὸ δὲ* which can be but one, and therefore that Name is always of the singular Number: The other Name, *Elohim*, is of the plural Number, and yet nevertheless it is all along joined with Verbs and Adjectives of the singular, as if itself was so, which plainly shews, that though this universal Essence or Being be but one, yet there are several Persons, or Subsistences, or whatsoever else we may call them, so existing in it, that they are all, and every one, that one Essence

Essence or Being. And accordingly we **Setm. I.**
 find frequent mention made as of God him-
 self, so likewise of his Son or Word, and
 also of his Spirit, as being all three that
 same one *Jehovah*, or Being in general; or,
 as we now speak, the same God, which we
 have therefore sufficient ground to believe
 from what he hath revealed of himself in
 the Old Testament.

But as God thus spake in time past unto
 the Fathers by the Prophets, he hath in
 these last days spoken unto us by his said
 Son, or Word, by whom he made the
 Worlds, who being the Brightness of his
 Glory, and the express Image of his Per-
 son, (*Heb. i. 1, 2, 3.*) hath more fully ex-
 plained this great Truth, and set it in as
 clear a Light as our weak Eyes can bear.
 And the Words which I have now read, as
 they are in the Original, will serve as a Key
 to let us in to the right understanding of
 whatsoever he hath said concerning it, at
 least in respect of the Father and himself,
 and by consequence, of the Holy Spirit too.
 For here he saith, *Ἐγὼ καὶ ὁ πατήρ εἰς ἓν εἰμι,*
I and the Father are one.

*but more
 plainly in
 the New.*

Where we may first observe, that he
 plainly distinguisheth himself from the Fa-
 ther, speaking of Himself and the Father,
 not as one and the same Person, (according
 to the *Sabellian* Heresy,) under several
 Names,

*The distin-
 ction of
 Persons.*

Vol. III. Names, but as really distinct from one another. *I and the Father*; And, *I and the Father are*, in the plural Number. And this is his constant way of speaking all over the Gospel. As when he speaks of himself with relation to God, he calls him the *Father*; so when he speaks of the Father with relation to himself, he calls himself the *Son*, and so distinguisheth himself from the Father. And that we may the better understand both the distinction and relation there is between the Father and Him, he often tells us, that he was sent by the Father, *John v. 37. chap. viii. 16. chap. xii. 49, &c.* that he came in the Name of the Father, *chap. v. 43.* that he was sealed and sanctified by the Father, *chap. vi. 27. chap. x. 36.* that he spake as the Father said to him, *chap. xii. 50.* as the Father taught him, *chap. viii. 28.* and what he had heard of the Father, *chap. xv. 15.* that he sought not his own Will but the Will of the Father, *chap. v. 30.* that he did the Works of his Father, *chap. x. 37.* that he did his Works in the Name of the Father, *ver. 25.* that he liveth by the Father, *chap. vi. 57.* And, *as the Father, saith he, hath Life in himself, so hath he given to the Son, to have Life in himself, chap. v. 26.* By which, and such-like Expressions, which often occur, he gives us plainly to understand, that he re-

receiv'd his Doctrine, his Works, his Power, **Serim. L**
 and his very Life from the Father, that Life
 which he hath in himself, as the Father
 hath it in himself; which being the Divine
 Nature or Essence it self, (for none hath
 Life in himself but God) he is therefore
 properly God of God, and so another or
 distinct Person from the Father, but still
 the same God with him.

And that is the other thing to be obser- *The Unity
 of Essence.*
 ved here, *I and the Father are one*; which
 cannot be so well understood in *English*, as
 in the Original *Greek*, where it is not *ἓς*
 in the Masculine-gender, as if they were
 one Person, but in the Neuter *ἓν*, one
 Thing, one Being. And so St. *John* speaks
 of all the three Divine Persons, the Father,
 the Word, and the Holy Ghost, *ἓν οὐ τρεῖς*
ἓν, these three Persons are one thing,
 1 *John* v. 7. This is that which God him-
 self asserts of himself in the Old Testament
 also, and so gives us the most infallible Ex-
 position of this Phrase in the New, where
 he saith in *Moses*, Deut. vi. 4. *Hear, O Is-*
rael, the Lord our God (our *יהוה* in the
 plural Number) is *יהוה אחד* one *Jehovah*,
 that is, as I observed before, one Being,
 one Essence, or as the *Greeks* express it,
μία ὕπαρ. From whence the Council of
Nice rightly declared both from the Do-
 ctrine of the Apostolick and Primitive
 B 3 Church

Vol. III. Church before that time, and also from the Holy Scriptures themselves, that the Son of God is *ὁμοούσιος*, of the same Essence with the Father, which is perfectly the same in *Greek* that *אֵלֹהִים* is in *Hebrew*. And therefore the *Arians* of old, as well as the *Socinians* now, in this as in other things, did but betray their Ignorance, when they objected against that word as invented by the said Council. For besides that, it had been used in the Church all along before it was taken out of God's own Word, and is nothing but a *Greek* Translation of the *Hebrew* Text. From whence we may also see by the way, what good ground the Primitive and Catholick Church had to use the words *ὄντως*, *καθάρως*, *Essentia*, *Substantia*, *Subsistentia*, and the like, in discoursing upon the most Blessed Trinity in Unity, they being all grounded upon the most proper Name of God, and that which he himself useth in speaking of himself, even *אֵלֹהִים* *Jehovah*, from *אֵלֹהִים* to be, or exist, as he himself also explains it, where he saith, *I am that I am*, and simply, *I am*, *Exod. iii. 14*. And after him *St. John* the Evangelist, saying, *Ὁ ὢν ὁ ὄν, ὁ ἔρχόμενος*, from, *which is, which was, and which is to come*, *Apoc. 1. 4*. that is, *אֵלֹהִים* from *Jehovah*, from the Being, which always is, Which

is

is also necessarily implied, or rather expressed as well as one word could do it, in my Text, where the Father and the Son are said to be *iv. unum*, which cannot be otherwise understood according to the Idiom of that Tongue, than of *unum Ens*, one Being, one *Jehovah*.


This, I confess, is a Mystery, that is above the reach of humane Reason to comprehend, as all the Divine Perfections are, as well as this. But it is far from being against Reason, or a Contradiction, as the *Socinians* pretend. For we do not say, that three Persons are one Person, or that the Father and Son are one Person. That indeed would look something like a Contradiction. But there is not one word in all the Holy Scriptures that look that way. All that they and we from them assert, is, that the three Divine Persons are one *Jehovah*, and that the Father and the Son are one Being; *ἑμὸν Θεόν*, of one and the same Essence or Nature, one God; which though our Reason cannot comprehend, yet it requires us to believe it, because we have his word for it, who is Reason, and Wisdom, and Truth itself: for that this is his meaning in these words, appears not only from the words themselves, as I have already shewn, but from the Context too, both before and after.

*The Trinity
above, not
against
Reason.*

Vol. III.

*The same
Actions
are a-
scrib'd to
the Father
and Son.*

In the next Verse but one before my Text, speaking of his Sheep, he saith, *Neither shall any pluck them out of my hands:* In the next Verse he saith; *And none is able to pluck them out of my Father's hands;* and so makes his Hand or Power to be the same with the Father's, which is a Thing he would have us take special Notice of; and therefore takes frequent Occasions to acquaint us, That he can do, and always doth whatsoever the Father doth. Sometimes he tells his Disciples, that the Father will send the Holy Ghost, *Job. xiv. 26.* Sometimes that he will send him, *c. xv. 26. c. xvi. 7.* In one Place he saith, *Whatsoever ye ask the Father in my Name, he will give it,* *c. xvi. 23.* In another, *If ye shall ask anything in my Name, I will do it,* *c. xiv. 14.* As the Father, saith he, *raiseth up the Dead, and quickeneth them, even so the Son quickeneth whom he will,* *c. v. 21.* And accordingly, as he himself is sometime said to be raised from the Dead by God, *Acts ii. 24.* so he himself saith, that he will raise himself, *John ii. 19.* by his own Power; *ch. x. 18.* which could be no other than the Power of God, one and the same Power that the Father hath; and therefore he must needs be one and the same God: Especially considering, that as what the one doth the other doth also; so what is done to the one is

is done to the other too. *He that hateth* Serin. L.
me, saith he, hateth my Father also, John 
 xv. 23. *If ye had known me, ye would have*
known my Father also, c. viii. 19. *And he*
that seeth me, seeth him that sent me, c. xii.
 45. *Have I been so long time with you, and*
yet hast thou not known me, Philip? He that
hath seen me, hath seen the Father. And how
sayest thou, shew us the Father? c. xiv. 9.
 How could this possibly be, if he and the
 Father were not one God? And with what
 Face also could he otherwise join himself
 with the Father, saying, *As we are one,*
 John xvii. 22. *and we will come unto him,*
and make our Abode with him, ch. xiv. 23.
 What Creature durst be thus bold with
 God? who but he who is his Fellow, and
 equal in all things to the Father? And yet
 the Son doth not only do this, but in
 speaking of the Father and himself, he com-
 monly puts himself before the Father, *I*
and the Father that sent me, Joh. viii. 16.
 and in my Text, *I and the Father are one:*
 For which, I do not see what shew of Rea-
 son can be given, but that he doth it on
 purpose to signifie to us, that the Father
 and he are so perfectly one, that there is
 no priority of the one before the other;
 nor any difference at all between them, as
 to their Nature; so that it is all one which
 is named first, they being both one and the
 same God. He

Vol.III. He that reads the Gospel, especially of *St. John*, will meet with many such Expressions uttered by our Saviour, which none could utter but God himself; and which he therefore doubtless uttered, that we might believe him to be God. But I mention these here only upon the Occasion of our Saviour's saying immediately before my Text, that none can pluck his Sheep out of his, or out of his Father's Hand, and so making his Power to be the same with the Father's: Which lest his Hearers should wonder at, he shews them the Reason why he said so, adding immediately, *I and the Father are one: One in Essence, and therefore one in Power*; which otherwise could not be. For if he was inferiour to, or any way different from his Father in his Essence or Nature, he must needs be so in his Power too. And therefore the Occasion of his saying these Words, sufficiently demonstrates that to be his Meaning in them.

The same appears also from what follows my Text. *Our Saviour had no sooner said this, but the Jews took up Stones again to stone him, (as they had done before upon the like Occasion ch. viii. 59.) upon which Jesus answered them, Many good Works have I shewed you from the Father, for which of those Works do ye stone me? The Jews answered*

swered him, saying, For a good Work we stone thee not, but for Blasphemy, and because thou being a Man, makest thyself God, v. 32, 33. From whence it is plain, that the *Jews*, who were perfectly acquainted with the Language our Saviour used, and what was commonly meant by the Words he spake, when he said, *I and the Father are one*; they understood his Meaning to be, that he was God, *One God with the Father*; and therefore accused him of Blasphemy; which they could not have done, if they had not believed that to be the Meaning of the Words he spake. To avoid the Imputation of which horrid Crime, our Saviour would certainly have denied that to be his Meaning, if it had not been so.

But he is so far from denying that his Meaning was, *That he is God, one with the Father*; that he proves he might truly say it without Blasphemy, and that he really is so. That he might truly say it, he proves by an Argument *a minori ad majus*. *Is it not written, saith he, in your Law, I said ye are Gods? If he call them Gods unto whom the Word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified and sent into the World, Thou blasphemest, because I said, I am the Son of God?* v. 34, 35, 36. As if he had said, If Magistrates, who are only God's

*Christ one
and the
same God
with the
Father.*

Vol. III. God's Vicegerents and Ministers are called
 ~~~~~ Gods, as ye know they are in your own  
 Law, *How can ye accuse me of Blasphemy, for calling my self the Son of God? How truly may I be called by that Name, whom the Father hath sanctified and sent into the world?* Where we may observe, he doth not say *whom God, but whom the Father hath sanctified, and whom he sent into the World, who therefore was before, otherwise he could not have been sent thither.* We may likewise observe here, that whereas he had before said, *That he and the Father are one;* he here saith, that he had said, *He was the Son of God.* From whence it appears, that in the Language of our Saviour to be the Son of God, and to be one with the Father, is the same thing, even to be God himself, *the living and true God,* as the *Jews* understood him; not only in this, but in another parallel Place where it is said, *Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also That God was his Father, making himself equal with God,* John v. 18. Because he called himself the Son of God, or said, God was his Father, the *Jews* concluded, that he made himself equal to God. But they could never have raised such an Inference from thence, unless it had been the received Opinion among them, that none can

can be truly called the Son of God, but he **Serm. I.**  
 must needs be equal to God, or of the same Nature with him. And, by consequence, that wheresoever Jesus is called the Son of God, as he often is, the Meaning, according to the common Use of the Phrase at that time was, that he was *ὁμοῦς*, of the same Nature or Substance with the Father, and so equal to him.

And that he really is so, he in the next Place proves from the Works he did; for immediately after the Words before spoken of, he saith, *If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works, that ye may know and believe, that the Father is in me, and I in him, v. 37, 38*: Where we may again observe first, that what he had before signified, by saying, that he was the Son of God, and one with the Father, and so truly God, as the *Jews* rightly understood him; he expresses the same thing here, by saying, that the Father is in him, and he in the Father, which is the highest and clearest Expression that can be, of the Unity of their Essence; or of their being one and the same God. So that although their Persons be distinct, yet they are reciprocally in one another; which could not be, if their Essence was not one and the same in both.


But

Vol. III.

*The Works  
of Christ  
prove his  
Godhead.*

But that which I would chiefly observe here is, That our Saviour appeals to his Works, as an undeniable Argument and Demonstration of his Divine Power and Godhead; that he and the Father are one. *Though ye do not believe me, saith he, believe the Works, As if he had said, Though ye do not believe me upon my own Word, yet believe your own Eyes: Ye see what I do, such things as none can do but God; which therefore are of themselves sufficient to convince you of the Truth of what I said; even, That I and the Father are one: As he said also to Philip, Believe that I am in the Father, and the Father in me; or else believe me for the very Works sake, John xiv. 11.* Thus he refers the Messengers of *John* the Baptist to the Works he did, as a clear Proof that he was the Christ, the Son of God, without his telling them that he was so, *Matt. xi. 4, 5. Luk. vii. 21, 22.* And doth not only assert, that the Works he did bare witness of him, *John v. 36. ch. x. 25.* but that their Testimony was such as made those who did not believe in him, inexcusable before God. *If I had not, saith he, done among them the Works which none other Man did, they had not had Sin, but now they have both seen (my Works) and hated both me, and my Father, Joh. xv. 24.* He appearing among them as a mere Man,

iii

in a mean condition, did not expect they **Serm. L**  
 should take his bare word for it, that he   
 was God. But when he had done such  
 Works before their Eyes, which no mere  
 Man ever did, or could do, none but one  
 that is of infinite Power, they were now  
 without all excuse that did not believe him  
 to be God, one with the Father, as his  
 Works plainly shewed him to be.

This therefore is that, which I shall now,  
 by his assistance, undertake to prove. It is  
 true, we who already believe what he said  
 to be true, having his word for it, need  
 not any other Arguments to persuade us of  
 it. Howsoever, for the further confirma-  
 tion of our Faith, and for the greater con-  
 viction of those who do not believe in  
 him, it will be of great use to shew, that  
 the Works which Jesus Christ did, while  
 he was upon Earth, do plainly demonstrate  
 him to be the one living and true God, of  
 one and the same Nature, Glory, Power,  
 and all Divine Perfections with the Father,  
 who made and governs the whole World.  
 For which purpose we shall first consider  
 what Works he did, and then how he did  
 them.

The Works which our Saviour did upon *The sever-*  
 Earth, whereby to shew forth his Godhead, *al Works*  
 as they are recorded in the holy Gospels, *done by*  
 were not only many, but of several sorts, *Christ.*  
 and



Vol. III. and kinds. The most common and ordinary were his curing Diseases and Distempers in Mens Bodies; particularly, the Leprosy, *Matth.* viii. 3. *Luke* xvii. 12, 14. the Palsy, *Matth.* ix. 2. the Dropsy, *Luk.* xiv. 2, 3. the Fever, *Matt.* viii. 15. *John* iv. 52. the Bloody Issue, *Matt.* ix. 22. the Withered Hand, *Matt.* xii. 13. the Dumb, *Matt.* ix. 33. the Deaf, that had also an Impediment in his Speech; *Mark* vii. 35. the Blind, *Mark* viii. 25. c. x. 46. two Blind Men together, *Matt.* ix. 30. *chap.* xx. 34. and one that was born blind, *John* ix. 1, 7. a Woman that was bowed together, and could in no wise lift up her self, *Luke* xiii. 11, 13. the Man who had his Ear cut off, *Luk.* xxii. 51. the impotent Man that had an Infirmary 38 Years, *Job.* v. 5, 9. the Centurion's Servant that was ready to die, *Luke* vii. 1. These are particularly named. But it is said, that he healed all manner of Sickness, and all manner of Diseases among the People, *Matt.* iv. 23. *cb.* ix. 35. that great Multitudes followed him, and he healed them all, *cb.* xii. 15. So that when great Multitudes came to him, having with them those that were Lame, Blind, Dumb, Maimed, and many others, he healed them, *cb.* xv. 30. *chap.* xix. 2. *cb.* xxi. 14. And besides, those that had bodily Distempers,

pers, they brought to him many that were **Serm. I.**  
 possessed with Devils, and he cast out the  
 Spirits with his Word, *Matth. viii. 16.* Par-  
 ticularly, two in the Country of the *Ger-*  
*gesenes, ver. 28.* the Woman of *Canaan's*  
 Daughter, *chap. xv. 22.* a Man's Son,  
*chap. xvii. 18.* the Man in the Synagogue,  
*Mark i. 23.* and him that dwelt among  
 the Tombs, *Mark v. 2, 3.*

Moreover, he walked on the Sea, *Matth.*  
*xiv. 25.* *John vi. 19.* He rebuked, and stil-  
 led the Winds and Storms there, *Matth.*  
*viii. 26.* *Mark iv. 39.* He shew'd his Power  
 over the Fishes, in the great Draught that  
 was taken, *Luke v. 6.* and in the Fish that  
 brought Money to pay his Tribute, *Matth.*  
*xvii. 27.* He fed *Five thousand Men, besides*  
*Women and Children,* with *five Loaves and*  
*two Fishes,* *Matth. xiv. 19, 21.* *John vi.*  
*9, 10.* and *Four thousand* with *seven*  
*Loaves and a few little Fishes,* *chap. xv.*  
*36, 38.* He turned Water into Wine,  
*John ii. 7, 10.* He caused the Fig-tree to  
 wither away, with his Word, *Matth. xxi.*  
*19.* and raised three dead Persons to Life  
 again, the Ruler's Daughter, *Matth. ix.*  
*18, 25.* *Mark v. 35, 41.* the Widow's Son  
 at *Naim,* *Luke vii. 12, 14.* and *Lazarus,*  
*John xi. 43.*

To all which we may add, that he did  
 not only foretel many things to come, but  
 he

C

**Vol. III.** he searched into Mens Hearts, and could tell them what they thought, *Matth. ix. 4.* He knew all Men, and what was in them, *Job. ii. 24, 25.* He knew all things, *Job. xvi. 30. chap. xxi. 17.* He told what *Nathanael* was in his Heart, and where he had been before he came to him, *Job. i. 47. 50.* He told the Woman of *Samaria* all things that ever she did; *chap. iv. 29, 39.* He told his Disciples that *Lazarus* was dead, before any one had told him so, *chap. xi. 14.* He told them where there was an Ass tied, and the Owner willingly let them take her away, only upon their saying, *The Lord hath need of her,* *Matth. xxi. 2, 3.* He told them where they would meet a Man bearing a Pitcher of Water, and what kind of Room he would shew them, where he might eat the Passover with them, *Luke xxii. 10, 11.* And when he called his Apostles, he only said to them, *Follow me;* and they immediately left all, and followed him; *Matth. iv. 19, 20. chap. ix. 9. Luke v. 27, 28.*

Besides these that are particularly recorded, *there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written, as an Eye-witness saith, Jobn xxi. 25. But these are written, that we might*

might believe, that Jesus is the Christ, the Serm. I.  
Son of God, chap. xx. 31.

And these certainly are, in all reason, *Christ did more Miracles than did any before.* sufficient to convince any Man of it. For none could do so many, and such Miracles as these, but the eternal Son of God himself, of the same Essence and Power with *greater,* the Father, the Creator and Governour of all things. As for the number, they were more than any one, or all the Prophets had done before; *Moses, Elijah and Elisha,* are recorded to have done most, but all theirs put together, were not so many as he did in three Years and a little more. Much less were they like to his, or any way comparable to them. Many of theirs *more beneficial.* were Works of Judgment, his were all Works of Mercy and Goodness, all for the good and benefit of Mankind, not so much as one to the prejudice of any. We do not read of any Distemper, except *Naaman's* Leprosy, cured by the Prophets; but there was no sort of Distemper but what he cured. None of the Prophets ever cast out Devils, but no Devil could stand before Christ, not a whole Legion of them together, *Mar. v. 9.* whereby he shew'd his Power over Hell itself, which none ever had but God. The like Power he shew'd also over the Water, by turning it into Wine, by walking upon it, and disposing of the Fishes

Vol. III. in it as he pleased ; over the Air, by laying  
 ~~~~~ the Winds and Storms ; over the Fruit of  
 the Earth, by making five Barley-loaves
 satisfy above Five thousand People ; over
 the Plants and Trees, by causing the Fig-
 tree to wither ; over Mens Bodies, by heal-
 ing all Diseases they were subject to ; over
 Mens Wills, by inclining the Apostles to
 come at his call, and the Owner of the
 Ass to send her to him upon his sending
 for her ; to which we may also add, the
 Peoples going out of the Temple, upon
 his driving, without any Civil Authority,
Matth. xxi. 12. and he shewed his Power
 over Death itself, by raising the Dead to
 Life. Indeed, he plainly shewed, that he
 had both perfect knowledge of, and abso-
 lute power over all things that are. No-
 thing came amiss to him ; nothing was too
 hard for him, nor one thing harder than
 another. All things were alike easy to him.
 He cured the Man that was born blind, as
 easily as if he had been but newly made
 so. But as the Man himself said, *Since the
 World began, was it not heard that any Man
 opened the Eyes of one that was born blind,*
John ix. 32. No mere Man, be sure, ever
 did or could do it ; none but Almighty
 God himself. But he did it ; and by that
 and all his other Works, demonstrated
 himself to be Almighty ; that he could do
 what-

whatsoever he would, which is the great Serm. I.
Prerogative of God, incommunicable to
any Creature. Wherefore, as the *Samaritans*
believed in him, because he had told
the Woman all that she ever did, *John* iv.
39. and the Disciples, because he knew all
things, *John* xvi. 30. how much more
Cause have we to believe him to be the Al-
mighty God, the great Creator and Go-
vernour of the World; seeing he did not
only know all things, but could do all
things, and alter the Course of Nature
whenever he pleased. And therefore,
upon that Account, he might well say,
Though ye believe not me, believe the Works,
that ye may know and believe that the Father
is in me, and I in him; or as it is in my
Text, *That I and the Father are one.*

Especially if we consider withal, his Way
and Manner of doing these Works. When
Moses and the Prophets undertook any
thing extraordinary, being conscious to
themselves, that they could not do it of
themselves, they prayed to God to do it.
But our Blessed Saviour, although as being
God of God, he sometimes calls God his
God; yet we never find that he prayed to
God at all, as such, but only to the Father.
For where it is said, according to our Tran-
slation, that he *continued all Night in*
Prayer to God, *Luke* vi. 12. In the Ori-
ginal

*Christ did
not pray to
God for
power to do
Miracles.*

Vol. III. ginal it is, ἐν ἁγιασμένῳ ᾧ Θεῷ, in an Oratory of God, in a Place set apart for Prayer. But wheresoever we read that he prayed, we still find that he directed himself to the Father: as, *I thank thee, O Father, Lord of heaven and earth*, Matt. xi. 25. *Father, I thank thee, that thou hast heard me*, John xi. 41. *Father, save me from this hour*, chap. xii. 27. *Father, glorifie thy Name*, ver. 28. *Father, if thou be willing, remove this cup from me*, Luke xxii. 42. *Father, forgive them*, chap. xxiii. 34. *Father, into thy hands I commend my spirit*, ver. 46. Which last Words David directed unto God, *Psal. xxxi. 5.* but Christ to the Father; which doubtless was done on purpose, to shew the Difference betwixt his and others praying: And that although as he was Man he might pray to God, yet being himself also God, he prayed only to the Father, from whom he received his Essence, and all he had; and for the same Reason, never promiseth his Disciples that he will pray to God, but that he will pray to the Father for them, *John xiv. 16. chap. xvi. 26.* And so he accordingly doth all along in that solemn Prayer, *John xvii.*

But whensoever he undertook any great Work, we never find that he prayed to the Father to do it, or to assist him in it; but he always did it himself, by his own Power.

Power. He cast out Devils by the Spirit, Serm. I. or the Finger of God, *Matt. xii. 28. Luke xi. 20.* that is, by his own Spirit, with his own Finger: For he cast out the Spirits with his Word, *Matt. viii. 16.* He only said to the Devil, *I charge thee, Come out of him,* and he immediately did so, *Mark ix. 25.* Thus he rais'd the young Man that was Dead, by saying, *Young man I say unto thee, arise,* *Luke vii. 14.* and *Jairus's* Daughter, saying, *Damsel, I say unto thee, arise,* *Mark v. 41.* Where, by saying, *I Charge thee,* and *I say unto thee,* he plainly shew'd, that he did it himself, by the Power of his own Word. Thus he made five Loaves and two Fishes satisfy 5000 People; he only looked up to Heaven, and blessed, and his Word did the Work, *Mark vi. 41.* Thus he caused the Fig-tree to wither; he only recall'd the Word, whereby it was at first made to increase and fructify, by saying, *Let no fruit grow on thee from henceforward for ever, and the tree presently withered away,* *Matt. xxi. 19.* Thus he restor'd the withered Hand; he only said to the Man, *Stretch forth thine hand, and it was restored whole as the other,* *chap. xii. 13.* Thus he rebuked the Winds and Storms at Sea, and they obey him, He only said to the Sea, *Peace, be still,* and all was hush, *the wind ceased, and there*

Vol. III. *was a great Calm*, Mark iv. 39. Thus he cured the Man that was deaf, and had an Impediment in his Speech, he only touched his Ears and Tongue, saying, *Ephphatha, Be opened, and his Ears were opened, and he spake plain*, Mark vii. 34. Thus he raised *Lazarus*; he only said, *Lazarus come forth, and he that was dead came forth*, John xi. 43, 44. Thus indeed he did all his Works: And therefore I shall instance in no more Particulars, but that which gives Light to all the rest; when he cured the Leper by saying, *I will, be thou clean*, Matt. viii. 3. For this shews that he could do what he would, only by willing it to be done, and so was truly omnipotent. This being the Way whereby God useth to manifest and exert his Omnipotence, in doing what he will, only by signifying by his Word, that he would have it so. Thus it was that he made all things at first. He only said, *Let there be Light, and there was Light*, Gen. i. 3. So all his Works were then made. And seeing Jesus Christ wrought his Works after the same manner, he thereby demonstrated himself to be God; the same *Almighty God* that made the *World*, as plainly as it was possible to be done.

But here I must not omit, that two of his Works may seem to be done another way; but I must observe withal, that they were

were done so on purpose, that we might Serm.I.
take the more Notice of his Divine Power in them. One was his curing the Man that was born blind: For it is said, That Jesus spat on the Ground, and made Clay of the Spittle, and anointed the Eyes of the Blind with the Clay, and said, *Go wash,* &c. *John ix. 6.* Here he used some Means but they were such as could never, of themselves, effect the End, but rather the contrary, as being more likely to put out a Man's Eyes than to make him see. But why then did he use them? I doubt not but there was something wanting in this Man's Eyes from the first; either some of the Tunicles or Humours, or the Optick Nerves; or something else that was necessary to make them fit Organs for the Sense of seeing: Which our Saviour knowing, and not being willing to create anything anew, he supplied what was so wanting, as he made Man out of the Dust of the Ground. He took of the Dust of the Earth, and mingling it with his Spittle, he anointed it upon the outside of the Man's Eyes, and by his Almighty Word he turned so much of it as was necessary into the Substance of that which was wanting, and ordered it into its proper Place or Places: And then he only bad the Man wash the rest off in the Pool of *Siloam*, and he saw perfectly. Which was certainly as great
an

Vol. III. an Instance of his Divine Power, as the Formation of *Adam* out of the Dust of the Ground was.

The other is much of the same Nature, his curing a Man that could once see, but was made blind by some Distemper or Accident, *Mark* viii. 23. He spat on the Man's Eyes, for the same reason doubtless, that he anointed the others with the Clay, because there was something wanting. But here nothing seems to be wanting but one or more of the three Humours, which the Spittle, being turned by his Word into such Humours, might be sufficient to supply. When he had thus spit on his Eyes, and put his Hands upon him, he asked the Man, if he saw ought? Not but that he himself knew, but that the People might know from the Man himself, how he now saw; who looking up said, *I see Men as Trees, walking*, ver. 24. He could see already; but every thing was represented to his Sight in an inverted Order, upside down; Men seemed to walk upon their Heads, with their Legs or lower parts upwards, like Branches of Trees. From whence we may infer, that our Lord had now put all things into the Man's Eyes that should be there. But they were not yet in their right Place and Order, to shew that he could order every thing, as he did in the
Crea-

Creation, when and how he pleased. And **Serm. I.**
 if he had pleased, the Man's Eyes should
 have always continued so disordered, that
 every thing should have appeared to him
 in a Posture just contrary to that it was
 really in. But when our Lord had thus suf-
 ficiently manifested that he could do what
 he would, he only put his Hands again
 upon the Man's Eyes, and then he saw every
 Man clearly, *ver. 25.* All which could never
 have been done by any other Power, than
 that by which the World was at first made.

To these things we might further add,
 That as our Lord thus cured some by his
 touching them: So he cured others by
 their touching him. For *as many as touch-*
ed him, were made perfectly whole, *Matt.*
xiv. 36. Mark vi. 56. Matt. ix. 21, 22.
 And some he cured that were at a great
 Distance from him; as the *Centurion's Ser-*
vant, *Matt. viii. 13.* And the *Nobleman's*
Son, *John iv. 50, 51.* whereby he plainly
 discovered, that though the Body he had
 assumed was only in one Place, yet his
 Divine Essence and Power was every where,
 reaching those which were far off, as well as
 those which stood just by his Body and
 touched it. And, by Consequence, that
 he was both omnipotent and omnipresent
 too, which none but God ever was or can
 be. And therefore he that was so, must
 needs be the living and true God. But

Vol.III. But that which is most of all to be observ'd
 in this Case, is, That altho' he saith, that he
 did his *Works* in his *Fathers Name*, Joh.x.25.
 that all the Glory of them might ultimate-
 ly redound to him from whom he received
 that Divine Power by which he did them.
 Yet it is never said he did any thing in the
 Name of God, but in his own, to convince us
 that he had that Power inherent in himself,
 and so was the same God with the Father.
 For as all his Commands, and Threats, and
 Promises, (such as none could perform but
 God) all run in his own Name: He never
 saith, as *Moses* and the Prophets did, Thus
 saith the Lord, but *verily, verily, I say un-*
to you. So he did all his Works too in his
 own Name, ascribing the Glory of them to
 himself, which he could never have done,
 if he had not been that Almighty God by
 whom they were wrought. Neither did
 he only act in his own Name himself, but
 he sent forth and empowered his Disciples
 to do so too. And they accordingly did
 it. For when they came to him again,
 they said, *Lord, even the Devils are subject*
to us through thy Name, Luk.x.17. Yea, one
 that did not follow him, yet could cast out
 Devils in his Name, Mark ix. 38. And
 he himself saith, *These Signs shall follow*
them that believe. In my Name they shall
cast out Devils, they shall speak with new
Tongues.


Tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, Mark xvi. 17, 18. **Serm. I.**
 And accordingly St. Peter cured the Lame Man, by saying, *In the Name of Jesus Christ of Nazareth, rise up and walk,* Acts iii. 6.
 And St. Paul cast the Devil out of the Dam-fel, by saying to the Spirit, *I command thee, in the Name of Jesus Christ, to come out of her,* chap. xvi. 18. But certainly, Christ would never have requir'd his Disciples to act in his Name, neither could they have perform'd such wonderful Works by it, if his Name had not been the same with the Name of God, or if he had not been *one* (as he saith in my Text) *with the Father.*


There are many other Arguments which God hath laid before us in his Holy Word, to confirm us in the belief of this great Truth, more, I think, than for any other Article of our Christian Faith. But I have here confined myself to that which he himself refers us to in this place, drawn from the Works he did; which I am confident no Man can duly lay together, and consider without prejudice, as I have now endeavoured to do, but he must confess that Jesus Christ, who did them, was not a mere Man, or any other finite Creature, but that he was, and is, the one Infinite,
 Eter-

Vol. III. Eternal, Almighty God, of the same Wisdom, Power, Glory and Essence with the Father, the great Creator and Governour of the whole World. For I do not see how it was possible for the most high God to discover himself and his divine Perfections to Mankind, and so to demonstrate himself to be God more plainly, than Jesus Christ hath done it by the Works he wrought, and which he wrought for that very purpose, that we might never doubt, but firmly believe what he here asserts of himself; saying, *I and the Father are one.*

Christ even before his Incarnation spake to Men.

But all the while he did these Works he appeared to be a Man, and really was so. It is true, the Word was then made Flesh, and dwelt among us: But he was still the Word, the Eternal Son of God, the only begotten of the Father, so begotten of him, as to be one with him; one *Jehovah*, the Lord; who having from the beginning of the World, made by him, undertaken the Redemption of Fallen Man; though Heaven and Earth be full of his Glory, yet he was pleased to presentiate himself in a peculiar manner to Men, such as were able to bear it; and so to manifest himself, and signify his pleasure to them in their own Language. This he did for many Ages together, in and by his holy Angels. Thus he spake to *Abraham*, to *Jacob*, and to *Moses*

Moses in the Bush. For tho' he that ap- **Serm. I.**
 peared, is said to be an Angel; he that 
 spake in and by the Angel, is called *Jehovah*; who also wrought many Signs and
 Wonders by *Moses* in *Egypt*, and the Wil-
 derness, for his People; and that great De-
 liverance, which was a Type and Figure
 of that which he design'd for all Mankind.
 And as sometimes before, so especially
 after this, he usually spake to his People
 by Holy Men, which he possessed with his
 Spirit of Prophecy: For that it was his
 Spirit that was in the Prophets, we are in-
 fallibly assur'd by his Apostle, *1 Pet. i. 11.*
 And therefore not only what they said,
 but all the wonderful Works which are re-
 corded of them, were really done by him,
 and his Spirit in them. Thus he conti-
 nued to speak and act in and by other Men
 for many Ages together. But when the
 Fulness of Time was come, he assum'd a
 Body of his own: For by the mighty Ope-
 ration of his Holy Spirit, overshadowing
 the Blessed Virgin, he formed a Body en-
 dued with a Reasonable Soul out of her
 Flesh, (as he formed the First Man out of
 the Dust of the Earth.) This he took un-
 to himself as his own proper Body; he
 fixed his Divine Majesty and Presence in it
 for ever, and possessed it in such an inti-
 mate mysterious and divine manner, that
 he

Vol. III. he thereby took upon him the form of a  Servant; he became a real and perfect Man, consisting of a reasonable Soul and Body, as other Men do, and so was of the same Nature in general that all Men are of. But this his Humane Nature having never subsisted out of his Divine Person, but being taken into it at its first formation or conception in the Womb, it could not make a Person of itself, distinct from that into which it was taken; and therefore, altho' he was now Man as well as God, yet as both God and Man he was still but one Person, one Christ; who being thus found in fashion as a Man, he, as such, humbled himself, and became obedient unto Death, even the Death of the Cross; upon which he offered up the Body, which he had thus assumed, as a Sacrifice for the Sins of the whole World. But before he did that, he in his said Body conversed for some Years together among Men, and did those many Divine Works we have spoken of before their Eyes, that they and all the World might see and believe, that notwithstanding his outward Appearance among them, as a Man, he was indeed the one living and true God, or as he himself here saith,

It is necessary to believe that Christ is God.

that he and the Father are one.

Now from what ye have heard upon this divine Argument, ye may observe, *First,* How

How necessary it is for all Men to believe **Serm. I.** that Jesus Christ is God, seeing he was pleased to work so many Miracles on purpose that we might believe it. It is indeed the Foundation of our whole Religion; and all our hopes of Pardon and Salvation in it, depend not only upon the truth itself, but likewise upon our believing it. And therefore, as ever ye desire to be saved, have a care of doubting of it, and of those whom the Devil employs to make you do so. To me it seems a great Mystery, far greater than any they deny, that there should be any such among us, who profess to believe the Gospel, and yet will not believe that which is so plainly revealed in it. But our Saviour himself hath given us the plain reason of it, a sad one for them, where he saith a little before my Text, *But ye believe not, because ye are not of my Sheep,* John x. 26.

From hence we may also observe, what firm ground we have to trust in Christ our Saviour for all things necessary to our Salvation, seeing he is one with the Father, the Almighty and Eternal God. For what cannot he do for us, who can do all things whatsoever he pleaseth? How well then may we say with *David, The Lord is my Light, and my Salvation, whom then shall I fear?* Psal. xxvii. 1. And with *St. Paul, I*

D can

The God-head of Christ is the ground of our trust in Him.

Vol. III. *can do all things through Christ, which strengtheneth me, Phil. iv. 13.*


*Christ to be
worship'd
as God.*

Moreover, by this we may see what Cause our Saviour had to say, *That all men should honour the Son, even as they honour the Father, John v. 23.* seeing he and the Father are one; and, by consequence, how much we are all bound to do him all the Service and Honour that we possibly can, by vindicating his Divine Glory from the Blasphemies of those who have the impudence to speak against it; by taking all occasions to worship him with Reverence and godly Fear, by observing all things whatsoever he hath commanded, and by walking in Holiness and Righteousness before him all the Days of our Life: remembering that he himself said, *If any Man serve me, him will my Father honour, John. xii. 26.*

From hence, *Lastly*, we may learn, What infinite Cause we have to praise and magnify the Eternal God our Saviour, seeing he is one with the Father, and yet was most graciously pleased to become Man, like unto us; and all to make us like unto himself, partakers of his Divine Nature and Glory. Let us therefore now be glad, and rejoice, and give honour to him. Let his Praises be always in our Mouths, that we may be always singing
with

with God the Father.

351

with Angels, Arch-angels, and all the **Serm. I.**
Company of Heaven, Holy, holy, holy, 
Lord God of Sabaoth, Heaven and Earth
are full of thy Glory; Glory be to Thee,
O Lord, most High. Amen, Amen.

D 2

S E R.



SERMON II.

The Incarnation of CHRIST.

JOHN I. 14.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

God created and re-deem'd the World by his Word.

THERE are two great Works, wherein it pleased the Eternal God, in a most wonderful manner, to exert and manifest his Divine Perfections, the Creation of the World, and the Redemption of fallen Man. Of both which, he himself hath given us a full account, in his Holy Word. Of the first, in the Old Testament, by his Servant *Moses*; of the other in the New, by
 Four

Four several Evangelists, whereof St. *John* Serm. 7
 was one. *Moses* begins the History of the II.
 Creation with, *In the beginning God created the Heaven and the Earth*; and then goes on to shew, how he made all things by his Word: *God said, Let there be Light, and there was Light*, Gen. i. 3. so all his Works were made. Much after the same manner St. *John* begins the History of our Redemption, with, *In the beginning was the Word, and the Word was with God, and the Word was God*. And then goes on to tell us, *That all things were made by him, and without him was not anytbing made that was made*, John i. 3. And as *Moses* acquaints us, That the first thing that God formed by his Word was Light: So St. *John* assures us, That *in the same Word was Life, and the Life was the Light of men*, ver. 4. and that, *This is the true Light, which lighteth every man that cometh into the world*, ver. 9. From whence we may observe, that as God made the World by his Word; so he likewise redeemed Mankind by his Word: and that it is only by the same Word, as the true Light, whereby Men can see the things belonging unto God, or to their own everlasting Peace.

Which that we may the better understand, the Evangelist, among other things concerning it, here saith, *The Word was*
 D 3 *made*

Vol. III. *made Flesh, and dwelt among us, (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.* In which Words is briefly comprehended, all that is necessary to be known or believed concerning our Saviour's Incarnation. And therefore, I shall, by his Assistance, endeavour to explain them as they lie in Order.

The Personality and Divinity of the Word.

First he saith, *The Word was made Flesh,* where, by the Word, we are certainly to understand the same Word he speaks of all along before: Particularly that of which he saith, *In the beginning was the Word, and the Word was with God, and the Word was God.* If he was in the Beginning, he was long before he was made Flesh. If he was with God, he must needs be a Person of himself distinct from God, otherwise he could not be said to be with him. For no Person can be said to be with himself. And if he was God, as he is here said to be, He must needs be of one and the same Nature or Substance with God; for there is but one God. And none can be truly said to be God, as he is here, but he that is that one God, blessed for ever. So that we have here both the Personality, and the Divinity of the Word, as plainly revealed as Words can do it. But lest any should mistake or doubt of it, the Evangelist,

gelist, by God's Direction, tells us further, **Serm.**

That *the same Word was in the beginning with God, and that all things were made by him, and without him was not any one thing (ἐκ τῆς οὐσίας) made, that was made.* But if he made all things, so as that there is not so much as one thing made, but what was made by him; he himself before was never made, and therefore must needs be from all Eternity, and by necessary Consequence, *The one eternal God.*

II.

But he who is here called the Word, in other Places of Holy Scripture, is commonly called the Son of God, and in my Text itself, *the only begotten of the Father.* But why then is he here called the Word? For that, I shall only observe, that he is often called the Word in the Old Testament, as well as New; both in the Sacred Writings, and also in the Ancient Jewish Interpreters of them, in the *Targum* or *Chaldee Paraphrase.* And that St. *John* seems to call him by that Name, in this Place, because he here speaks of him as he was the Maker of all things. For as it is certain, that all things were made by the Word of God; it is as certain, that all things were made by the Son of God, *Heb. i. 2. Col. i. 16, 17.* From whence it appears that the Son is the same with the Word of God, and may be properly called,

The Word of God and Son of God equivalent Terms.

Vol. III. as he is here, by that Name. To which we may also add, That as we make known our Minds to one another, by Words; so God hath been pleased to make known Himself and his Will to us by his Son, *Matt. xi. 27. John vi. 46.* And upon that Account also he may be properly called his Word. As St. *John* himself seems to intimate: In that having often before called him the Word, soon after my Text, he saith, *No Man hath seen God at any time, the only begotten Son, which is in the Bosom of the Father, he hath declared him,* ver. 18. For seeing it is by the Son that God the Father is declared or revealed to us, he is properly the Word of God, according to that remarkable Passage in *Samuel*, to this purpose; *For the Lord revealed himself to Samuel in Skilob, by the Word of the Lord,* 1 Sam. iii. 21. which must be understood of the Son, by whom alone the Lord is pleased to reveal himself to any of us. From whence, I suppose, it is, that we never find him called the Word, as I remember, but with Respect, either to the beginning of the Creation, when God spake all things out of nothing; Or else with Respect to the Revelations, which he hath made of himself unto the World.

This

This the Essential Word of God, who in Serm. II. the Beginning was with God, and who was God, by whom all things were made, the Apostle here saith, *was made Flesh*. The Word was made Flesh, that is, Man: For so the Word Flesh usually signifies in Scripture, and all acknowledge it to do so here. And therefore, when it is said, *The Word was made Flesh*, it is the same as if it had been said, The Word was made or became Man, a real and true Man, consisting of a reasonable Soul, and such a Body as all other Men have, as to all the integral or essential Parts of it. So that he was now, *The Man Christ Jesus*, 1 Tim. ii. 5. But that I may give you what Light I can into this great Mystery, that ye may see what you ought to believe concerning it, from these Words we may here observe.

Flesh and Man are equivalent Terms.


First, It is not said, that the Word was turned into Flesh, but that he was made Flesh: For he did not then cease to be what he was before, but he began to be what before he was not. He was the Word from the Beginning, and God from all Eternity, and so continues for ever. But now he was made Flesh, or Man too, that is, as St Paul explains it, *He being in the Form of God, thought it no Robbery to be equal with God; but made himself of no Reputation, And took upon him the Form of a Servant,* and

Christ not turn'd into flesh, but made flesh.

Vol. III. *and was made in the likeness of Men, and was found in fashion as a Man, Phil. ii. 6, 7, 8.* He was made Man therefore, by taking upon him the Likeness, the Fashion, the Form or Nature of Man. He did not put off his Divine Nature, but took the Humane upon him, and so became Man, as well as God: Having now the Humane as well as the Divine Nature in him; not blended or confounded together, as if the two Natures were now made one, or a third Diverse from each of them: But so as that they both remain distinct from one another in themselves, although they be so-united in him as to make but one Person.

*The Unity
of Person
in Christ.*

I say one Person. For here we must farther observe, that this Expression, *The Word was made Flesh*, implies, That as the Word was the Person that was made Flesh; so when he was made Flesh, he was still one and the same Person that he was before. For in that he was made Flesh, the Flesh could have no Subsistence out of him; so as to make a Person of itself, distinct from his, no more than a Body can make an humane Person without being united to a reasonable Soul. But as the reasonable Soul and Flesh together is one Man, so God and Man is one Christ; The Word and the Flesh one divine Person. So that what-

whatsoever he did or suffered in the Flesh, **Serm.**
 was done and suffered by a divine Person, **II.**
His Blood was the Blood of God, Acts xx. 
 28. and therefore of infinite Value and
 Merit: and, by consequence, a sufficient
 Sacrifice, Oblation and Satisfaction, or
Propitiation for the Sins of the whole
World, 1 John ii. 2. And he according-
 ly *gave himself a Ransom for all,* 1 Tim
 ii. 6.

As appears also from my Text itself,
 where we may again observe, it is said, *The Word*
That the Word was made Flesh. *assum'd*
 Flesh or *Humane*
 Man in general; as the Word Flesh al- *Nature in*
 ways signifies, when applied to Men. It *general.*
 doth not signify any one or more particu-
 lar Man, but Mankind in general; the
 whole humane Nature; that which all
 Men are of; that proceed from the first
 Man *Adam,* in whom it was all contained.
 And so it is in the Word made Flesh, who
 is therefore called *the last Adam,* 1 Cor.
 xv. 45. *and the second Man,* ver. 47. be-
 cause next to the first who had the whole
 Manhood in him. Hence it is, that when
 the Word was made Flesh and died in it, *he*
died for all, 2 Cor. v. 14, 15. *and for every*
Man, Heb. iii 9. because he died in that
 Nature which is common to all, and every
 Man alike. **SO** that all and every Man
 may now be saved by him, whom God sent
 into

Vol. III. into the World to be made Flesh, *That whosoever believeth in him should not perish, but have everlasting Life,* John iii. 16.

The Mystery of God Incarnate not to be comprehended.

But how can these things be? How is it possible that the Word, the Essential Word of God, who himself is God, should be thus made Flesh? That God should become Man? Or, as *St. Paul* expresseth it, *God manifested in the Flesh?* 1 Tim. iii. 16. To that I answer, That we who know not how our Soul and Body, Spirit and Matter are joined together in our selves, can much less understand how the Divine and Humane Nature are united in Christ; and so how the Word was made Flesh. All that is necessary for us to know concerning it, may be learned from what the holy Angel, sent from God, said to the blessed Virgin, of whose Substance the Word was made Flesh. For when she wondered how that could be; He answered and said unto her, *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also, that holy thing which shall be born of thee, shall be called the Son of God,* Luke i. 35. From whence we learn, that this wonderful Work was effected by the immediate Power of the Highest, to whom nothing is impossible: That the Flesh which the Word assumed, was conceived in the blessed Virgin, by the

the Holy Ghost himself coming upon her; Serm.

That what was thus conceived in her was the Holy Thing, *τὸ Ἅγιον*. Not only the Holy God, nor an Holy Man only, but the Holy Thing, made up of both: The Word made Flesh, God and Man together. And that this Holy Thing is therefore also called the Son of God: Not only therefore, because he was begotten from all Eternity, of God the Father, (which is here implied;) but therefore also, because he was thus conceived, and born of the Virgin-Mother. As the first *Adam* is called the Son of God, because formed immediately by God himself, *Luke iii. 38*. So the Second, the Word made Flesh, being made so by the immediate Power and Spirit of God, is therefore also the Son of God. And we ought to look upon him as such, in respect of his miraculous Conception, as well as in respect of his eternal Generation. In both Respects he is truly the Son of God; both as he is the Word, and as he is the Word made Flesh.

And dwelt among us; That is the next thing here asserted of the Word: That being made Flesh, he dwelt among us; when he had taken our Nature upon him, he did not lay it down again, nor go up presently to Heaven with it; but he continued a considerable time upon Earth, living among Men,

How the Word dwelt amongst, or in Men.

Vol. III. Men, and conversing familiarly with several of them; of which St. *John*, who wrote this, was one; who therefore saith, *He dwelt among us*, according to our translation of the words.

But the Original words *ἐσθίεντες ἐν ἡμῖν*, import rather, that he dwelt in us, in our Nature: As he is called *Emmanuel*, *God with us*, God with our Nature united to him, *Matth. i. 23*. So he dwelt in us, in that Flesh or Nature that we are all of; he dwelt, or as the word signifies, he pitched his Tent or Tabernacle in it; in allusion, I suppose, to that in the Law, where he dwelt between the *Cherubims* over the Ark, keeping, as it were, his Residence there; which was therefore called *Shechinah*, his Habitation, his divine Presence, and his Glory, because his Glory appeared from thence unto the People. But that was his dwelling-place only for a time, where he was also pleas'd only to presentiate and manifest himself without any union or conjunction with it: Whereas he dwelleth in our Nature by an Hypostatical or Personal Union with it, such as makes it to be of one and the same Person with him: As is implied also, in that he is said to be made Flesh. He did not only assume it for a while, nor reside in it as he did over the Ark; but he took it into himself, so as that

that he himself was made or became Flesh, really and truly Man, like unto us in all things, except Sin.

Serm.
II.


This is that which the Apostle means, where speaking of Christ, he saith, *For in him dwelleth all the fulness of the Godhead bodily*, Col. ii. 9. that is, in him, as Man, all the Fulness of the Godhead, the whole Divine Essence and Glory dwelleth, not in a Figure, like a Shadow, or in Appearance only, but in a bodily substantial manner, in his very Body: For I look upon this word *bodily* as used by the Apostle also for Explanation, to shew that when he said, *That the fulness of the Godhead dwelleth in Christ*, his meaning was, that it dwelleth in his Body or Flesh; according as he himself elsewhere explains it, saying, *That God was manifest in the Flesh*, 1 Tim. iii. 16. Although he was truly Man, and while he was upon Earth, in all outward appearance, seemed to be no other than an ordinary Man, of an earthly Body, informed with a reasonable Soul, as other Men have; yet in that Body dwelt the Fulness of the Godhead; the whole Divine Essence being fix'd in it, and united to it, in such a wonderful and divine manner, that he was and is also truly God manifest in the Flesh, the one living and true God, the Creator and Governour of all things, *Jehovah, the Lord, the Lord God,*
gracious

Vol. III. *gracious and merciful, long-suffering, and abundant in goodness and truth, Exod. xxxiv. 6. or as it is expressed in my Text, full of grace and truth. Of which more presently.*

The Glory of Christ manifested in his Transfiguration and Works.

In the meanwhile we must observe, that the Evangelist having said, *That the Word was made flesh, and dwelt among us, heads, And we saw his glory, the glory as of the only begotten of the Father:* For this Evangelist was one of the three that saw his Glory at his Transfiguration, *when his face did shine as the sun, and his raiment was white as the Light, Matt. xvii. 2. and there was a Voice which said, This is my beloved Son, in whom I am well pleased, ver. 5. Then, as another of the three that were there saith, They were eye-witnesses of his Majesty: For he received from God the Father honour and glory, when the aforesaid Voice came to him from the excellent glory, 2 Pet. i. 16, 17. They then saw his Glory, the Glory as of the only begotten, of or from the Father, when the Father so solemnly declar'd him to be his beloved Son. All his Disciples also, and St. John among the rest, saw his Glory in the wonderful and glorious Works that he did in their sight, whereby, as this Evangelist saith, he manifested forth his glory, John ii. 11. And that this also was the Glory, as of the only begotten of the*
the

the Father, appears, in that he himself appeared to the Works he did, as an undeniable Argument that he was the Son of God, *John* x. 36, 38. and that too in such a sense, that he then said; *I and the Father are one*, ver. 30. Whereby he plainly signified, that he is so begotten of the Father, as to be of one Substance with him. Wherefore, although, as I observed before, he is therefore also called the Son of God, because he is the Word, made Flesh by the operation of God the Spirit; yet, in that sense, he never is, nor can be truly called the only begotten of the Father; for, as such he was from all Eternity.

And therefore, when he came into the World to be Incarnate, or made Flesh, he himself saith, *That God gave his only begotten Son*, *John* iii. 16. to shew, that he was not only begotten of him before, but that he was his only begotten Son, such as none but himself ever was, or can be; as appear'd also from his Glory which the Disciples saw, such Glory as was proper and peculiar to the only begotten from the Father.

But these words, according as the construction in the Original requires, are included in a Parenthesis, and so may be left out without any prejudice to the sense of what went before, and follows after them, which then will run thus, *The Word was*
E made

*The Word
Incarnate
full of
Grace and
Truth.*

Vol. III. *made Flesh, and dwelt among us, full of Grace and Truth*; whereby we are given to understand, that all the Grace and Truth which God is pleased to shew to Mankind, is in his Word made Flesh; in his Son, as he is both God and Man, in one Person: As such, he is full of Grace and Truth; and of his Fulness have we all received, and Grace for Grace, as the Evangelist here acquaints us, *ver. 16.* and then gives us the reason of it, saying, *For the Law was given by Moses, but Grace and Truth came by Jesus Christ, ver. 17.* Here the Word as made Flesh, is called Jesus Christ, because he thereby became Jesus, that is, the Saviour of Mankind, the only Mediator between God and Men; and Christ the anointed, as being anointed into that great Office by the Spirit of God: By him therefore, came both Grace and Truth into the World: He is full of both in himself, and both came by him; *ver. 18.* it was made, or had its Being or Existence, as to us, only by him: For without him, God would neither have shewn us any Grace or Favour, nor have made us any promise of it, wherein his Truth could have appeared to us. And so neither his Grace, nor his Truth, would ever have been manifested to us, unless his Word had been made Flesh, and dwelt among us.

Where-

Whereas the Word being made Flesh, and having in that been obedient to Death, even the Death of the Cross, God in him, and for his sake, hath promised us all the Favours and Mercies that we can ever want or desire, and continually shews forth his Truth in the performances of his said Promises to all that believe and trust in him for it. So that as he came into the World full of Grace and Truth, Grace and Truth comes to us only by him. But by him we may all have whatsoever we can have occasion for, either in this World or the next. By him we may have Grace truly to repent of all our former Sins, so as to forsake and avoid them for the future. By him we may be discharged and absolved from all the Offences that we ever committed against God, so as never to suffer any of the Punishments that are due unto us for them. By him we may be as perfectly reconciled to the Almighty Creator of the World, as if we had never done any thing to displease him. By him we may be justified, or accounted righteous in the sight of God, notwithstanding the manifold Imperfections that he seeth in us. By him we may be continually enlightened, directed, influenced, excited and assisted in our whole Duty by his Holy Spirit, so as to say as truly as St. Paul did, *I can do all things*

Serm. II.

The benefits we receive by Christ Incarnate.

E 2 through

Vol. III. *through Christ which strengtbeneth me, Phil. iv. 13.* By him we may be preserved or delivered from all Evil, and obtain whatsoever we ask in his Name that is good for us, through the whole course of our Lives: And when we die, by him may go to Heaven, and there live for ever with him and his holy Angels, in the full possession and enjoyment of all things that were ever made, and of him too that made them. All this, and infinitely more than I am able to express, we may all have if we will, and it is our own faults if we have it not, *by the Word that was made Flesh, and dwelt among us, full of Grace and Truth.*

The mysterious Love of Christ Incarnate.

When I seriously consider these things, I am astonished and confounded at them. Oh the Mystery of Godliness! God manifest in the Flesh. Oh the height, the depth, the length, the breadth of the Love of God to Mankind, that he should give his Word, his Son, his only begotten Son to be made Flesh, and all that whosoever believeth in him, should not perish, but have everlasting Life! That the eternal Son of God, whom the Heaven of Heavens is not able to contain, should come down and dwell among us poor Mortals upon Earth, and all that we might live with him in Heaven! That he who is full of Grace and Truth in himself, should communicate
it

it so freely unto us, that of his Fulness we may all receive, and Grace for Grace, even all things necessary to make us holy and happy both now and for ever!

Serm.

II.

What shall we say to these things? Where shall we find Words to express the Thanks that are due for them? What shall we do for him, that hath done all this for us? All that we can do, is only to receive the Grace, and believe the Truth that he hath manifested to us, and to praise and thank him for it. Let us therefore now rejoyce and be glad, and give Honour unto God. For the Word was made Flesh, and dwelt among us. The Eternal Son of God, Jesus Christ, came into this lower World: He came to save Sinners, such as we all are. He came to wash us from our Sins, in his own Blood; and to make us Kings and Priests unto God and his Father, *Rev. i. 5, 6. He came not to be ministred unto, but to minister, and to give his Life a Ransom for many, Matt. xx. 28. He came to be made Sin for us, that we might be made the Righteousness of God in him, 2 Cor. v. 21. He came to bless us, by turning every one of us from his Iniquities, Acts iii. 26. He came to redeem us from all Iniquity, and to purifie to himself a peculiar People, zealous of good Works, Tit. ii. 14. He came to Earth, that we*

E 3

might

Vol. III might go to Heaven, and there be happy
 for ever. O therefore, that Men would
 praise the Lord for his Goodness, and de-
 clare the Wonders that he doth for the
 Children of Men.

What shall we render unto the Lord for
 this his wonderful Benefit? We will re-
 ceive the Cup of Salvation, and call upon
 the Name of the Lord. We will celebrate
 the Memory of the Word made Flesh, by
 feeding upon that Spiritual Food which
 the Word hath prepared for us, of the
 Flesh he was made. We will go to his Al-
 tar, and there offer up our Sacrifice of
 Praise and Thanksgiving to him. And will
 sing with the Holy Angels, *Glory be to
 God in the Highest, in Earth Peace, good
 Will towards Men. Hallelujah.*

S E R.

SERMON III.

CHRIST the only SAVIOUR.

ACTS IV. 12.

Neither is there Salvation in any other. For there is none other Name under Heaven given among Men, whereby we must be saved.

WHEN it pleased Almighty The Creation and Redemption of the World by Christ. God to create the World, and all things in it, he was pleased to do it by his Word, Christ. He said, *Let there be Light, and there was Light, Gen. i. 3.* Thus the whole Work was finished. As David observes, *By the Word of the Lord were the Heavens made,*

E 5

and

Vol. III. *and all the Host of them by the Breath of his Mouth, Psal. xxxiii. 6. And St. Peter, By the Word of God the Heavens were of old, and the Earth standing out of the Water, and in the Water, 2 Pet. iii. 5. By that eternal Word, who subsisting from all Eternity in the Form of God, at the beginning of Time, exerted his divine Power, in the Production of all things out of nothing. For in the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All things were made by him, and without him was not any thing made that was made.* This we are assur'd of by St. *John*, in the beginning of his Gospel, where he also tells us soon after, that this Word was made Flesh, and dwelt among us, *ver. 14.* that is, he took on him the Form of a Servant, and was made in the Likeness of Men, as St. *Paul* expresseth it, *Phil. ii. 7.* And then he was called Jesus, the Saviour, as being the only Saviour of Men, whose Form or Nature, he for that Purpose had so assumed. So that we can now be saved only by him, by whom we were at first created. For that this Jesus, called also the Christ, is that Word of God, by whom all things were made, appears not only from the Gospel of St. *John*, before quoted, but likewise from the Apostolical Epistles, when

when it is said, That God created all things **Serm.**
 by Jesus Christ, Eph. iii. 9. whom he **III.**
 hath appointed Heir of all things, by
 whom also he made the Worlds, Heb. i. 2.
 And especially from that remarkable Place,
 where the Apostle speaking of Jesus Christ,
 ascribes our Redemption and Creation to
 him both together; saying, *In whom we
 have Redemption through his Blood, even
 the Forgiveness of Sins; who is the Image of
 the invisible God, the first born of every Crea-
 ture: For by him were all things created that
 are in Heaven, and that are in Earth, visi-
 ble, and invisible; whether they be Thrones,
 or Dominions, or Principalities, or Powers:
 All things were created by him and for him.
 And he is before all things, and by him all
 things consist,* Col. i. 14, 15, 16, 17. And
 that this Glorious and Almighty Creator
 of all things, is not only our Saviour, but the
 only Saviour that we have in all the World,
 is positively asserted by St. Peter, in my
 Text, where speaking of Jesus Christ, he
 saith, *Neither is there Salvation in any other:
 For there is none other Name under Hea-
 ven given among Men, whereby we must be
 saved.*

Which words are so plain, that I cannot
 but wonder how any who profess to believe
 the Holy Scriptures, can doubt of the
 great Truth revealed in them. And yet
 there

Vol. III. there have been, and still are, some who have the Confidence to affirm, that there are other ways besides Jesus Christ, whereby Men may be saved : At least such as never heard of him, nor have hrd his Gospel made known unto them, they may notwithstanding be saved, as these People think, if they do but live up to the Light and Knowledge which they have, and according to the Rules of that Sect or Perswasion they are of, be it what it will. But this is a great and dangerous Mistake; if not one of those damnable Heresies which St. Peter foretold should be privily brought into the Church, 2 Pet. i. 2. Be sure it is severely condemned by our Church in her Articles, where she hath declared her self against it in these Words; *They also are to be accursed, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved,* Article XVIII.


*The 18th
Article of
the C. of
Eng. de-
fended.*

In which Article here are two things much to be observed. The first is, That this is the only Article wherein the Church expressly denounceth a Curse or *Anathema*. I say expressly; because it is said, *They also*
are

are to be accursed, and in the *Latin*, *Sunt Serm. Ill.*
& illi anathematizandi, where the Particle *Ill.*
&, also, seemsto imply, that the Curse is
to be referred to all the foregoing Articles:
so that whatsoever contradict or oppose
the Doctrine established in any of them,
as well as this, are to be also accursed.
But howsoever, this is the only Article of
all the XXXIX, in which the *Anathema*
is expressed; whereby our Church hath
declared her utter Abhorrence and Dete-
station of the Opinion She here condemns,
in a more particular manner; and hath
taken special Care that none of her Mem-
bers should be infected with it. For ha-
ving denounced this Curse upon all that
presume to hold it, She afterwards requir'd,
and still doth, that all who are admitted
to Holy Orders, or into any Cure of Souls
shall subscribe, and within two Months af-
ter Induction, publickly in the Presence of
God, and of the Congregation, where they
are to minister the Word, declare their
Assent to this among Her other Articles;
and so to their own Curse, if they shall
presume to say, either publickly or private-
ly, that every Man shall be saved by the
Law or Sect which he professeth, if he be
diligent to frame his Life according to that
Law and the Light of Nature; or, as it is
expressed in the Title of the Article, that e-
ternal

Vol.III. ternal Salvation may be obtained any other way than by the Name of Christ. And whatsoever some may think, I am sure it is no light Matter to fall under the Curse of the whole Church of *England* in any thing, especially in this wherein She doth no more than what the Apostle in effect did before, where he saith, *If any Man love not the Lord Jesus Christ, let him be Anathema maran atba,* 1 Cor. xvi. 22. that is, let him not only be *Anathema* accursed in general, but let him be accursed in the highest manner that can be; let that Curse come upon him, which in *Syriack* is called *ܡܪܢܐܢܐܬܒܐ* *Maran atba*, in *Hebrew* *שמע אתה* *Shem atba*, by Contraction, now *Shammatta*, the Lord cometh, whereby a Man was utterly cast out of God's Church, never to be restored, but wholly left to the Judgment of the great Day, when the Lord cometh to pass an irrevocable Sentence upon all Men. This is that Curse which the Apostle, by God's own Direction, here denounceth against all that love not the Lord Jesus Christ. But they who think that a Man may be saved without him, can never have that Love for him, which is due to the only Saviour of the World. And therefore are subject to this Curse also. How they can stave it off, I know not, let them look to that.

The

The other thing to be observed in the **Serm.**
 aforesaid Article of our Church, is, that **III.**
 She grounds it upon the words of my 
 Text, giving this as the reason of it, be-
 cause holy Scripture doth set out unto us
 only the Name of Jesus Christ, whereby
 Men must be saved. Not but that the
 same thing may be proved from many
 other places of holy Scripture, but because
 this is so clear and full to the purpose, that
 he who doth not wilfully shut his Eyes, can-
 not but see it here. For *St. Peter* and
St. John having restored a lame Man to his
 perfect Health, only by saying, *In the Name*
of Jesus Christ of Nazareth, rise up and
walk; and being afterwards examined by
 the Rulers of the *Jews*, by what Power they
 had done it, *St. Peter*, full of the Holy
 Ghost, tells them boldly, *That it was done*
in the Name of Jesus Christ, whom they had
crucified, and whom God had raised from
the Dead. And that this, this Jesus, is the
 Stone the Prophet speaks of, which was set
 at naught by these Builders, which is now
 become *the Head of the Corner.* And then
 he adds, *Neither is there Salvation in any*
other; for there is none other Name under
Heaven given among men, whereby we must be
saved: There is none other name, that is, there
 is no Person, no way, no thing, that is or can
 be named under Heaven, given or granted
 by

Vol. III. by Almighty God to Men, whereby they must be saved, if they ever be at all, but only the Name of Jesus Christ.

What is meant by Salvation.

In which words, I do not see how any thing can be doubted of, except it be, the true sense of the word Salvation, or what the Apostle means here, by being saved? For Salvation is a word that hath various significations in holy Scripture; sometimes it is used for Deliverance from Temporal Troubles; sometimes for Safety and Protection from them; sometimes for Grace, to eschew Evil and do Good; sometimes for the Remission of Sins, and Reconciliation unto God; sometimes for eternal Life and Happiness in the other World. Now the Question is, in what sense the word is to be understood in my Text? I answer, in all Senses: All sorts of Salvation are here signified by it. For the Apostle here speaks indefinitely: There is no Salvation in any other but in Christ; no Name whereby we can be any way saved but his. He is the only Saviour of Mankind in all respects. Whatsoever Evil any of us are saved from, whatsoever Good we enjoy, it must be wholly and solely ascribed to Jesus Christ; without whom we should never have received any Favour or Mercy at the hands of God, no more than the Apostate Angels do. They are his Creatures as well

as we. But God never extended any Mercy towards them, but hath reserved them in everlasting Chains under Darkness, unto the Judgment of the Great Day; because they never had a Saviour to save them from his Wrath and just Indignation against them. And our Condition would have been every way as bad as theirs, if we had not had a Saviour, and such a Saviour as Jesus Christ, who is able to save us, not only from temporal, but from spiritual and eternal Miseries, and to advance us to the highest degree of Glory and Happiness in the other World, And therefore he is called *the Captain of our Salvation*, Heb. ii. 10. and *the Author of eternal Salvation unto all them that obey him*, chap. v. 9. And in this sense, especially, it is that the words of my Text are to be understood: *There is no Salvation*, there is no attaining everlasting Happiness, but by Christ; *For there is no other Name under Heaven given among Men, whereby we can be saved*, so as to enjoy the Love and Favour of God for ever.

But here we must observe, that when the Apostle speaks of eternal Salvation as attainable by Jesus Christ, he is not to be so understood, as if Christ brought any Man to Heaven *per saltum*, without first leading him in the way thither: For the Salvation here spoken of, begins in this Life.

The Salvation wrought by Christ begins in this Life.

Vol. III. Life. Christ first saves us from our Sins, both from the Guilt and from the Power of all manner of Sins. He gives us Repentance, and Faith, and Grace, to love, and serve, and honour God truly and faithfully in our Generation. He applies the Merits of his Death to us for the Pardon of our Sins, and that God may be reconciled to us. He makes us pure, and humble, and holy, every way meet to be Partakers of the Inheritance of the Saints in Light; and then, and not till then, he brings us to it. So that the whole of our Salvation from first to last, is begun, continued, and perfected only by him. None of us being able to do any thing towards it to any purpose, much less attain the end of our Faith, even the eternal Salvation of our Souls, without him.

*Two things
Necessary
to Salva-
tion, Holi-
ness, and
Pardon of
Sins.*

He that really believes the words of my Text, will need no other Arguments to convince him of this great Truth, so clearly revealed in them. Yet howsoever, that we may be able to form a clearer Idea of it in our Minds, and also be more firmly established in our Belief of it, it may not be amiss to call to mind some of the many other Arguments which may be produced for it. For which purpose, we may first observe in general, that there are Two Things absolutely necessary to any Man's attain-

attaining everlasting Happiness or Salvation in the other World. *First*, It is necessary that his Mind be at least in some degree inclined to God, and disposed to Vertue and Goodness, so as to live for the main, soberly, righteously, and godly, in this present World. For it is certain, that without *Holiness* no Man shall see the Lord, Heb. xii. 14. nor indeed, is capable of enjoying him, the chiefest Good, in which all our Happiness doth chiefly consist: And then it is necessary also, that all the Sins and Failures that he hath been guilty of, be pardoned, that so God may be reconciled to him, and accept of him, as a righteous and a good Man, fit to live with him, and to enjoy him for ever. For so long as God is angry and displeas'd with a Man, it is impossible that Man should be happy, as might easily be demonstrated. But I may well take these things for granted, they being so plain and evident at first sight, that there is no Controversy or Dispute among us about them.

Serm. III.



Let us therefore now lay aside our Prejudices, and impartially consider, how far Men can of themselves go in these ways that lead to Salvation, and we shall find, they cannot so much as make one true step towards them without Christ. For, *First*, Men by nature, as it is now corrupted,
F have

Holiness not to be attain'd without Christ.

Vol. III. have no true Knowledge of God, nor yet of Vertue and Vice, what they ought, and what they ought not to do, in order to their being sav'd. I know, there are some general Notions of these things in all or most Men, but they are so weak and confus'd, that they have no influence at all upon their Minds; and when they come to be apply'd to particular Cases, they are generally mistaken, Vertue for Vice, and Vice for Vertue: As we see in the ancient Inhabitants of *America*, before the *Christians* came among them; though they had some Notions of a God among them, yet they knew nothing of him, who, or what he was; some taking one thing, others another for him, but none the right: Neither did they perform any kind of Religious Worship to any thing, except it was to the Sun, or the Devil. And though they believed the Immortality of the Soul, that after Death the Vertuous lived in fine Gardens, and the Vicious in Torments; yet they were so far from understanding the true Nature of Vertue and Vice, that the most vicious Wretches in the World were reckon'd by them to be the most vertuous, even such as had taken most of their Enemies Captives, and had afterwards in cold Blood killed and eaten them; as one (*Johannes Larius*) who conversed a great while

while with those who lived upon the Coast of *Brazil*, assures us upon his own knowledge. Now, what could such People as these do towards their Salvation? The more they lived according to their Law, and the Light of Nature which they had, the worse they were. And so were anciently the greatest part of Mankind, in *Europe*, *Asia*, and *Africa*, as well as in *America*; I may too truly say all, except those which lived near to that part of *Asia* where Christ all along had his Church and People, to whom he revealed the Will of God, what he would, and what he would not have them do; whereby the true Knowledge of God, and of their Duty to him, was constantly kept up among them, and in some measure was imparted by them to the People that lived about them, and frequently conversed with them; especially the *Agyptians* on the one hand, and the *Phœnicians* on the other; from whom the *Greeks* afterwards received it, as they did, by their own confession, their Learning, and their very Letters too, as the *Romans* did from them: To which, the *Israelites* Abode in *Agypt* for Two hundred and fifteen Years together, and then several Captivities and Dispersions afterwards, contributed very much. And they seem to be designed by God for this very purpose: For by this

Serm. III.

Heathens
borrow'd the
Knowledge
of God from
the Jews.

F 2

means,

Vol. III. means, some of God's own People being scattered among all the Nations thereabouts and often speaking, as doubtless they did, of the God they worshipped, and of the excellent Laws which he had given them; others took occasion from thence, to look a little more narrowly into these things, and finding them very agreeable to some thing within themselves, which they had taken no notice of before, they began to think, and talk a little more consistently about God, and also about Good and Evil, Vertue and Vice, than they had hitherto done. The natural Notions of these things, which at first were implanted, but were now almost quite stifled in them, beginning by this means to revive a little, and shew forth themselves again: especially the *Greeks* first, and then the *Latins*, improved these Hints so far, that some of them could discern pretty well between what they ought, and what they ought not to do. But whatsoever knowledge they had of these things, came either immediately, or else mediately from the *Jews*. And therefore we find very little, if any thing at all of it, till after the ten Tribes were carried out of their own, and dispersed in other Countries; nor in any places but those which were either so themselves, or else were frequented by Persons that came from
such

such Places as were near to *Judæa*. For Serm. III.
those, which were furthest off from thence on all Sides, as the *North* of *Europe*, the *North* and *East* of *Asia*, the *South* and *West* of *Africa*, and all *America*, were overspread with gross Ignorance and Barbarity; which to me seems plainly to argue, that all the Knowledge which the ancient Heathens had of Religion and Morality, came first from the *Jews*, as theirs did from Christ; who intending to be born into the World of their Stock, in all Ages sent Prophets among them to instruct them in it. For that it was the Spirit of Christ which was in the Prophets, and by which they spake, is evident from many Places of Holy Writ, and particularly from that of *St. Peter*; where he saith, *Of which Salvation the Prophets have enquired, and searched diligently, who prophesied of the Grace which should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify,* 1 Pet. i. 10, 11. From all which it appears, that Mankind in general, are so far from being able to attain Salvation without Christ, that without him they had never so much known any thing that was necessary to be done in order to it.

And if we cannot know, much less can we do any such thing as we ought without him.

The Weakness of our Natural faculties.

Vol.III. him. I know some have highly extolled and magnified the Powers and Faculties of Man, as if we were able to do great things of our selves, when God knows that we are *not sufficient of our selves to think any thing as of our selves*, 2 Cor. iii. 5. *But every Imagination of the Thoughts of Man's Heart is only evil continually*, Gen. vi. 5. And therefore they who boast so much of their Strength, do but betray their own Weakness by it: As might be shewn in many respects. But it appears sufficiently in this, that they take the Height of Man's Power, by Nature, from that which they themselves have by Christ. For they living under the Light of the Gospel, which hath alway something of Heart attending it, are able thereby to understand and do some things that seem to be very good, And from thence they conclude that they or any other may do so by their own natural Strength without Christ: Which is not only a great Mistake, but an horrid Abuse of the Grace which Christ hath given them: For he gave it that they might serve and honour him with it, whereas they employ it against him, by making themselves and others, if they could, believe that they are not beholden unto him for it.

But

But if they would give us a true Description of Mens natural Strength to avoid Evil, or do Good, they should go into those Parts of *Africa* or *America*, where Men never yet heard either of God's Law or Gospel: or else have quite forgotten it, and therefore live in the true State of Nature. Or if they be loath to travel so far, let them but read the many impartial Relations that have been made of those Parts, when they were first discovered. And then let them tell us what mighty things Men can do by their own natural Powers, They will find many of those People as ingenious and cunning as themselves, but it is only to do Mischiefs, to destroy and devour one another, which they reckon to be a great Vertue. But whether it be or no, I leave it to our *Socinian* and *Pelagian* Philosophers to dispute the Case with them.

But they will say, perhaps, Although these were such brutish and salvage People, that there was no Shadow of any true Vertue among them, yet there have been other Heathens; as the *Platonists*, the *Peripateticks*, and several of the old Philosophers, who have discoursed very well of Religion and Vertue. It is true, they did so. But as I have shewn already, they received the first Intimations of these

The Imperfection of Philosophy:

Vol. III. things from Christ himself, by his People the *Jews* which lived near them, and some among them. Otherwise I doubt not but they would have been as much in the Dark about such things as the *Tartarians*, *Africans* and *Americans* are at this Day. And besides, all their Discourses of this Nature were confined to some particular Vertues, which were most obvious and apparent to Men, with the total Neglect, if not Contempt, of such as had an immediate Respect to the true God, and of many others that were as necessary to qualify a Man for Heaven. And these they did talk of, they only talked of them. We do not find that any ever practised them all, nor indeed any one of them; so as that it might be truly termed a Vertue *Rom. i. 21.* But after all their Talk, their very Vertues, as they managed them, were but as so many Vices; and the good Works they seemed to do, were done so ill, that they were neither pleasing unto God, nor any way profitable to their own Salvation. But rather have the Nature of Sin, as our Church hath declared of all manner of Works, done by any Person whatsoever, without or before the Grace of Christ, and the Inspiration of his Holy Spirit, *Article XIII.*

And

And verily, whatsoever proud and groundless Conceits some Men may have of their own Gifts and Parts, and Power, to do good, I am sure they have none without Christ. For Christ himself hath told us so, saying, with his own Mouth, *Without me ye can do nothing*, John xv. 5. And by his holy Spirit, saying, *Who is he that overcometh the World, but he that believeth that Jesus is the Son of God*, 1 John v. 5. From whence it is as plain as words can make it; that neither *Pagan*, nor *Jew*, nor *Turk*, nor *Christian*, no Person whatsoever can overcome the World, so as to live soberly, righteously, and godly in it, but only by Jesus Christ; nor by him neither, unless he believe him to be the Son of God, in that sense wherein he is declared to be so in the Holy Scriptures, even of the same Nature or Substance with the Father; which *St. Paul* was so sensible of, that he ascribes all the Ability he had of doing any thing that was truly good and virtuous, wholly to Christ, saying, *I can do all things through Christ which strengtbeneth me*, Phil. iv. 13. From which, and many such like Places of Holy Scripture, which might be produced, we may infallibly conclude, that there is none other Name given among Men, whereby they can do any thing towards their Salvation, but the Name of Christ.

Serm. III.
~

But

Vol. III. But what if it were possible, as it is not, for a Man to do some good Works by his own Strength without Christ? Doth it thence follow, that he can be saved without him? By no means. For whatsoever good Works a Man may be supposed to do, it must be granted, that he doth, or hath done, some that are really ill and sinful. This all must acknowledge, that believe either God's Word, or their own Experience. But how then shall a Man be freed from the Guilt he hath contracted, and from the Punishments he hath deserved by his Sins? Can he be freed by the good Works he is supposed to have done? No, surely. When he hath done all he can, he is still but an unprofitable Servant, he hath done no more than what was his Duty to do; and therefore cannot possibly merit any thing at all by it, much less so great a Favour, as to have his Sins pardoned, and so his Obligations to Punishment for them cancelled and made void. Neither hath he any Ground to expect such a Mercy at the hands of God without Christ. For we do not find that God was ever merciful to any of his Creatures, but only to those for which Christ died. And therefore may be certain, that his Mercy in the Pardon of Mens Sins, is never shewn but only for the Sake, and upon the Account of that Death

*Pardon of
Sins not to
be obtain'd
without
Christ.*

Death whereby Christ made compleat **Serm.**
Satisfaction to his Truth and Justice for **III.**
them.

But this is a Point that deserves to be a little more cleared ; for which end, I shall not insist upon God's vindictive Justice ; or whether he can in Justice pardon any Sins, without having Satisfaction made unto him for them. For Justice, as it is in God, being an infinite Perfection, we are not so well able to comprehend it : Neither is it the Question, Whether God can do it if he will ; but whether he will do it, though he can. And therefore, I shall rather, at present, chuse to explain this great Doctrine, by God's Veracity, or Faithfulness to his Word. For all agree, that he cannot lye, but whatsoever he saith shall be, shall certainly be as he saith it ; So that his Word must always stand and be made good. Now if we consult his Holy Word, wherein he hath revealed his Divine Will and Pleasure to us, we shall find that he hath often said, that all who transgress his Laws, shall be punished for it. One of the first things he said to Man was, *That in the Day he eat of the forbidden Fruit, he should surely die*, Gen. ii. 17. Whereby he plainly signified it to be his Will, that every Sin should be punished with Death. And he hath frequently repeated the same


God will not pardon Sins without Satisfaction.

in

Vol. III. in other Terms by his Prophets. But at present I shall mention only his saying; *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them*, Gal. iii. 10. Deut. xxvii. 26. They who are cursed by God, are *ipso facto* under his Displeasure, and condemned to die, and suffer all the Punishments that he can inflict upon them. But here we see that every one that doth not do every thing which he hath commanded, is thus cursed by God himself, And, *It being impossible for God to lie*, Heb. vi. 18. It is likewise impossible but this Curse should take Effect, and be executed upon all Mankind, because all have sinned, and are guilty before God; and are therefore, in exprefs Terms, cursed by him.

*Satisfac-
tion made to
God by
Christ.*

Now how is it possible for any of us ever to avoid this Curse, or have it taken off from us? No way certainly, but by Christ; nor by him, unless he hath born it for us. But as the Apostle there saith, *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. iii. 13. Christ, the eternal Son of God, having taken upon him the whole Nature of Man, and so sustaining the Person of every one that is of that Nature; *He, in it, by the Grace of God, tasted Death for every*

every Man, Heb. ii. 9. even the cursed **Serm.**
Death of the Cross; and so was made a **III.**
Curse for us, or in our Stead; suffering 
that Curse in our Nature, which we must
otherwise have suffered every Man in his
own Person, *whereby*, as the Apostle here
saith, *he hath redeemed us from the curse of*
the Law: For, by this means, the curse
which was denounced in the Law against
all the Transgressors of it, was executed
upon us all in our common Head and Re-
presentative, and in our very Nature too,
united to a Divine Person. So that God's
Word is now fulfilled and satisfied. And
he may freely, without any violation of
his Word, remit that Curse which he had
threatned against us, and instead thereof
confer all manner of Blessings upon us, for
his Son's sake, in whom, and in whom
alone he himself hath also said, *That all the*
Nations of the Earth shall be blessed, Gen.
xii. 3. chap. xviii. 18. chap. xxii. 18. By
him therefore we may be saved from all
the curses of the Law, notwithstanding that
God himself hath threatned them. But we
never heard of, nor can imagine any other
way whereby it is possible to be done,
without plain contradiction to the Word
of God: And therefore may conclude,
that as God's Word is true, *there is none*
other Name under Heaven given among Men,
whereby

Vol. III. *whereby we must be saved, but only the Name of Jesus Christ.*

St. Paul did not think himself salvageable without Christ.

But to put the whole matter out of dispute, let us briefly consider *St. Paul's Case*, both as he was a *Jew*, and as he was a *Christian*; as he was out of *Christ*, and as he was in him. As a *Jew*, he was born and bred in that Religion which God himself had revealed and settled in the World. He was brought up at the Feet of *Gamaliel*, one of the most eminent *Rabbies* the *Jews* ever had, *Acts xxii. 3.* He was taught according to the perfect manner of the Law of the Fathers, and was as zealous towards God as any Man, *ibid.* He lived after the strictest Sect in that Religion, a *Pharisee*, *chap. xxvi. 5.* He profited in the *Jews* Religion, above many his equals in his own Nation, being more exceedingly zealous of the Traditions of his Fathers, *Gal. i. 14.* He could truly say, *I have lived in all good Conscience towards God, until this day, Acts xxiii. 1.* He could and did assert, when inspired by God himself, that he had more ground to trust in the *Flesh*, or *Jewish Religion*, than any other. *If any other Man saith he, thinketh that he hath whereof he may trust in the Flesh, I more; circumcised the eighth day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews; as teaching the Law, a Pharisee; concerning*

cerning Zeal, persecuting the Church : touch-
 ing the Righteousness which is in the Law, III.
 blameless, Phil. iii. 2, 3, 4. Where shall we
 find a Man out of Christ, that ever went
 farther than this in Religion and Morality?
 No where certainly upon the face of the
 Earth. And yet this was St Paul's Case
 in the Jewish Religion. And if any mortal
 Man could have been saved without Christ,
 it cannot be doubted but he might; and
 so questionless he himself thought, so long
 as he continued in that Religion. But did
 he think so afterwards, when he was en-
 lightned and directed by God's Holy Spi-
 rit, what to think and say? So far from
 that, that he had no sooner said these great
 things of himself, but he immediately adds,
*But what things were gain to me, those I
 counted loss for Christ; yea, doubtless, and I
 count all things but loss for the Excellency of
 the Knowledge of Christ Jesus my Lord: for
 whom I have suffered the loss of all things,
 and do count them but dung, that I may win
 Christ, and be found in him, not having mine
 own Righteousness, which is of the Law, but
 that which is through the Faith of Christ, the
 Righteousness which is of God by Faith,* Phil.
 iii. 7, 8, 9. Where we see how, notwith-
 standing the great Advantages he had, and
 the extraordinary Proficiencies he had made
 in the Jewish Religion, he slightes them all

Vol. III. as nothing worth, nor contributing any thing at all towards his Justification without Christ: No, not altho' as touching the Righteousness which is in the Law, the whole *Mosaick Law*, both moral and ceremonial, he was blameless. As he saith in another place, *I know nothing by my self, yet am I not hereby justified*, 1 Cor. iv. 4. Tho' he was not conscious to himself of any one wilful sin, yet he doth not look upon himself as thereby justified; nay, he positively saith, he was not. And therefore he here most earnestly desires, above all things in the World; to be found in Christ, *not having his own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by Faith.* And if this be not another Righteousness from that which is of the Law, if it be not the Righteousness of God himself, and not of a mere Man, if it be not made ours by Faith in Christ, if it be not the only Righteousness whereby we can be justified or accounted righteous before God, according to the Doctrine of our Church, and, by consequence, if there be any other way whereby it is possible for us to be justified or saved, but only by Jesus Christ, I do not see what sense can be put upon the Words without wresting them to our own destruction.

And

And indeed, if they who presume to affirm, Serm. III. and that too from Holy Scripture, that a Man may be saved in any Religion, without Faith in Christ, if they do not wrest the Scriptures to their own destruction, for my part I know not who can. For there is no Heresy can be more destructive to Mens Souls, or more repugnant to the whole design of the Gospel than this is: For, to what purpose did *Jesus Christ come into the World to save Sinners*, 1 Tim. i. 15. if Sinners could be saved without him? To what purpose did *God give his Son, that whosoever believeth in him should not perish, but have everlasting Life*, John iii. 16. if any Man may have everlasting Life without believing in him? To what purpose did he give *himself a Ransom for all*, 1 Tim. ii. 6. if there be any that have no occasion for it? To what purpose was he *delivered for our Offences, and raised again for our Justification*, if we could be justified from our Offences whether he had been ever raised again or no? *Rom. iv. 25.* To what purpose did he require, *that Repentance and Remission of Sins should be preached in his Name among all Nations*, if People of any Nation might repent, and be pardoned by any other Name as well as his? *Luke xxiv. 47.* To what purpose doth *he now appear in the presence of God, and there make intercession*

G for

A Dangerous heresy to affirm, that a man may be saved without faith in Christ.

Vol.III. for us, if our Salvation doth not depend upon it? *Heb. ix. 24.* To what purpose was the Gospel written, was it not, *that we might believe that Jesus is the Christ, the Son of God, and that believing, we might have Life through his Name?* *John. xx. 13.* Doth not Christ himself say, *As the Branch cannot bear Fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me?* *John. xv. 4.* Doth not he say, *I am the Way, the Truth and the Life, no Man cometh to the Father but by me?* *chap. xiv. 6.* Doth not he say, *He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God?* *chap. iii. 18.* Doth not he say, *He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned?* *Mar. xvi. 16.* What can be the meaning of these, and many such Expressions scattered all over the Bible, *If there be any other Name under heaven given among men, whereby we must be saved, but the Name of Christ?*

An Objection to our being sav'd by Christ only, answer'd.

And yet 'tis strange! there are some who would wrest the Scriptures so far as to make them prove the contrary too, especially that place, where *St. Peter* saith, *Of a truth I perceive that God is no respecter of Persons; but in every Nation, he*

be that feareth him, and worketh Righteousness, is accepted with him, Acts x. 34, 35. But this serves only to shew, that when Men have espoused an Error, they will catch at any Text to maintain it by itself, without considering the Context and Design of the Place. If they had done that, they would have seen, that this is so far from supporting, that it quite overthrows their Opinion. The Case, in short, was this: St. Peter being admonished by a Vision, to go to *Cornelius*, tho' a Gentile; he being sent for, accordingly went: Being come to him, *Cornelius*, tells him, *That he was commanded by an Angel to send for him, to know of him what he ought to do.* Now therefore, saith he, *we are all here present before God, to hear all things that are commanded thee of God.* St. Peter hearing this, opened his Mouth, and said, *Of a truth, I percieve that God is no respecter of Persons;* that is, I see now that the Gentiles must be brought into the Church of Christ, as well as the Jews: And then adds, *But in every Nation, he that feareth God, and worketh Righteousness, is accepted with him.* He doth not say, Such a one shall be thereby saved, but only that he is accepted with God, so as that he may be admitted into the Church of Christ, to be saved by him. *Cornelius* was doubtless

Vol. III. as devout a *Gentile* as ever lived; yet it seems he could not be saved without the Knowledge of Christ: If he could, what need all this stir about it? Why must an Angel be sent to him, and St. *Peter* warned by a Vision, and by the Spirit, to go to him, and all to get him into the Church of Christ, if after all he might have been saved as well without it? Certainly, if there was no other in all the Bible, this one place is sufficient of itself to demonstrate, that no Man ever was or can be saved without Christ, how devout or pious soever he may seem to be.

*A popular
Objection
against our
being saved
by Christ
only.*

But is it not a sad thing, say they, that so many millions of People, who never heard of Christ, should be damned, notwithstanding they live according to the Law and Light they have? I answer: Was it not a sadder thing, that the whole World should be destroyed, Men, Women, and Children too, that never committed any actual Sin, that all should be swept away with the Flood, but only eight Persons that were saved in the Ark, the Type of the Church of Christ? Is it not a much sadder thing, that the innumerable Company of Angels that kept not their first Estate, should be all reserved in everlasting Chains for the Judgment of the Great Day, and not so much as any one saved? Is it
not

not the saddest thing of all, that Men should talk at this rate against their Saviour, that he might have spared all his Pains, for they could have been saved well enough without him, or ever hearing of him? Is this the Recompence we give him for all his Love and Kindness to us? *Nay but, O Man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the Potter power over the Clay of the same Lump, to make one Vessel unto Honour, and another unto Dishonour? Rom. ix. 20, 21.* May not God do what he will with his own? Is it not enough for us, that he hath made known the way of Salvation unto us; but we must needs be quarreling, that others may not be saved as well as we? If he hath a Mind to save any Man, he can bring him, as he did *Cornelius*, to the Knowledge of our Saviour, when he pleaseth; Yea, he can send the Light of the Gospel into all the Corners of the Earth, whensoever he sees good: And we have ground to hope that he will e're long,

In the mean while, Let us therefore all take heed lest we neglect so great Salvation, which is revealed and offered to us by Jesus Christ. Let us look upon him as our only Saviour, and believe and trust in him only for all things necessary to our

People
must hope
for Salva-
tion by
Christ only.

Vol. III. **Salvation:** Not only for the Pardon of our Sins, and to bring us to Heaven when we die, but to lead us in the way thither all the while we live. *To open our Eyes, and to turn us from Darknes to Light, and from the Power of Satan unto God, that we may receive forgiveness of Sins, and Inheritance among them which are sanctified, by Faith that is in him, Acts xxvi. 18.* For which purpose we must be constant, hearty and sincere in the Use of all the Means which he hath appointed for our obtaining Grace and Salvation by him. We must pray without ceasing, both in publick and private. We must read and hear his most holy Word, that we may know what he would have us to believe and do; and strive all we can by his Assistance, to believe and do accordingly. We must let slip no Opportunities we can get of receiving that blessed Sacrament which he ordained in Memory of that great Sacrifice which he offered for the Sins of the World, and for ours among the rest. And in the use of all these Means we must keep our Faith always fixed upon him, to make them effectual, *That we may grow in Grace, and in the Knowledge of him our Lord and Saviour Jesus Christ, 2 Pet. iii. 18. Still pressing towards the Mark, for the Prize of the high Calling of God in him, Phil. iii. 14.*

These

These things all must do, that design in Serm. good earnest to be saved by Christ. But III. as for those whom he sends to administer his Word and Sacraments, for the Salvation of other Men, they must likewise do all they can to make him known in the World; and especially to those whom he hath for that purpose committed to their Care. His great Apostle determined to know nothing among the *Corinthians*, but *Jesus Christ and him Crucified*, 1 Cor. ii. 2. And the same Necessity is laid upon us too, and wo to us if we preach not the Gospel, 1 Cor. ix. 16. If we preach not the Gospel of Jesus Christ, that People may know him, the Divinity of his Person, the Mystery of his Incarnation, the perfect Innocency and Holiness of his Life, the infinite Merits of his Death, the Power of his Resurrection, his Glorious Ascension and Exaltation at the Right Hand of God, and the continual Intercession which he there makes for us. For unless People know these and the like fundamental Articles of our Faith, as they are revealed to us in the Gospel of Christ, they can never apply themselves to him, nor believe as they ought in him for their Salvation: And so will perish everlastingly through our Default, for which we must answer severely another Day. For when we have preach-

Preachers
must
preach
Christ and
his Salva-
tion.


Vol. III. ed, and they have done all they can, it is only by Jesus Christ they can be ever saved,

*All may be
sav'd by
Christ.*

But by him, blessed be God for it, we may be all saved. As we have no other, we need no other Saviour besides him; *For he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them,* Heb. vii. 25. He saves none but those who come to God by him; but he is able to save them to the uttermost, so as to do every thing for them, and in them, that can be any way requisite to his saving them, all of them, how many soever they be, and how much soever is to be done for them, that they may be saved; for he is almighty to save. And therefore if any be not saved, it is not for want of Power in him, but the Fault is wholly in themselves; they will not come to God by him, they will not mind their Salvation at all, or they will look for it some other way, or else they will not trust wholly unto him for it, and then it is no wonder they go without it.

*We ought
to ascribe
our Salva-
tion to
Christ only.*

But let others do what they will, and save themselves if they can; Let us adore and praise the most high God our Maker, that he himself hath been pleased to become our Saviour too; yea our very Salvation, *Luke ii. 30.* So the Prophet calls him, *Say ye to the Daughter of Zion, behold thy Sal-
vation*

vation cometh, behold his Reward is with Serm.
him, and his Work before him, Isa. Lxii. 11. III,
And again, *Behold God is my Salvation,* 
I will trust and not be afraid, for the Lord
Jehovah is my strength and my song; he also
is become my Salvation, Isa. xii. 2. Moses
and David had both sung the same thing
before in the same words, Exod. xv. 2.
Psal. cxviii. 14. And they all agree in say-
ing, He is become my Salvation, or for Sal-
vation unto me, to shew, that he is not our
Salvation, as he is Strength and Perfection
in his own Nature, but in ours, which he
took upon him, and so became Salvation
to us. Which is such an unspeakable,
such an inestimable Expression of his Di-
vine Love and Goodness, that we can ne-
ver sufficiently extol and admire it as we
ought; and therefore should be always
doing it as well as we can; by ascribing
the Glory of our Salvation entirely unto
God, rejoicing in him, trusting on him,
and giving Thanks continually unto him,
and unto him alone for it; singing with
the blessed Virgin, My Soul doth magnify
the Lord, and my Spirit rejoiceth in God
my Saviour, Luke i. 46, 47. And with
the Psalmist, My Soul shall be joyful in the
Lord, it shall rejoice in his Salvation, Psal.
xxxv. 9. The Lord is my Light and my
Salvation, whom then shall I fear; the
Lord

Vol. III. *Lord is the strength of my Life, of whom then shall I be afraid?* Psal. xxvii. 1. *O come, let us sing unto the Lord, let us make a joyful Noise to the Rock of our Salvation,* Psal. xcv. 1. *O sing unto the Lord, bless his Name, shew forth his Salvation from day to day,* Psal. xcvi. 1, 2.

Thus we find *David* and the Prophets all along acknowledging, that *Salvation is of the Lord*, *Jonah* ii. 9. Psal. iii. 8. *That he is the God of our Salvation*, Psal. xxiv. 5, &c. *That we are saved only by the Lord our God*, *Hof.* i. 7. And therefore unto him only they always prayed for Salvation, saying, *וְשַׁעַנּוּ*, *Save us, O God of our Salvation*, 1 Par. xvi. 35. Psal. cvi. 47. and *וְשַׁעַנּוּ*, *Save us now, we beseech thee, O Lord*, Psal. cxviii. 25. Hence it was, that when the *Jews* would give the greatest Glory they could to God, as they sometimes sung *Hallelujah*, at other times they cried out, *Hosannab, save us we beseech thee*; as reckoning, that when they attributed their Salvation wholly unto God, and prayed to him only for it; they praised him as effectually as when they did it in exprefs Terms: Especially in the Feast of Tabernacles, this was done so often, that the Feast itself was from hence called *וְשַׁעַנּוּ*, the great *Hosannab*. And it is very observable, that
when

when our blessed Saviour was coming to **Serm.**
Hierusalem, a little before the Passover, **III.**
 the People cut down Branches from the Trees, as they did at the Feast of Tabernacles, and used the same Acclamations also unto him, saying, *Hosannab to the Son of David: Blessed is he that cometh in the Name of the Lord, Hosannab in the highest,* Matth. xxi. 9. As if they had said, Say ye, *Hosannab*, save us now, to the Son of *David*, which I cannot but look upon as done by the special Providence of God. For though but few, if any of them designed it, yet they hereby applied their *Hosannabs* to their proper Object, to God our Saviour, who was then in the midst of them, crying, *Hosannab*, save us now, unto him who alone could do it: And so ascribing unto him all the Praise and Glory of that Salvation which they so earnestly expect and desire from God.

But we certainly have as much Reason as they had, to sing *Hosannab* to the Son of *David*, to laud and magnifie the Eternal God our Saviour, by ascribing our Salvation wholly unto him. For this is the way, as we find in the Revelations, which the Church Triumphant in Heaven also useth in praising of him. And therefore we of the Church Militant here on Earth,
 may

Vol.III. may well joyn with them, in Singing,
 ~~~~~ *Allelujab, Salvation and Glory and Ho-*  
*nour and Power unto the Lord our God,*  
 Rev. xix. 1. And again, chap. vii. 10.  
*Salvation to our God which sitteth upon*  
*the Throne, and to the Lamb for ever*  
*and ever.*

---

S E R.

---

---



---

# SERMON IV.

---

## CHRIST the sole AUTHOR of GRACE and TRUTH.

---

JOHN i. 17.

*For the Law was given by Moses,  
but Grace and Truth came by Je-  
sus Christ.*

**T**HERE is a great Dispute among Expositors, whether these words were first written by St. *John* the Evangelist, or spoken first by St. *John* the Baptist, as they a little before were. But this is like most other Disputes, frivolous and unnecessary. For it is no matter who spoke or wrote them at all, so long

Vol. III. long as we are sure they are the Words of the Holy Ghost, who was pleased not only to dictate, but to cause them also to be recorded, that Mankind might always know, by whom Grace and Truth came into the World; a thing so necessary to be known, that our eternal Salvation depends upon it: For it is only by Grace and Truth that we can be saved. But unless we know how, and by whom it came, we can never know how to come at it, so as to be saved by it. And therefore the Holy Spirit of God, of his infinite Mercy, hath been pleased to acquaint us with it, saying, *For the Law was given by Moses, but Grace and Truth came by Jesus Christ.*

*Mercy and Truth frequently joyn'd in Scripture.*

For the understanding of which divine Sentence, we must first observe in general, that what we here translate Grace and Truth, is the same that so often occurs in the Old Testament under the Names of **רַחֲמֵי אֱמֶת**, the latter of which is always translated Truth or Faithfulness: The other **רַחֲמֵי** we commonly, following the LXX, translate Mercy, sometimes Goodness, sometimes Loving-kindness, or the like; but it most properly signifies, that which we call Grace, Favour, or Kindness, especially to one that doth not deserve it, and can no way requite it. In this sense these two words are frequently put together,

ther, none more in all the Old Testament. **Serm. IV.**  
 The first time we meet with them together, is where *Abraham's* Servant being sent to fetch a Wife for his Master's Son, and finding his Journey prosperous, he said, *Blessed be the Lord God of my Master Abraham, who hath not left destitute my Master of his Mercy, and his Truth,* Gen. xxiv. 27. Afterwards he said to *Laban* and *Bethuel*, *If ye will deal kindly and truly with my Master,* ver. 49. In the Original it is, *If ye will deal Kindness, or Mercy, and Truth*; the same words that were used before. The same Phrase is used also by *Jacob* to *Joseph*, Gen. xlvii. 29. and by the two Spies to *Rahab*, Josh. ii. 14. And *David* said to *Ittai*, *Mercy and Truth be with thee,* 2 Sam. xv. 20. which is the same in effect as if he had said, *the Lord be with thee*; or as he himself had before said to the Men of *Jabesh Gilead*, *The Lord shew Mercy and Truth to you,* chap. ii. 6. that is, *The Lord preserve you, and save you*; for it is to these two things that our Preservation and Salvation are ascribed. *Let thy Loving-kindness,* saith he, *or thy Mercy and Truth preserve me,* Psal. xl. 11. *O prepare Mercy and Truth, which may preserve him,* Psal. lxi. 7. *Mercy and Truth preserve the King,* saith *Solomon*, Prov. xx. 28. And *David* again, *He hath remembered his Mercy*


cy



Vol. III. *cy and Truth towards the House of Israel, and all the ends of the World have seen the Salvation of our God, Pſal. xcvi. 3. For by Mercy and Truth Iniquity is purged, Prov. xvi. 6. See also, Pſal. lxxxv. 9, 10. Pſal. xl. 10. Prov. iii. 3. chap. xiv. 22. Hence it is that David ſo often praiſeth God, particularly for theſe two divine Properties together; I will praiſe thy Name for thy Loving-kindneſs, and for thy Truth, Pſal. cxxxviii. 2. Not unto us, O Lord, not unto us, but unto thy Name give the Glory, for thy Mercy, and for thy Truth's ſake, Pſal. cxv. 1. For thy Mercy is great unto the Heavens, and thy Truth unto the Clouds, Pſal. lvii. 10. Pſal. xxxvi. 5. Pſal. cviii. 4. Thus he praiſeth God alſo, Pſal. lvii. 3. Pſal. lxxxix. 1, 2, 14. Pſal. c. 5. Pſal. cxvii. 2. And to ſum up all in few words, he ſaith, All the Paths of the Lord, that is, all his dealings with them, are Mercy, and Truth, to ſuch as keep his Covenant and his Testimonies, Pſal. xxv. 10.*


From all which it appears, that the Church hath all along, from *Abraham's* time, been uſed to ſpeak of theſe two Properties together; neither can it be imagined that *Abraham's* Servant firſt began it, but that he learnt it of his Maſter, and he from his Anceſtors, as they had received it from *Adam*, when God firſt promiſed Mercy

cy

cy to Mankind: For the Promise being **Serm.**  
made by God himself, his faithful People **IV.**  
could not but believe in the truth of it,   
and therefore constantly used this form of  
Speech, *Mercy and Truth*, to testify their  
Faith in, and their Thankfulness for the  
said Promise, notwithstanding their unwor-  
thiness of it; which they could not but ac-  
knowledge, as *Jacob* did, saying to God,  
*I am not worthy of the least of all the Mercies,*  
*and all the Truth;* or, as it is in the Ori-  
ginal, *I am less than all the Mercies, and all*  
*the Truth, which thou hast shewed unto thy*  
*Servant,* Gen. xxxii. 10.

But that which is chiefly to be observed *Mercy and*  
in our present case, is, that when *Moses* de- *Truth are*  
sired to see the Glory of God, saying to *the great*  
him, *I beseech thee, shew me thy Glory:* God *glory of*  
said, *I will make all my Goodness pass before* *God and*  
*thee, and I will proclaim the Name of the* *Christ.*  
*Lord before thee,* Exod. xxxiii. 18, 19. And  
soon after, *the Lord accordingly passed by be-*  
*fore him, and proclaimed, The Lord, the*  
*Lord God, Merciful and Gracious, Long-suf-*  
*fering, and abundant in Goodness and Truth,*  
chap. xxxiv. 6. or, as we elsewhere translate  
the same words, *Plenteous, or full of Mercy*  
*and Truth,* Psal. lxxxvi. 15. which will  
give great light to the words a little before  
my Text, and they to my Text itself;  
*And the Word was made Flesh, and dwelt*  
H among

Vol. III. *among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, John i. 14. The Evangelist is here speaking of the Word, by which all things were made, ver. 1, 2. And he here saith, the same Word was made Flesh, or, as we say, incarnate, ἡ ῥῆσις ἐν ἡμῖν, and dwelt in us, in our Nature, and so among us: And we, saith St. John, beheld his glory, the glory as of the only begotten of, or from, the Father; such Glory as became the only begotten Son of God. This Glory St. John, with two other Disciples, saw at our Lord's Transfiguration upon the Mount, when his Face did shine as the Sun, and his Raiment was white as the Light; and there came a Voice that said, This is my beloved Son, in whom I am well pleased, Matt. xvii. 2, 5. Then, as another of them saith, they were eye witnesses of his majesty; for he received from God the Father Honour and Glory, &c. 2 Pet. i. 16, 17. So that what Moses desir'd to see upon one Mount, these three Disciples saw upon another, even the Glory of God: And what God there proclaim'd of himself is here proclaim'd by his Spirit, of him whose Glory the Disciples saw, which is itself also his greatest Glory, even, that he is full of Grace and Truth; or, which is the same, of Goodness or of Mercy and Truth; which great Glory*

is here asserted of him, as he is the Word **Serm.**  
 made Flesh, God and Man in one Person: **IV.**  
 As such, he is full of Grace and Truth.   
 And then it follows in the next Verse but  
 one, *And of his Fulness have all we received,*  
 ver. 16. not only we who saw his Glory  
 upon the Mount, but all of us receive of his  
 Fulness: *For it pleased the Father, that in*  
*him should all fulness dwell,* Col. i. 19. And  
 how much soever we receive of his Ful-  
 ness, his Fulness is still the same; as the  
 Sun loseth nothing by our receiving Light  
 and Heat from it. But that which is here  
 more particularly spoken of, is his Fulness  
 of Grace and Truth; and therefore when  
 the Evangelist had said, *Of his fulness have*  
*we all received,* he adds, *and Grace for Grace;*  
 that is, Grace in us for that which is in  
 him, or which he is full of: and, by con-  
 sequence, all manner of Grace, or Favour,  
 or Mercy, that we can possibly stand in  
 need of; for it is all fully in him, and  
 it is of his Fulness that we receive it. He  
 doth not add, *and Truth for Truth:* For  
 though Christ be as full of Truth as he is  
 of Grace, yet that is only in him, and is  
 not communicated, but only manifested to  
 us; and we cannot be properly said to re-  
 ceive, but to believe it. And it is by our  
 believing his Truth, that we receive of  
 the Fulness of his Grace. And we cannot

Vol. III. receive the one, without believing the other. For which Reason they are so frequently put together, not only here, but as I have shewn, all along in the Old Testament.

Now my Text is brought in as a Proof of what thus went before. It was before said, *That the Word made Flesh was full of Grace and Truth, and that of his Fulness we have all received.* Now to prove this, it is here added, *For the Law was given by Moses, but Grace and Truth came by Jesus Christ:* For, if Grace and Truth came by him, it is of him only that we can receive it.

But here we may observe, *First*, That this is the first place wherein Jesus Christ is expressly named by this Evangelist. Before this, he had all along called him *The Word*: But that we may know whom he means by the *Word*, he here plainly calls him *Jesus Christ*. Again, We may here observe how much he prefers *Jesus* before *Moses*. *Moses* was hitherto accounted by the *Jews*, the greatest Person that ever lived upon Earth; none being, in their esteem, comparable to him. But here we see one prefer'd far before him; For only the Law was given by *Moses*, the Law of Commandments and Ordinances; no Grace to enable us to obey that Law, nor Mercy to any that transgressed it: Nor

so

so much as any Promise of such Grace or Mercy, upon the Truth of which we could depend for it. But *both Grace and Truth came by Jesus Christ*, as certainly as the Law was given by *Moses*.

And it's very observable also, that the Law is here said to be given by *Moses*; but it is not said that Grace and Truth was given, but that it came by Jesus Christ, *ἐγένετο*, it was made by him. The same Word that is used a little before, where it is said, *πάντα δι' αὐτοῦ ἐγένετο*, *All things were made by him*, ver. 3. As all things else, so Grace and Truth was made, had its very Being and Existence by him; so that without him there would have been no such Thing, as either Grace or Truth ever heard of in the World; which is far more than what is said of *Moses* in respect of the Law. For the Law was only given by him as a Servant or Minister, sent from God to deliver his Will to Mankind. *But Grace and Truth came by Jesus Christ*, as the Author and Founder of it. And therefore, as the Apostle argues, *This Man was counted worthy of more Glory than Moses, in as much as he who hath builded the House hath more Honour than the House. And Moses verily was faithful in all his House as a Servant, but Christ, as a Son over his own House*, Heb. iii. 3, 5, 6. Though the Law was given by

H 3

Moses

Vol. III. *Moses*, it was not his own, but the Law of God; whereas both Grace and Truth is Christ's own; he himself is full of it in himself; and it is from him that it flows to us, as from its Spring or Fountain. For, as it is here expressly said, *Grace and Truth came by Jesus Christ*.

It came by Jesus Christ, at its first coming into the World, and in all Ages since; whatsoever Grace and Truth ever came into the World, it came by him. But there hath been Grace and Truth in the World, from the beginning of it: And therefore Jesus Christ, by whom it came, must needs have been from the Beginning too, which I Note, by the way, against the *Socinians*: Against whom, the whole Stream of Holy Scriptures runs so full, that I cannot but wonder what their Heads, or rather what their Hearts are made of, that they can or dare to stand against it.

These things being premis'd concerning the Words in general, we shall now consider them more particularly; and shew how both *Grace and Truth came by Jesus Christ*; which is one of the most noble and divine, as well as the most comfortable Subjects that we can ever exercise our Thoughts upon; for it contains the sum and substance of the whole Gospel, as it

is

is distinguished from the Law. The Gospel being nothing else but the glad Tidings of Grace and Truth to Mankind. And therefore when the Evangelist would shew us how both the Law and the Gospel came into the World, he expresseth it in these Terms, *The Law was given by Moses, but Grace and Truth came by Jesus Christ.*

Serm.  
IV,  
~

But first Grace, and then Truth: Grace is first, not in respect of Time, but in Order, and the Nature of the Thing: For they both came together into the World at first, and they always go together still; but Grace made way, as it were, for the Truth here spoken of to come; and Truth therefore came, because Grace did so: which therefore is placed first, and must accordingly be first considered.

What we are to understand by Grace in this Place, may be gathered from what we have already discoursed, concerning the Word so often join'd together with Truth, in the Old Testament, even the free, undeserved Favour, Kindness, or Mercy of God, howsoever shewed or expressed to Mankind. And so the Word *grace*, is generally used in the New Testament; and opposed to any thing that we can deserve by the Works which we ourselves do. For to him that worketh, saith the Apostle, *The Reward is not reckoned of*

*All the favour we receive from God comes by Christ.*



**Vol. III.** *Grace but of Debt*, Rom. iv. 4. And speaking of the Election of Grace, he saith, *If by Grace then it is no more of Works, otherwise Grace is no more Grace. But if it be of Works, then is it no more Grace, otherwise Work is no more Work*, chap. xi. 6. And in my Text, Grace as well as Truth is opposed to the whole Law, and so to all the Works of it. And therefore it must needs here signifie, whatsoever Favour God is pleased to shew us, or to do for us; which we, by our own Works, do no way deserve or merit at his Hands. And seeing we cannot possibly of ourselves deserve any at all; therefore whatsoever we have, must come from his free Grace and good Will to us. This is that Grace which is here said to come by Jesus Christ: Even all the Favour that God is pleased to have or do for any Man in the World, of what Sort or Kind soever it is, it all comes by Jesus Christ.

*God reconcil'd to men by Christ.*

That it doth so; we cannot doubt having God's own Word for it. And how it comes by him, we may easily understand, if we do but consider, that all Mankind, from the first to the last Man, having sinned and so offended the Almighty Creator and Governour of the World, they are all and every one in themselves, equally under his Displeasure, and obnoxious to the

the dismal Effects of it, as much as the Apostate Angels are, to whom he never did, nor will shew any Favour or Mercy at all. But the Word being made Flesh, and having in that Flesh or Nature of Man suffered Death, even the Death of the Cross, he the said Word made Flesh, or Jesus Christ the Righteous, became thereby a *Propitiation for the Sins of the World, or for all Mankind*, 1 John ii. 2. So that God in him is become propitious or gracious to Men, and is reconciled again to them, as much as if they had never offended him. This is that great Evangelical Doctrine which the Apostle teacheth, saying, *All things are of God, who hath reconciled us to himself, by Jesus Christ; and hath given us the Ministry of Reconciliation, to wit, that God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them*, 2 Cor. v. 18, 19. Christ having in our Nature, and so in our Stead, suffered the Punishments which were due to us for our Trespases, therefore God doth not impute them to us; And not imputing to us the Trespases for which he was before displeas'd with us; he is therefore now reconciled, or pleas'd again with us: But all this, as we are here taught, is only in and by Jesus Christ. For, as the same Apostle saith in another Place,

IV.

Vol. III. Place, *It pleased the Father, that in him should all Fulness dwell: And, having made Peace through the Blood of the Cross, by him, to reconcile all things to himself by him, I say, whether they be things in earth, or things in Heaven: And you that were sometimes alienated, and Enemies in your Minds, by wicked Works; yet now hath he reconciled, in the Body of his Flesh through Death, to present you holy and unblamable, and unreprouvable in his sight, Col. i. 19, 20, 21, 22, where we see, that our Peace with God is made through the Blood of the Cross; that it is by him whose Blood was there shed, that we are reconciled to God; and that we are so far reconciled through his Death, that notwithstanding we were before alienated and Enemies to God; yet he presents us holy, unblameable, unreprouvable in his sight, which is the same in effect with that before-mentioned; that he doth not impute unto us our Trespases, but accepts of us as holy and righteous; and deals with us accordingly; not for any thing in our selves, but only in him, and for his sake, in whom all fulness dwells; that especially whereby he is said to be full of Grace and Truth. And therefore all the Grace and Favour that we or any Men receive from God; we receive it only by Jesus Christ, out of that Fulness of it that*  
is

is in him. It all flows to us only through his Blood; insomuch, that if he had never died for us, we had all been in the same State with the Fallen Angels; not only without having, but without hoping for any Grace or Mercy from God: Yea, there would have been no such thing as Grace and Mercy in the World. For the only Creatures that we know of, capable of it, are Angels and Men. The Angels that kept their first Estate, have no Occasion for it, having never offended God. And as he never shewed any to the Angels that fell, so he would never have shewed any to fallen Men, if Jesus Christ had not died for them. And therefore it is by him that Grace came into the World at first; and it is by him only that it comes to any one now. Hence it is, that it is so often called the Grace of Christ, and sometimes the *Grace that is in Christ Jesus*, 2 Tim. ii. 1. And that St. Paul, as he begins all his Epistles with saying, *Grace and Peace, or Grace, and Mercy, and Peace from God the Father, and the Lord Jesus Christ*; so he concludes most of them, as St. John doth the Revelations, with, *The Grace of our Lord Jesus Christ be with you all*, Rom. xvi. 20, 24. 1 Cor. xvi. 23. 2 Cor. xiii. 14. Gal. vi. 18. Phil. iv. 23. 1 Theff. v. 28. 2 Theff. iii. 18. Philem. v. 25. Rev. xxii. 21.

The


Vol. III. The rest he concludes with saying only, *Grace be with you*, Col. iv. 18. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15. Eph. vi. 24. which is the same in effect. All Grace being the Grace of our Lord Jesus Christ. There is none but what is in him, and we can have none, but what comes from him and by him.

But blessed be his great Name, there is no Grace, no Favour, no Mercy whatsoever that we are capable of, but we may have it by him: And whatsoever we have, we must acknowledge our selves indebted to him for it; which that we may be the more sensible of, I shall instance in some of those many and great Favours which are particularly mentioned in God's Holy Word, as coming by Jesus Christ. As for Example.

*By Christ  
we receive  
Pardon,  
are*

Are our Sins pardoned, and our Obligations to Punishment for them, cancelled and made void; so that God doth not execute the Judgments upon us, which he hath threatned? This is an unspeakable Mercy indeed: But we are wholly beholden to Jesus Christ for it, for he is that *Lamb of God that taketh away the Sins of the World*, John i. 29. and it is in him we have *Redemption, through his Blood, even the Forgiveness of Sins, according to the Riches of his Grace*, Eph. i. 7. Col. i. 14.

Are

Are we justified before God? Are we **Serm.**  
 accepted of, and accounted as righteous in **IV.**  
 his sight, notwithstanding that we are not   
 really so in our selves? This must be a- **Justified**  
 scribed wholly to the Grace of God in Je-  
 sus Christ our Lord; For we are *justified*  
*freely by his Grace, through the Redemption*  
*that is in Jesus Christ, Rom. iii. 24. Who*  
*was delivered for our Offences, and raised*  
*again for our Justification, chap. iv. 25. Who*  
*was made Sin, that we might be made the*  
*Righteousness of God in him, 2 Cor. v. 21.*  
 Do we sincerely repent of all our Sins?  
 Are we turned *from Darkness to Light,*  
*from the Power of Satan unto God, that we*  
*may receive Forgiveness of Sins, and Inheri-*  
*tance among them which are sanctified by*  
*faith that is in Jesus Christ, Acts xxvi. 18.*  
 We must thank the said Lord Jesus Christ  
 for it: For it is his Gift, whom God hath  
*exalted with his right Hand to be a Prince*  
*and a Saviour, for to give Repentance to Is-*  
*rael, as well as Forgiveness of Sins, chap.*  
*v. 31. And, who of God is made unto us,*  
*Wisdom as well as Righteousness, and Sancti-*  
*fication as well as Redemption, 1 Cor. i. 30.*  
 Have we power to overcome the World, **enabled to**  
 and to live above it? to despise all things **overcome**  
 here below, and to have our Conversation **the World.**  
 always in Heaven? Who is he that over-  
 cometh the World, but he that believeth  
 that


Vol. III. that Jesus is the Son of God? 1 *John* v. 5. Hath Sin no dominion over us? It is because we are not under the Law, but under Grace, the Grace of Jesus Christ, *Rom.* vi. 14. Are we delivered from this Body of Death and Sin within us? We must thank God for that, thro' Jesus Christ our Lord, as his Apostle doth, *Rom.* vii. 24, 25. Can we resist the Devil, so as to make him fly from us? Who gives us that Power, but he that was manifested for that very purpose, that he might destroy the Works of the Devil? 1 *John* iii. 8. Have we access to the Almighty Creator and Governour of the World? Can we approach or draw nigh to him, who is so infinitely above us, and so highly provoked by us? There is no way certainly of doing that but by Jesus Christ: I, saith he, *am the Way, the Truth, and the Life; no Man cometh to the Father but by me,* *John* xiv. 6.

have our  
Prayers  
heard,

Are our Prayers ever heard, and our Petitions granted? Is any thing we ask, ever done for us? It is so, if we ask in the Name of Jesus Christ, not otherwise, *Whatsoever ye shall ask the Father, saith he, in my Name, he will give it you,* *John* xvi. 23. And, *If ye shall ask any thing in my Name, I will do it,* chap. xiv. 14.

enjoy the  
means of  
Grace,

Do we ever receive any benefit by the means of Grace, which God is pleased to vouch-

vouchsafe unto us? Are our Understand- Serm.  
ings thereby enlightned, our Hearts open- IV.  
ed, our Consciences touched, our Passions  
subdued, our Souls renewed and sanctified?   
All this is done by Jesus Christ. It was he  
that opened his Apostles Understandings,  
*that they might understand the Scriptures,*  
Luke xxiv. 45. It was he that open'd Ly-  
dia's Heart, *that she attended to the things*  
*which were spoken of Paul,* Acts xvi. 14.  
*And wheresoever two or three are gathered*  
*together in his Name, there is he in the midst*  
*of them,* Matth. xviii. 20. on purpose to  
make his Word and Ordinance effectual to  
the purposes aforesaid.

Have we the Honour and the Favour to <sup>are the sons</sup>  
be called, and really to become the Sons of <sup>of God,</sup>  
God? This Grace also comes by Jesus  
Christ: For, *as many as received him, to*  
*them gave he power to become the sons of God,*  
*even to them that believe in his Name,* John  
i. 12. Is the Holy Spirit of God infused <sup>assisted</sup>  
into us, to renew and sanctifie us, to illu- <sup>with the</sup>  
minate, direct and assist us in what we do? <sup>Spirit,</sup>  
For this we are beholden to Christ; whose  
Spirit it is, and by whom alone we are  
made the Sons and Heirs of God: For,  
*because ye are Sons, God hath sent forth the*  
*Spirit of his Son into your Hearts, crying,*  
*Abba Father: Wherefore thou art no more*  
*a Servant, but a Son; and if a Son, then an*  
Heir



Vol. III. *Heir of God through Christ*, Gal. iv. 6, 7.

~ All is thro' Christ; *Not by Works of righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour*, Tit. iii. 5, 6.


can do all things,

Can we do all things, or any thing that God requires? Are we able to walk, as *Zacharias* and *Elizabeth* did, in all the Commandments and Ordinances of the Lord, blameless? Who puts this Strength and Grace into us but Christ Jesus? *I can do all things*, saith St. Paul, *through Christ which strengtheneth me*, Phil. iv. 13. And, is any thing that we do acceptable to God, notwithstanding it comes far short of what his Law requires? It is so, only by Jesus Christ, as St. Peter teacheth us, 1 Pet. ii. 5.

are comforted in Troubles,

Have we any Consolation or Support under the Troubles we meet with in the World, particularly those we suffer for Christ's sake? It is by Christ alone we have it, but by him we have it abundantly: For, *as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ*, 2 Cor. i. 5. Have we Peace with God, or with ourselves, in our own Minds? It is Christ that gives it us: *Peace I leave with you*, saith he, *my Peace I give unto you*, John xiv. 27. And, *these things have*

I

*I spoken, that in me ye might have Peace. Serm. IV.*  
*In the World ye shall have Tribulation, but*  
*be of good cheer, I have overcome the World,*   
 John xvi. 33.

Can we look grim Death in the Face, <sup>desire death</sup>  
 defy its Power and Triumph over it? In  
 this we must say with the Apostle, *Thanks*  
*be to God, which giveth us the Victory*  
*through our Lord Jesus Christ, 1 Cor.*  
 xv. 57.

Do we hope to be saved? How can we <sup>hope to be</sup>  
 be so, but by our Saviour? No way cer- <sup>sav'd.</sup>  
 tainly. But we believe with St. Peter,  
*That through the Grace of the Lord Jesus*  
*Christ, we shall be saved, even as they,*  
 Acts xv. 11. It is he that prepares us for  
 Heaven, and Heaven for us too; *In my*  
*Father's House, saith he, are many Man-*  
*sions; 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 to my self,*  
*that where I am, there ye may be also,* John  
 xiv. 2, 3. It is Christ therefore who takes in,  
 and keeps out of Heaven, whom he plea-  
 seth; so that none ever did, or ever can  
 come there but by him. And therefore,  
 when St. Stephen was ready to go thither,  
 he desires Christ to receive him, saying,  
*Lord Jesus, receive my Spirit, Acts vii. 59*


I

Thus

**Vol. III.** Thus from first to last, all the Grace and Favour that ever any Man did, or ever shall receive from God, it all comes by Jesus Christ: Not only that Grace (as we commonly use the word) whereby he is pleas'd to incline our Hearts unto himself, to love, and fear, and trust on him, whereby he makes us holy, and meek, and humble, and sober, and just, and charitable, and enables us sincerely to endeavour to live according to his Laws; but whatsoever Grace, or Kindness, or Mercy, he vouchsafeth to any of us, either in this World or the next, as it is all the same Grace, so it all comes by Jesus Christ alike, of what kind or nature soever it is: *For the Law was given by Moses, but Grace, Grace in general, and therefore all manner of Grace, came by Jesus Christ.*

*Christ the Author of Truth, in opposition to Types.*


And not only Grace, but Truth too: And as Grace, so Truth, in the fullest extent of the Word, came by him. The truth of the whole Levitical or Ceremonial Law: For that was made up altogether of Types, and Shadows, and Figures of *good things to come*, Heb. x. 1. chap. ix. 9. 24. Christ was the Antitype, the Body, and the Truth of them all, Col. ii. 17. and therefore is call'd *a Minister of the true Tabernacle*, in contradistinction to that where Aaron and his Sons ministred. Which together

gether with all the Service of it, was made **Serm.**  
 according to the Pattern that was shewed **IV.**  
 to *Moses* in the Mount, *Exod. xxv. 40.*   
*Heb. viii. 5.* And therefore that was only  
 a Copy, Christ was the Original. All the  
 Sacrifices which were there offered, had  
 no Virtue or Efficacy in themselves; For  
 it is not possible that the blood of Bulls and  
 Goats should take away sin, *Heb. x. 4.* No,  
 Christ was the only true Sacrifice that was  
 ever offered in the World: All other sig-  
 nified nothing, but as they had respect to  
 him. Wherefore, as the foresaid Law was  
 given by *Moses*, the Truth of it came by  
 Jesus Christ.

And if we take Truth here as it is oppo-  
 sed to Falshood, and Lyes, and so denotes *to Falshood,*  
 the true Objects of our Faith, what we may  
 and ought to believe to be truly so, as it is  
 represented and made known to us, espe-  
 cially concerning God, and all things be-  
 longing to our everlasting Peace. All such  
 Truth likewise came by Jesus Christ; so  
 that no Man ever had, or can have any  
 true Knowledge of God, or believe aright  
 in him, but by those Divine Revelations  
 which Christ hath made of him, by his  
 Prophets in the Old Testament, and by  
 himself and his Apostles in the New. For,  
 as it follows in the words after my Text,  
*No Man hath seen God at any time, the only*  
 I 2 *be-*

Vol. III. *begotten Son, which is in the Bosom of the Father, he hath declared him, John i. 18. And no Man, saith he, knoweth the Son, but the Father; neither knoweth any Man the Father but the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. This is that which he himself intimated to Pilate, when he said, To this end was I born, and for this cause came I into the World, that I should bear witness to the Truth, Everyone that is of the Truth beareth my Voice, John xviii. 37. Wherefore in this sense also, Truth came by Jesus Christ.*

And so did the Truth of all the Threatnings and Promises that God hath made to Mankind. Whatsoever Punishment God had threatned against the Sins of Men, it was fully executed upon Christ, and suffered by him in their Nature: As when God said to Adam, *In the day thou eatest thereof, thou shalt surely die, Gen. iii. 17. This was accomplished in Christ, the second Adam, who died in effect the same day, and is therefore said to be slain from the beginning of the World, Apoc. xiii. 8. And when he said, Cursed is every one that continueth not in all things written in the Book of the Law, to do them, Deut. xxvii. 26. This was exactly fulfilled in Christ, when he was made a Curse for us, Gal. iii. 13, So that notwithstanding his infinite Grace,*  
and

and Mercy in the Pardon of our Sins **Serm.**  
 through the Blood of Christ; yet God's **IV.**  
 Word was verified in him, and so Truth as  
 well as Grace came by him. 

But that which seems chiefly to be aimed at in this Place, is the Truth of the Promises which God hath been graciously pleased to make us. For Truth being here, and all along in the Old Testament joyned with Grace or Mercy, it hath doubtless a peculiar Respect to that, as promised to us by Almighty God. But all such Promises are made and confirmed to us only in Jesus Christ, who is therefore said to be a Minister of the *Circumcision for the Truth of God, to confirm the Promises made unto the Fathers*, Rom. xv. 8. *And all the Promises of God in him are Yea, and in him Amen, to the glory of God by us*, 2 Cor. i. 20. That is, in him they are all and every one Truth itself, which cannot but be fulfilled. To the same purpose is that, where the Apostle saith, *That the Covenant, wherein all the Promises are contained, was confirmed of God in Christ*, Gal. iii. 17. And that the Truth here spoken of, hath respect to the Covenant, appears in that, instead of Truth, the Covenant is sometimes joyned with Mercy; as, *My Mercy will I keep for him for evermore, and my Covenant shall stand fast with him*, Psal. Lxxxix. 28. And

*All Promises are confirm'd to Us in Christ.*

Vol. III. soon after, the Psalmist having said, *My Mercy will I not take from him, nor suffer my Truth to fail*, he immediately adds, *My Covenant will I not break*, ver. 33, 34. And instead of shewing Mercy and Truth, God is often said, to keep Covenant and Mercy with his People, *Deut. vii. 9, 12. 1 Reg. xiii. 23. 2 Par. vi. 14. Neb. i. 5. chap. ix. 32. Dan. ix. 4.* Which shews, that when Truth is joyned with Mercy or Grace, as in my Text, it is principally meant of the Truth which God manifesteth in keeping the Covenant and Promises which he hath made to us. Which being made, confirmed, and fulfilled only in Christ, without him the Truth of God could never have appeared in the World; we could never have known that he was true to his Promise; neither could he have been so, unless he had first made it. Whereas now through Christ his Truth shines forth in every Favour he is pleased to shew us. And therefore as the Law was given by *Moses*, not only Grace, but Truth also came by *Jesus Christ*.

Now from hence we may first learn, what reason the holy Angels had to sing at the Birth of Christ, *Glory to God in the highest, on Earth Peace, good Will towards Men*, *Luke ii. 14.* Seeing the Glory of God's Grace and Truth appeared in the Peace and

and good Will he shewed to Men by him, **Serm.**  
 who was then born, as his Wisdom, Power **IV.**  
 and Goodness did in the Creation of the  
 World.

But what Cause have we poor Mortals upon Earth to praise and magnifie the eternal God, for sending his only begotten Son into the World, seeing he brought both Grace and Truth along with him? For otherwise, what would have become of us? We had all been in the same forlorn Estate with the Fiends of Hell; destitute of all Hopes of ever finding any Grace or Favour in the Sight of God.

But did Grace come by Jesus Christ? From hence we may then see, where to find it. Not in *Plato* or *Aristotle*, nor in *Moses* himself. It is to be had only in Jesus Christ: It came by him alone, and it is in him alone that any mortal Man ever did, or ever can come by it.

But did Truth as well as Grace come by him? Then we may be confident that we may have it in him. Of his Fulness we may all receive, and Grace for Grace. We may be confident, I say of it, seeing that in him the Truth of God himself is engaged for it.

*Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need, Heb. iv.*



**Vol. III.** 16. Let us, by a quick and lively Faith, apply ourselves continually in the Use of the Means which he hath ordained, to Christ our Saviour, to procure us Favour in the Sight of God, to give us Repentance and Forgiveness of Sins, to cleanse and purify our Hearts, to guide and assist us by his Grace, till he hath brought us to himself in Glory. And then he will certainly do it for us, as the Truth is in Jesus, and as it came by him, *who liveth and reigneth with the Father and the Holy Ghost, one God blessed for ever.*

---

S E R.

---



---

# SERMON V.

---

CHRIST the SAVIOUR of  
all that come to him.

---

JOHN VI. 37.

*All that the Father giveth me, shall  
come to me; and him that cometh  
to me, I will in no wise cast out.*

**T**HESE are the Words of Jesus Christ is  
able and  
willing to  
save us all.  
Christ, our Saviour, the only  
Saviour we have in all the  
World: Without whom it is  
impossible for any mortal Man to be  
ever saved; but by whom any Man upon  
Earth, and we, as well as others, may be  
all saved; saved from our Sins, saved from  
our

**Vol. III.** our ghastly Enemies, saved from the Wrath of God, and received into his Love and Favour. He is both able and willing to do it for us all. That he is able, we cannot doubt seeing he is Almighty, he can do what he will, and therefore can as easily save us, as he can destroy us. And that he is willing, we may be confident, seeing he came into the World on purpose to save Sinners, such as we are: For this Purpose he was born; for this Purpose he lived so long upon Earth; for this Purpose he died, and rose again, and went up to Heaven, that he might be able to save, to the utmost, all that come unto God by him. And therefore nothing, be sure, shall be wanting on his Part, in order to his saving any of us. And all that he requires on our Part too, is only to apply our selves unto him for it, which is the least that could possibly be required of us. And yet he himself hath been graciously pleased, in effect, to tell us, that if we do but that, he will certainly save us. As appears from many Places in his holy Gospel; particularly from the words which I have now read, wherein having first acquainted us with the way by which we may go unto him for Salvation, he assures us withal; that he will reject none that do so, saying, *All that the Father giveth me, shall come to*

me; and him that cometh to me, I will in no wise cast out. Serm. V.

In which few words is contained the whole Mystery and Method of our Salvation, unfolded and laid open before us; what is done on God's Part, what must be done on ours; and what Christ then doth in order to it. God the Father first gives us to his Son: We being so given, must accordingly go to him; and when we do that, he is pleased to receive and save us. All which is expressed in such Terms, that we may read the Divinity of our Saviour in every Part of it. For to whom would the Father give us, but to one of the same Divine Nature with himself? Would he give us to a Creature? No, surely: For then he would give us away from himself, and we should be no longer his. Who but God could say, *All that the Father giveth me, shall come to me?* Hath any Creature the Hearts of all Men in his Hand? No, surely: None but God could be certain that any, much less that all would come unto him. And who also, but God, could say, *Him that cometh to me, I will in no wise cast out, but will give him Eternal Life,* as he himself explains it afterwards? Can a Creature give eternal Life, consisting in the Enjoyment of the Creator himself? Can he dispose of that to whom he pleaseth?

No,

*The Method of Salvation.*

*The Divinity of Christ prov'd.*

**Vol. III. No,** surely : None but God can do that, and therefore none but God could truly say he would. And yet we see our Saviour said it, and thereby shewed forth his eternal Power and Godhead, to our unspeakable Comfort. Unspeakable Comfort indeed, that we have such an Almighty Saviour; and that he himself hath told us, with his own Mouth, that he will cast out none that come unto him.

But these being the Words of our only Saviour, concerning the only way of our obtaining Salvation by him, they deserve to be more particularly considered by all that hope to be saved, as we, I suppose, do. For which purpose we may observe, that here is something asserted, and something promised by him. That which he asserts is, that *all that the Father giveth him shall come to him*: That which he promiseth is, that *such as come to him, he will in no wise cast out*. In speaking to which, I shall not presume to alter the Method which our Lord was pleas'd to use in speaking them; but taking the Words in the same Order wherein they lie, shall endeavour, by his Assistance who spake them, to give you the true Sense and Meaning of all and every one of them. There being never a one but what hath its Weight, and ought to be consider'd by us.

The

The first word, *All*, in the Original is Serm. of the Neuter Gender, as it is also in the parallel place, *John xvii. 2.* the better to express the universality of the Proposition; as if he had said, All and everything that the Father giveth me, whatsoever kind of People they are, *Jews* or *Gentiles*, bond, or free, all shall come to me; and not only all of them, but all that is in every one, the whole Man, Soul and Body; as he intimates also in saying, *That he will raise them up at the last Day*; which must be understood of the Body. And so all that the Father giveth him, shall come to him wholly, entirely, without any exception or reserve.

*All that the Father*; that is, God the Father, whom Christ usually called the Father, and his Father, as well he might upon many accounts, especially these Two: *How God is the Father of Christ, & Christ is God.*  
*First*, Because he is the eternal Son of God, begotten of him so, as none but he ever was, who is therefore called, *The only begotten Son of God*, *John iii. 16, 18.* *The only begotten of the Father*, *John i. 14.* and absolutely, *The only begotten Son*, ver. 18. and, *The first begotten*, *Heb. i. 6.* The Father having from all eternity begotten him, by communicating his own unbegotten Essence to him; as the Son himself, who best knew how he was begotten, acquaints us, say-

**Vol. III.** saying, *As the Father hath Life in himself, so hath he given to the Son to have Life in himself,* John. v. 26. For, to have Life in himself, being an essential Property, and so the very Essence of God himself, the Father, by giving that to him, gave him his own Essence, and so begot him of the same Essence or Nature with himself; In-  
 ~~~~~  
 somuch that the Son could truly say, *I and the Father are one,* Joh. x. 30. *in Equo,* we are *Unum,* one Thing, one Being, one Essence, *one Jehovah,* Deut. vi. 4. But yet he speaks of himself, and the Father, as two distinct Persons, *I and the Father are:* And he names himself first, because, speaking here of his Divine Essence, which is the same in both, it is no matter which is named first: there being no such thing, in that respect, as first and last between them: For they are both one and the same eternal God; and therefore when he saith in my Text, *All that the Father giveth me,* he doth not speak of the Father under this Notion, as he was begotten of him, so as to be the same God with him: For as such, nothing could be given to him, all things being originally his.

as he is
 God and
 Man.

But Christ might truly call God his Father, not only as he himself is God also begotten of him, but likewise as he is God and Man in one Person; For that Personal

nal Union being effected by the Power of Serm. the highest Coming upon the Blessed Vir-

V.

gin, and by the Holy Ghost overshadowing her; therefore, said the Angel to her, *that Holy Thing that shall be born of thee, shall be called the Son of God*, Luke i. 35. He doth not say, that holy God, or that holy Man, but *ἅγιον*, that holy Thing, consisting both of the Divine and Humane Nature, united together in one Person, shall be called, or shall be the Son of God; and therefore shall be so, because it shall be conceived in her, and made such an holy thing by the immediate Power of God, and so by God himself; who therefore is truly his Father in this respect also, even as he is *Emanuel*, *θεὸς ἁνθρώπων*, God and Man in one Person, and as such, the Mediator between God and Men. In which respect, he is capable of receiving whatsoever is given him of the Father, and therefore saith, *All that the Father giveth me.*

All that the Father giveth, that he giveth. He acknowledgeth all that he hath as Mediator also, to be of the Father's Gift. As his Apostle likewise saith, *Every good Gift, and every perfect Gift, is from above, and cometh down from the Father of Lights*, James i. 17. Much more this, the greatest Gift that ever was, or can be given to the Sons of Men; whereby God first gave his Son

God gives
his Son to
us, and us
to him.

Vol.III. Son to be their Saviour, and then gives them to him, to be saved by him: For as the Son himself saith, *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, Joh. iii. 16.* Here is the Fountain from whence all the Gifts of God to Mankind come. They all come originally from his Love to them, as made in his own Image. It was from this that God gave his Son, his only begotten Son; he gave him to be made Flesh, to take upon him the Form of a Servant, to be made in the likeness of Men, and so to become their Saviour. And as he thus gave his Son to us, so he gives us unto his Son; to his eternal, his only begotten Son, of the same Nature with himself; he gives us to him as he is now become the Son of Man too, of the same Nature with us; who therefore as such, saith, *All that the Father giveth me.*

God gives
me to Christ
by inclining
me to go to
Christ.

But how doth the Father give them? This our Blessed Saviour foresaw would be mistaken by Men of corrupt Minds: And therefore to prevent that, he was graciously pleased to explain it himself, at the same time, saying, *No Man can come to me, except the Father, which hath sent me, draw him, ver. 44.* He gives them therefore by drawing them to his Son: He draws them
not

not with Force and Violence, not haling them along like Stocks, or Stones, or Beasts that have no Understanding, but he draws them as Men, as they are reasonable and free Agents, and therefore not against their Wills, but with them ; according to the Promise he made to his Son, *Thy People shall be willing in the Day of thy Power,* Pf. cx. 3. He orders it so in his Providence, and by the Influences of his Grace and Holy Spirit concurring with it, that they are as willing to go to Christ as he would have them ; and he gives them to him so, as that they give themselves too with the whole bent and inclination of their Wills.

Serm. /
V.



That this is the way of God's drawing Men, is plain from his own words, as plain as words can make it. Let us hear them, that we may doubt no longer of it: *I drew them, saith he, with Cords of a Man, with Bands of Love ; and I was to them as they that take off the yoke on their jaws, and I laid Meat unto them,* Hof. xi. 4. What care doth Almighty God here take, that we may rightly understand how he, by his Grace, inclines and determines our Wills so, as that we also Will what he would have us ? Every Expression hath its weight, and therefore ought to be duly weighed by us. *First, saith he, I drew them with the Cords of a Man, of Adam, Man in general ;*

How God draws men to Christ.


K

Vol. III. neral; such Cords as are fit and proper to draw Men with, as they are Men, endu'd with a Principle of Reason, to discern between Good and Evil; and with Freedom of Will, to chuse the one before the other: and with such a Temper and Agreement of both, that what we apprehend to be Good, that we freely chuse, and refuse what we think to be Evil. Accordingly, God sets before us Good and Evil, and both in such a light, that we may clearly discern the difference between them, which is the Good, and which is Evil for us: And then it follows in course, that we chuse the Good before the Evil; otherwise, we should do violence to our very Nature, and act contrary to our own Minds and Judgments. These therefore are the Cords whereby God draws us, such as are suitable to the Constitution that all Men are made of. And that we may better understand how he draws us with these Cords of a Man, he adds, *with the bands of Love*; with such Expressions of his Love and Kindness to us, that he knows will allure and draw us. This way one Man commonly draws another. How much more can Almighty God do it, who hath the Hearts of all Men in his Hand, and the greatest Favours to bestow, that any Man can possibly desire? This is that which the Apostle means, where he saith,
That

That the goodness of God leadeth us to Re- Serm.
pentance, Rom. ii. 4. It doth not force or V.
drag us, but it leads us to Repentance, and
so to Christ.

To explain this more fully to all Capacities, he is pleased to use a Similitude taken from the Custom of the Ancients, who when they yoked their Oxen for any Service, they put the Yoke about the Ox's Neck, so as that by something coming from it, that reached to his Jaws, they tied up his Mouth, or muzzled him, that he might not eat. Which therefore was forbidden to the Jews, when the Ox was to tread out the Corn; *Thou shalt not muzzle the Ox when he treadeth out the Corn*, Deut. xxv. 4. because he could not then partake of the Fruit of his Labour. In allusion whereunto, Almighty God here saith, *And I was to them as they that take off the Yoke on their Jaws, and I set Meat unto them*: As if he had said, I dealt with them as an Husbandman doth with his Oxen, that have been at work, who first unmuzzleth them, that nothing may hinder them from eating; and then sets Meat before them, that they may eat if they will. Whereby he plainly gives us to understand, how he deals with Men, in drawing them to Christ: He, by his preventing Grace, first removes all such Ob-

Vol. III. stacles as impede and hinder them from feeding upon that Bread of Life ; and then he sets it before them, that they may feed upon it if they please. And seeing Men, in their corrupt Estate, have no mind or appetite to such spiritual Food, but rather loath the very sight of it ; he is pleased to take care of that too : For, he purgeth and cleanseth their Souls from those gross and corrupt Humours, which spoil their Appetite ; and restoreth them to such a sound Temper of Mind, that they hunger and thirst after their proper Food, as much as a sick Body doth when restored to Health. And by this means, he brings them at last insensibly to it : As he himself also tells us in the same place, saying, *I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them*; Hof. xi. 3. We are all by Nature so weak and impotent, that we cannot of ourselves make one true step to Christ. But God teacheth us to go, holding us up, as they do Children, by the Arms. And then we go our selves ; but it is only by his Direction and Assistance. And though we cannot perceive, or know, how he doth it, yet we must acknowledge it is he that heals our Infirmities, and puts that Strength into us, whereby we are both willing and able to go to Christ ; and by that means draws us to him. That


That this is that which our Saviour **Serm.**
means by his Father's drawing us, appears **V.**
also from the Argument which he himself 
brings to prove he doth it. For having
said that no Man cometh to him, except God draws
us by en-
lightning
our Minds.
the Father draw him, he presently adds, *It
is written in the Prophets, And they shall be
all taught of God. Every Man therefore that
bath heard, and bath learned of the Father,
cometh unto me,* John. vi. 45. From whence
we may observe, that the Father's drawing
us, is the same with his teaching us to go,
as it is in the Prophet; or we are then said
to be drawn of the Father, when we are
taught of God: When he reveals his Word
to us, enlightens our Minds to see it, and
opens our Hearts, as he did *Lydia's*, to re-
ceive it, *Acts xvi. 14.* and so works in us
bath to will, and to do of his good Pleasure,
Phil. ii. 13. And they who are thus drawn
of God, will certainly come to Christ.
As Christ himself there tells us, saying,
*Every Man therefore that bath heard and
bath learned of the Father, cometh unto me.*
But in my Text he saith, *All that the Fa-
ther gives me shall come unto me.* There-
fore to be drawn, or to learn of the Fa-
ther, is the same with being given of him:
Or at least they always go together. All
that learn are given, and all that are given,
learn. For it is said of both alike, *That
they*

Vol. III. *they come to Christ.* And so this great Work is contrived and managed in such a wonderful manner, that it is both God's Act and ours. It is first his in us, and then ours by him. He draws, and we go; he teacheth, and we learn; he gives us, and we come to Christ. *All that the Father giveth me, saith he, shall come unto me.*

The relation between Christ and his people.

All that the Father giveth me, saith the Son. God therefore gives all that shall be saved to his Son, as he is God-man, and the Saviour of the World. He doth not save them himself. If he would have done that, his Son need not have suffered so much for them. But as the Son himself saith, *The Father judgeth no Man, but hath committed all judgment to the Son, John. 22.* If all Judgment, then that of Pardon and Salvation as well as Condemnation. As none shall be condemned but by the Son, so none can be saved but by the Son. And therefore the Father gives them to him to save. He commits them to his Care and Conduct; to make them meet to be Partakers of the Inheritance of the Saints in Light, and then to bring them to it. And therefore, from that time forward, the Son looks upon them as his own. *Thus they were, saith he unto the Father, and thou gavest them me, John xvii. 6.* They are now his, his own proper Goods, his Sheep,

Sheep, *John* x. 12, 14. *His Inheritance and* **Serm.**
Possession, *Pfal.* ii. 8. *His Jewels*, *Mal.* iii. V.

17. *His People, his Elect, his peculiar* 
People, *Tit.* ii. 14. A People that he hath
an absolute Right to, and Propriety in,
both as being purchased by himself, and
as given him by the Father, whose they
were. They now belong wholly unto
him, both as their Lord and Saviour; and
live continually under his Protection and
Care. And therefore whatsoever their out-
ward Condition may seem to be, they are
really the happiest People in the World, as
having him that governs it to protect and
save them; and to make all things in it
conduce to that end. As he will most
certainly do; insomuch that they being
his, whose all things are, all things else are
theirs. As his Apostle, by his Order, as-
sured those he had at *Corinth*, saying, *For*
all things are yours; whether Paul or Apollos,
or Cephas, or the World, or Life, or Death,
or things present, or things to come: All are
yours, and ye are Christ's, and Christ is
God's, *1 Cor.* iii. 21, 22, 23. As Christ
is God's, so they are Christ's, and there-
fore all things else are theirs; yea, and
Christ himself too. He is their Prophet,
to reveal the Will of his Father to them,
their Priest to make Atonement and Re-
conciliation for them, their King to rule

Vol. III. and govern them, their Saviour to save them from their Sins, to make them holy and happy for ever. But for that purpose, as the Father hath given them to him, so they must go unto him. And so they before will. For he himself hath said it. *All that the Father giveth me, shall come unto me,*

We come unto Christ by believing in him.

Shall come to me, that is, they shall come to me, as their Saviour: Or they shall believe and trust on me for their Salvation, and for all things necessary in order to it. For by coming to him, he means believing in him; for so he himself interprets that Phrase a little before my Text, saying, I am the Bread of Life: He that cometh to me shall never hunger, and he that believeth in me, shall never thirst, ver. 35. And afterwards again it is written, But there are some of you that believe not. For Jesus knew from the Beginning, who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no Man can come unto me, except it were given unto him of my Father, ver. 64, 65. where it is plain, that what he first calls believing in him, he afterwards expresses by coming to him, using these Phrases promiscuously for one another, as both signifying the same thing. And therefore by coming to him, we are not

not to understand our going to him, where he was while he dwelt upon Earth, for so none could go to him, but they which werethen living; and in that Sense *Judas* himself, who betrayed him often, went to him, and particularly at the same time that he betrayed him: But it is manifest, from these Words, *That Judas never believed in him, and therefore never came unto him*, in that Sense wherein he useth that Phrase all along in the Gospel, and particularly in my Text, where he saith, *All that the Father giveth him, that he giveth*, in the present Tense, at any time whensoever he gives them, they shall or will come to him; they will become his Disciples, so as to believe and trust on him to save them.


And so they certainly will. For by the Father's giving, as I observed before, is meant *his teaching and drawing them to Christ*. But they whom God Almighty draws, must needs go: They whom he teacheth, must needs learn. For he doth not teach them their Lesson only by the Ear, but makes them learn it by Heart. Neither doth he set it only before their Eyes, but writes it down in their very Souls. *I will put my Law, saith he, in their inward Parts, and write it in their Hearts*. And then it follows, *And I will be their God,*

Vol. III. *God, and they shall be my People, Jer. xxxi. 33.*

When God hath written his Law in their Hearts, so as that they themselves are inclined to it, it follows in Course, that they go to Christ, and so become his People.

*All who
are taught
by God
will go to
Christ for
Salvation.*

To make this as plain as it is possible, we need only consider, how they who are given to Christ, are taught of God, as Christ himself speaks. For then we shall clearly see, that they cannot chuse but come to Christ, or rather they cannot but chuse to come. First therefore, they are taught of God, that he is their Maker, and the Maker and Governour of all things in the World. They are taught of God, that he hath given them several Laws to observe, all holy, and just, and good. They are taught of God, that they have often broke or transgressed his said Laws, both by doing what he hath forbidden, and by not doing what he hath commanded in them. They are taught of God, that by breaking of his Laws, they have incurred his Displeasure, and are obnoxious to all the Curses and Punishments that he hath threatened against every one that continueth not in all things, that are written in the Book of his Law, to do them. They are taught of God, that these Punishments which they are now subject to, are so severe and terrible, that they cannot be able
to

to bear them, and yet so durable, that they **Serm.**
 will last for ever. By these means they **V.**
 are taught of God to reflect upon what 
 they have done, to be troubled for all their
 Sins or Transgressions of his Law, and to
 repent sincerely of them. And so God
 gives them *Repentance unto Life*, Acts xi. 18.
and to the acknowledging of the truth, 2 Tim.
 ii. 25. For now they are uneasy and rest-
 less in their Minds: They know not what
 to do with themselves, wishing with all
 their Souls, that their Sins could be par-
 doned, and God reconciled again to them.
 But how that can be done they know not
 of themselves: if they did, they would
 soon endeavour after it all they can: Being
 ready to catch at any thing that they think
 will give any Quiet to their Minds, and
 ease them of the Burden that lies upon
 them. Now being thus prepared and dis-
 posed for it; they are further taught of
 God, that what they so earnestly desire,
 may be had by Christ, and by him only:
 That if they go to him, he will save them
 from their Sins, and from all the Punish-
 ments which are due unto them upon their
 Account. And when they are thus taught,
 and have learned this of God, they cannot
 but go to Christ: For their own Inclinati-
 ons, excited and assisted by the Grace of
 God, will carry them in Course to him,
 as

Vol. III. as naturally as our desires of any thing else, carry us to the Place where it may be had. Hence it is, that Christ calls all such, and none but such, to come unto him, saying, *Come to me all ye that labour and are heavy laden, and I will give you rest*, Matth. xi. 28. He calls no other, because he knows they will not come. But he calls all who are thus dispos'd, because they will certainly come to him, as ever they desire to have any Rest or Quiet in their Souls.

This might be further explain'd by several Instances recorded in the Holy Scriptures. I shall produce only one at present. When St. Peter, upon the Day of Pentecost, had preach'd a short Sermon to the Jews, his Auditors were so taught of God, working together with his Word, that they were prick'd in their Hearts; that is, they were touch'd with a quick Sense of their Sins, and of the miserable Condition they were thereby in; insomuch that they knew not what to do with themselves, but cried out to the Apostles, *Men and Brethren what shall we do?* Acts ii. 37. Upon which St. Peter taught them from God, that by Jesus Christ they might have Remission of their Sins, which they no sooner heard, but they received it gladly, and were immediately baptized, and so came to Christ: Insomuch, that the same Day there

there were added to the number of his Disciples, about Three thousand Souls, v.41. Which plainly shews, both how the Father gave them unto Christ, and how willingly, how gladly they themselves did thereupon come to him : And, by consequence, how truly our Lord here saith, *All that the Father giveth me, shall come to me.* Which he had no sooner said, but he presently adds, *And him that cometh to me, I will in no wise cast out.* And it is well for us, that he added this. For tho' the Father hath given us, and we accordingly do go to Christ, yet if Christ, after all, should reject us, what would then become of us? We should still be but where we were, in a lost and undone condition. But, blessed be his great Name, there is no fear of that: For we have it here from Christ's own Mouth, that he will not cast us out; he'll cast none out, not so much as one of all that come unto him. Which that he might better assure us of, he alters here his way of speaking: He said before, *All that the Father giveth me, shall come to me:* but he doth not say, *All that come to me, I will not cast out.* If he had expressed himself so, we might have been apt to suspect, that tho' he would not cast out all that come to him, yet he might cast out some; and we might be in the number of those
some,

Vol. III. some, as well as any other: Which would have been a great discouragement to us, and to all other from coming to him, in that we could never be certain, but that our labour might be all in vain. Wherefore, to prevent that, he speaks here of every particular Person, singly or by himself, *οὐκ ἐξομῶν, Him that cometh to me,* him, whosoever he be, *I will in no wise cast him out:* Whereby we are fully assured, that whatsoever Nation a Man is of, whatsoever his Condition be, whatsoever Age he lives in, and howsoever he hath hitherto lived, yet, if he come to Christ, Christ will not cast him out.

All that believe in Christ shall have everlasting life.

I will, faith he, in no wise cast him out, & *οὐκ ἐξομῶν,* with a double Negative, to make it the more emphatical: As if he had said, I will not, I will not in any wise cast him out. Whereby he hath given us as full assurance as can be given, that he will cast out no Person whatsoever that comes to him. He will not cast out, that is, he will not reject or refuse any that come to him, but will admit them into his Flock; he will receive them into the number of those whom he will take care of, that they shall not be lost, or perish, but have everlasting Life: That this is what he means by not casting out, appears from the Reason which he himself here gives, why he will not

not do it, saying, *And this is the Father's Serm. V*
Will that sent me, that of all which he hath V.
given me, I should lose nothing, but should
raise it up again at the last Day, ver. 39.
 that is, to everlasting Life; as appears
 from the following Verse, as also from his
 saying afterwards to his Father, *As thou*
hast given him power over all Flesh, that he
should give eternal Life to as many as thou
hast given him, John xvii. 2. This there-
 fore being the Father's Will, in giving them
 to him, that he might give eternal Life to
 them, this must needs be that which he
 means by his not casting them out, even
 that he will fulfil his Fathers Will in giving
 them eternal Life, that eternal Life which
 consisteth in the perpetual enjoyment of
 God, and of all things they can desire in him.
 To the same purpose is that which he saith
 a little before my Text, *He that cometh to*
me, shall never hunger; and he that believeth
in me, shall never thirst, v. 35. that is, he shall
 be brought into so happy a state of Life,
 that he shall actually inherit and enjoy all
 things, and therefore shall never hunger or
 thirst any more: For his Appetite must
 needs cease, when there is nothing in the
 World which he hath not; and, by conse-
 quence, nothing which he can desire: For
 no Man can desire that which he already
 hath. And therefore seeing he shall have

all

Vol. III. all things, he must needs be fully satisfied, and as happy as it is possible for a Creature to be. This is that Life, that eternal Life, which our Saviour here promiseth to all that come to him, as he elsewhere blames those that will not come unto him for it, saying, *And ye will not come to me, that ye might have Life*, John v. 40. Whereby he likewise gives us to understand, that it is he only that gives eternal Life; and that he gives it to none but those who come to him; but that all who come to him shall certainly have it.

How Christ gives eternal life to Believers.

Shall have it, did I say? Yea, they have it in a maner already: For Christ himself saith, *He that believeth on me, hath everlasting Life*, John vi. 47. *And whoſe eateth my Fleſh, and drinketh my Blood, hath eternal Life*, ver. 54. He hath not only an undoubted Right and Title to it hereafter, but he hath the Seed of it sown already in his Heart; which, by degrees, will most certainly grow up to perfection: And therefore may be truly said, *to have eternal Life abiding in him*, as S. John words it, *1 John iii. 15. For this is Life eternal, to know the only true God, and Jesus Christ, whom he hath sent*, John xvii. 3. But this Christ gives to those that come to him, so soon as they come to him: As appears from his saying presently after those words
to

to his Father, *I have manifested thy Name* Serm. V.
to the Men which thou gavest me out of the World: Thine they were, and thou gavest
them me, and they have kept thy Word: Now they have known that all things whatsoever
thou hast given me, are of thee. For I have given unto them the words which thou gavest
me, and they have received them, and have known surely that I came out from thee, and
they have believed that thou didst send me. I pray for them, I pray not for the World,
but for them which thou hast given me, for they are thine, John xvii. 6, 7, 8, 9. Which
 words of our Blessed Saviour, seem to be recorded on purpose, to shew us, how he gives eternal Life to those who are given by the Father, and therefore come to him. For here we may observe, that he had manifested both the Father and himself unto them; so that they knew the only true God, and Jesus Christ, whom he had sent; which, as he had said before, *is eternal Life.* We may observe also, that he had given them this Knowledge, so as that they knew surely or certainly, that he came from God, and believed upon his Word, that God had sent him; and therefore acted their Faith on him, as sent from God to save them. Again, we may observe, that as they knew and believed, so they received and kept the words which he had
L
given

Vol. III. given them from the Father, ver. 6, 8. all the words, and by consequence, that their Knowledge and Faith put them also upon Obedience to all that he had taught them. But he who thus knows, believes, and obeys the only true God, and Jesus Christ, whom he hath sent, must need have eternal Life, as being born of God, and his Seed remaineth in him, 1 *John* iii. 9. Lastly, We may here observe, what our Saviour doth, to keep those who come to him, always in the true Faith and Fear of God, that they may live that Life which he hath given them; he prays, or intercedes with the Father for them, for all of them, and no other: *I pray for them*, saith he, *I pray not for the World, but for them which thou hast given me*, ver. 9. *Neither pray I for these only, but for them also which shall believe on me through their word*, ver. 20. But let us hear what he asketh for them; *Holy Father*, saith he, *keep, through thine own Name, these whom thou hast given me, that they may be one, as we are*, ver. 11. *I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the Evil*, ver. 15. *Sanctify them through thy truth; thy Word is truth*, ver. 17. *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us*, ver. 21. *I in them, and thou in me; that*

that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me, ver. 23. And then he adds, Father, I will, that they also whom thou hast given me, be with me, where I am, that they may behold my Glory which thou hast given me, ver. 24.

Serm.
V.



I have transcribed his own words, because they contain a clear Specimen of that Intercession which he makes in Heaven, for all that come to him upon Earth. For here we see, that he, by virtue of that Sacrifice which he offered for them, doth not only make atonement for their Sins, and reconcile them to his Father, that he may love them as he loves him, as it is here expressed; but he likewise prays the Father to keep them in his Name, to keep them from the Evil, to sanctify and make them holy, that they may be made perfect in one, as he and the Father are; and to may be like to God, partakers of the Divine Nature while they are upon Earth, and afterwards live with him for ever in Heaven. These are great things which he asketh for them: And yet he never prayeth in vain; for the Father always hears him. By this means it is, that he gives eternal Life to all that come to him. He rejects none, but admits them, every one, into an interest in this his most powerful

A Specimen of the Intercession which Christ makes for us.

Vol. HL Intercession, according as he here promi-
 seth, *Him that cometh to me, I will in no
 wise cast out.*

*The reason
 why Christ
 casts out
 none that
 come to
 Him.*

Neither doth he only promise it, (though
 that would have been enough) but for the
 greater confirmation of our Faith, he gives
 us the reason why he will cast out none
 that come to him, even because he came in-
 to the World, not to do his own, *but the Will*
of the Father which sent him; and the Fa-
ther's Will is, that of all which he giveth
him, the Son should lose nothing; but that
every one who seeth the Son, and believeth in
him, should have everlasting Life, ver. 38,
39, 40. Wherefore, that he will cast out
 none that come to him, is as certain as he
 himself is true and faithful to him that sent
 him, in doing the Work he sent him about:
 Which he did so effectually, that he posi-
 tively asserts it to his Father himself, say-
 ing, *I have finished the Work which thou*
gavest me to do, John xvii. 4. *Those, that*
thou gavest me, I have kept, and none of them
is lost, but the Son of Perdition, that the
Scripture might be fulfilled, ver. 12. Judas,
 whom he here calls the Son of Perdition,
 though he seemed to be given to Christ,
 and to come to him, yet, as I observed be-
 fore, he really did not; and therefore, al-
 though he was lost, as the Scripture had
 foretold, yet Christ's Word is still true,
 that

Vol. III. are more concern'd in, than what we have now heard. For we cannot but all acknowledge that we have many ways offended the Almighty Creator and Governour of the World, and are therefore liable to all the Misery that he can inflict upon us in this Life, and to that everlasting Fire, which he hath prepared for the Devil and his Angels, in the Life to come. Neither is there any way whereby it is possible for us to be saved from it, but only by Jesus Christ. But he, as we have now heard, is as willing as he is able to save us all, and every one of us, we may be confident of it; for we have it from his own Mouth, that he will cast out none that come to him, but will give them every one eternal Life. And can we hear, and believe this, and not rejoyce with Joy unspeakable and full of Glory? Whatsoever others may think, for my Part, I think there is no Comfort in the World comparable to this, that we have such a Saviour, who is thus always ready to take us under his Care, and to give us all things that can any way contribute to our being eternally happy; insomuch, that if it be not our own Fault, there is never a one of us, but may hereafter be a glorified Saint in Heaven, equal to the holy Angels themselves in Knowledge, in Wisdom, in Power,

in

in Purity, in Estate, in Honour, in every *Serm.*
thing that can satiate and delight our Souls *V.*
for ever.

But that we may all be so, we must, as *We must*
we have heard, go to him, by a quick and *duly use*
lively Faith in him, as our only and *the Means*
Almighty Saviour; and for that purpose, we *of Grace.*
must walk in all the ways that lead to-
wards him: We must exercise ourselves
in Praying, and praising God, in Reading,
and Hearing, and meditating upon his Ho-
ly Word, in Examining ourselves, and re-
ceiving that Sacrament which he ordained
in memory of that Death by which he saves
us. It is in the use of these Means, that
God usually teacheth, and draweth, and
giveth us to Christ; and so we go to him,
believing, and trusting on him as a Prince
and a Saviour, to give us Repentance and
Forgiveness of Sins, and all things neces-
sary to our obtaining eternal Salvation by
him; which he never fails to do, for those
who do not fail to trust on him for it: For
he never casts out any that come to him.
But then we must take care that we do not
cast out ourselves, as they do, who re-
nounce their Faith, or leave off to believe
in him, and by consequence to come to
him: For this is no transient Act, to be
done only once in a Man's Life; but when
it is once begun, it ought to be continued

Vol. III. as long as we live. And therefore what he here calls *coming to him*, he elsewhere expresses by *abiding in him*, John xv. 4, 5, 6. *And if ye continue in my Word, then,* saith he, *are ye my Disciples indeed*, John viii. 31. Others may seem to come to him, and to become his Disciples; but they only are so indeed, who continue in his Word: But they who do so, are sure never to be cast out by him, as sure as his Word is true, who cannot lye.

An Exhortation to come to Christ.

But, why did our Lord say, *Him that cometh to me, I will in no wise cast out?* Doubtless he said it, to encourage all Men to come to him. Wherefore, in his Name, I advise and beseech you all to do so; and to do it in good earnest. Come off from all indifferency in Religion, from all conceit of your selves, or your own Works, from all dependance upon any mere Creature, from all your former evil Courses, and turn now into the foresaid Ways that lead to Christ, and walk directly in them, till ye come up to him, so as to live for the future wholly under his Conduct and Discipline, and with a constant Belief and Trust on him, on him only, to save you from your Sins, to give you eternal Life, and all things necessary in order to it. Do but this, and I dare assure you in his Name, and I may well do it, having his own

Word

Word for it, that he will not reject, or cast **Serm.**
you out, but will take you into his own **V.**
particular Care, and keep you by his Al-
mighty Power, through Faith, unto Sal-
vation. He will give you Repentance;
true Repentance, not to be repented of.
He will give you Power to withstand the
Temptations of the World, the Flesh, and
the Devil: He will give you Grace to
live soberly, righteously, and godly in this
present World; so that you shall be able
to do all things through Christ, which
strengtheneth you. And then, how many,
how great soever your Sins have been, he
will wash you from them in his own Blood:
He'll discharge and absolve you from them
all, as perfectly, as if ye had never been
guilty of any one: He will justify you
before God, so that you shall, for the fu-
ture, be accounted righteous by him, and
your Duties all acceptable to him: He
will reconcile his Father to you, and cause
the Light of his Countenance to shine con-
tinually upon you; and when you go out
of this miserable and naughty World, he
will take you up to himself, to live with
him, and his Holy Angels, in perfect Joy,
and Bliss, and Glory, for ever. All this, I
say, he will do; or rather, not I, but Christ
himself saith it. He did not only say it
when he was upon Earth, but he saith it
also

Vol.III. also now. For we being here met together in his Name, he, according to his Word, is here too, as certainly as we are here: And what he once said with his own divine Mouth, he now saith again by his unworthy Servant, he saith to all here present, *Him that cometh to me, I will in no wise cast out.* And if the Words of Christ himself, such kind and gracious Words as these are, will not encourage and prevail upon you to come to him, I am sure nothing that I can say will do it; and therefore shall say no more, but only desire you to consider of it before it be too late: And I beseech Almighty God to open your Hearts, to incline and draw you to him, that ye may be saved in the Day of the Lord Jesus.

S E R

SERMON VI.

CHRIST the only MEDIATOR.

1 TIM. II. 5.

For there is one God, and one Mediator between God and Men, the Man Christ Jesus.

A Mediator between God and Men! *The infinite distance between God and Man.*
 How can that be? God is Infinite and Almighty; Men are all Finite and Infirm: God is the great, all-wise Creator of the whole World; Men are little silly Creatures upon Earth: God is most perfectly Holy and Pure; Men are altogether Sinful and Unclean: God is the Judge, the righteous Judge of Heaven.

Vol. III. Heaven and Earth; Men are all notorious Malefactors, guilty of many horrid Crimes against him, and before him too. Who then can mediate between them, who are at such a prodigious, incomprehensible, infinite distance from one another? What Umpire, or as it is expressed in *Job*, chap. ix. 33. What *Days-man* can be found, betwixt them, that can lay his Hand upon both, and so bring them together? Verily, if we look no farther than humane Reason is able to reach, we cannot see the least shadow of Probability that the thing is possible: And yet we have found one can do it; or rather not we, but God himself hath found out one for us; and hath likewise directed us to him, assuring us by his Apostle, that as certainly as *there is one God*, there is also *one Mediator between God and Men*: And that we may not mistake the Person, he tells us who it is, even *the Man Christ Jesus*.

It were
hardly
not be a
Mediator.

But *the Man Christ Jesus*! How can he do it? If he be only a Man, he is at the same infinite distance from God as other Men are; how then can he mediate with God? And if he be only Man, he is also one of those who stand in need to be mediated for himself, how then can he mediate for Men? And besides, how can he be a Mediator, who is infinitely below one
of

of the Parties, and not at all above the other? How can such a one ever bring them together? No, that cannot be: Neither doth the Apostle here say it: He doth not say, that the Mediator between God and Men, is only a Man; he only saith, he is *the Man Christ Jesus*. And that was enough for him to say in this place; having in many other places declar'd in the Name of God, *That this Christ Jesus is the Son of God, of the same Form or Substance with the Father*, and so truly God himself: As where, speaking of the *Israelites*, he saith, *Of whom concerning the flesh, Christ came, who is over all, God blessed for ever*, Rom. ix. 5. And elsewhere, *Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God*, Phil. ii. 5, 6. that is, he did not detract from God, nor rob him of any Honour, by asserting himself to be equal to him; as when he said, *I and the Father are one*, John x. 30. By this he made himself equal with God, and yet did not thereby disparage, dishonour or undervalue him, as he would have done, if he that said it, had not been of the same Divine Essence and Glory with him. There are many such Expressions all over the Bible, which clearly and undeniably demonstrate, That Jesus Christ is the eternal Son

VI.



Vol. III. Son of God, the only begotten of the Father, and subsisting in the Divine Nature so, that he himself also is very God, the same in all his essential Properties or Perfections with the Father: And therefore, when he is here called *the Man Christ Jesus*, it cannot be so understood, as if he was not God; for that would be a plain contradiction to the rest of the Scriptures, and to this very place too, where he is said to be the *Mediator between God and Men*; which none can be, unless he be God himself: For he that undertakes to mediate, so as to make up all differences between God and Men, he must of necessity appease the Wrath which God hath justly conceiv'd against Men, for the Sins which they have committed against him. But, who can appease God's Anger but God himself? He is an Infinite Being; and all things in the World besides, both singly and jointly, are only finite; and, by consequence, it is impossible that any of them should ever come near him by themselves, or do any thing whereby to pacify and reconcile him to those with whom he is once offended; as the Apostate Angels have found by woful experience: Who, although they have as much Knowledge, Subtlety, and Power, as any Creatures in the World, yet having once offended God, never yet were, nor

ever

ever will be able to assuage his Wrath, or Serm. obtain his Love and Favour. And the same VI. would have been the Fate of all Mankind, if they had not a Mediator of Infinite Power and Wisdom, which none is, or can be, but God himself. This therefore we must lay down, as the Foundation both of our Religion in general, and especially of that great Article in it, which we are now speaking of; That Jesus Christ, the Mediator between God and Men, is himself the Almighty and Eternal God.

But, why then doth the Apostle here call him *the Man Christ Jesus*? Because, as he was truly God, so he was truly Man too. And tho' in our Days, there have been some Hereticks that have denied the Godhead of Christ; yet, in the Apostles, and the succeeding Age, his Manhood was rather questioned: That he was God, was so plainly attested in the Scriptures, so fully confirmed by the Miracles he wrought, and so constantly preached by his Apostles, that they could not deny that. But the first Hereticks fell rather into the contrary Error, denying him to be truly Man; as the *Valentinians, Appellertians, Marcionists*; and others in the very next Age after the Apostles, and while the Apostles themselves lived and preached, the *Gnosticks* denied, that Christ took real Flesh upon him,

The Manhood of Christ more question'd in the first Ages than his God-head.

OR

Vol. III. or the true humane Nature; but that all he did, or was done to him as Man, was only in Appearance, in Fancy, and Imagination. *Epiphan. bar. 26. Tertull. de Carne Christi. c. 1. Ignat. Ep. ad Smyrnaeos, &c.*

Wherefore, to prevent the growth of this damnable Heresy, which began then to spring up in the Church, and to undermine the very Foundation of it, the Apostle having elsewhere sufficiently asserted the Godhead of Christ, he here asserts his Manhood. And it was most proper for him to do it in this place, where he speaks of Christ's being the *Mediator between God and Men*; which he could not have been, if he had not been Man; For, as he could not mediate with God, except he was God; so, except he was Man, he could not have mediated for Men. There being many things to be done in order to the perfecting of this Mediation, which none could do but he who was truly Man himself. And therefore the Apostle here calls him *the Man*, or, as the Greek word *ἄνθρωπος*, without an Article may be rendered, *Man Christ Jesus*, Man in general, another *Adam*, sustaining the whole Humane Nature, and so a proper Mediator for all that partake of that Nature.

But

But here we must observe, That altho' Christ be both God and Man, yet there are not two Mediators, one who is God, and another who is Man ; but, as the Apostle here saith, he is still but one Mediator both as God and Man. His Godhead and Manhood being so united, as to make but one and the same Person, and, by consequence, one and the same Mediator : For, as it is rightly explain'd in the *Athanasian Creed*, *As the reasonable Soul and Fleſh is one Man, so God and Man is one Christ.* This was foretold by the Prophet, *Isa. vii. 14.* saying, *That his Name shall be called in one word, Emmanuel, God with us ;* that is, as it is expressed in *Greek*, Θεὸς ἐν ἡμῶν, *God-man*, or God and Man in one Person. The same is implied also in his Name *Jesus*, which was ordered to be given him before he was born : For the Angel of the Lord said to *Joseph*, to whom his Mother was espoused. *Fear not to take unto thee Mary thy Wife ; for that which is conceived in her, is of the Holy Ghost : And she shall bring forth a Son, and thou shalt call his Name Jesus ; for he shall save his People from their Sins ;* *Matth. i. 20, 21.* Upon which *St. Matthew* observes, that this was done, *that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall be with Child, and*

Serm. VI.

The Mediator between God and Man must be both God and Man.

M

shall

Vol. III. *shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted, is God with us, ver. 22, 23.* Where, by calling his Name, according to the use of that Phrase in the *Hebrew* Tongue, we may understand the same as if it had been said, *He shall be Emmanuel, God-man.* And, if we take the words in the most obvious and literal sense, as if the Prophet meant by them, that he should be named *Emmanuel*, we may truly say, he was so, in that he was named *Jesus*, which, in *Hebrew*, signifies a *Saviour*; and so, in effect, the same with *Emmanuel*; because no Person can be our Saviour, but he that is *God with us*: So that *Jesus* and *Emmanuel* are synonymous Terms, or Names that signify in effect the same thing. Before the Prophet, inspired with the Holy Ghost, by saying, that he shall be, or shall be called *Emmanuel, God with us*, hath fully assured us, that he is both God and Man in one Person; as it was necessary the Mediator between God and Men should be, that his Mediation might be effectual. For, as he could not have suffered at all for Men, unless he himself was Man, or have satisfied God, unless he himself was God; so he could not have satisfied God for Men, so as to reconcile him to them, and bring him, if I may so speak, and them together, unless

unless he himself had been both together in one and the same Person. For, if he that suffered had been a meer Humane Person of himself, distinct from the Divine, all his Sufferings had been the Sufferings only of a finite Creature, and by consequence no way meritorious for himself, much less satisfactory to the infinite Justice of God for the Sins of other Men. Whereas, by being *Emmanuel*, God and Man in one Person, he was compleatly qualified to mediate effectually between them: For, by this means, whatsoever he did, or suffered in the Humane Nature, being done and suffered by a Divine Person, by one who is the infinite God, it could not but be of infinite Value and Merit with God himself, for those in whose Nature it was done and suffered. He shed his Blood as Man; but he that shed it being God too, in the same Person, it was the Blood of God himself, as it is expressly called, *Act. xx. 28*. And therefore, it must needs be a sufficient Propitiation for the Sins of all Mankind, or, as the Apostle speaks, *of the whole world*, *1 Joh. ii. 2*.

This being premised concerning the Person of our Mediator, it will give us great light into the Work he undertook for us, the Methods he used for the accomplishing it, and the Grounds we have to believe,

M 2

lieve,

Serm.
V.

Vol. III. lieve, and trust on him, to reconcile our Almighty Creator to us, and so restore us to the same state of Purity and Happiness, wherein we were at first created. For the right understanding whereof, we must farther observe, That he who is here called *the Mediator between God and Men*, is elsewhere said to be *the Mediator of the New Covenant*, Heb. xii. 24. or, as the Word is sometime translated, *the Mediator of the New Testament*, Heb. ix. 15. and *the Mediator of a better Covenant*, Heb. viii. 6. From whence it appears, that this Office which Christ undertook, of being our Mediator, was grounded upon a certain Covenant or Agreement, that God was pleased to enter into with Men: And that this Covenant being call'd the New, and the better Covenant, it supposeth there was another before it, an old, and a worse Covenant; worse, not in itself, but in comparison of the new one, *which was established upon better Promises*, Heb. viii. 6. Wherefore, that we may be able to frame a true Idea of Christ's Mediation for us, it will be necessary to look back upon the first Establishment of these two Covenants, especially the latter, upon which it was founded.

*The first or
Old Cove-
nant.*


When God therefore had made Man in his own Image, enduing him with the Power of discerning between Good and Evil,

Evil, and of chusing the one before the other, he put him into a Garden, which he had planted with all sorts of Trees, pleasant to the Eye, and good for Food, and gave him full liberty to pick and chuse where he would, excepting only one Tree, saying to him, *Of every Tree of the Garden thou mayst freely eat: But of the Tree of the Knowledge of Good and Evil thou shalt not eat; for in the day that thou eatest thereof, thou shalt surely die,* Gen. ii. 16, 17. In which Threatning, there was a Promise also implied, That if he did not eat of that Fruit, he should not die, but live. This was the first Covenant that God made with Man. According to which, if Men keep the Commandments of God, they shall live, and be happy; otherwise, they must die, and be miserable for ever. But this Covenant was broken soon after it was made: For *Adam* ate of the forbidden Fruit; and so made himself, and his whole Posterity, then contained in him, liable to that Death which God had threatned, under which all sorts of Punishments were comprehended. And this he did, by his not believing God's Word, but hearkning to the Devil, who said he should not die, rather than to God, who said he should. By this means, Sin and Death first came into the World upon all Mankind: Be-

M 3

cause,

Serm. 7
VI.
~

Vol. III. **cause**, although there were then no other  Men or Women in the World, but only *Adam* and *Eve*; and so none could eat of the forbidden Fruit, so as to make it their own Personal Act, but only they two; yet seeing all Mankind were to proceed from them, and were at that time in their Loins, hence all were concluded under the same Sin, and as much obnoxious to the Punishment threatned, as if they had done it every one in his own Person.

*The second
or New Co-
venant.*

The first Covenant being thus broken, God was pleased to enter into another, established upon better Promises: whereby *Adam* himself, and all Mankind, might escape the Death they had incurred, and live for ever, unless it was every one's own personal Fault: For which purpose, the same day that the first *Adam* fell, God was pleased to set up another *Adam*, his only begotten Son, to take the Nature of Man in to his own Divine Person, as fully and wholly as it was in the first; and in it, to suffer the Death which he had threatned, and so recover Mankind into their first Estate of Life and Happiness, upon that easy condition of believing aright in him for it. And that they might have firm ground to do so, he himself was pleased to make the Promise, as he had made the Threatning before with his own Mouth, saying

saying to the Serpent that had beguiled Serm. the Woman, and by her the Man too, I VI.
will put Enmity between thee and the Woman, and between thy Seed and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel, Gen. iii. 15. where, by the Serpent we are to understand the said Old Serpent the Devil; by the Seed of the Woman, we are to understand, Christ who was born of a Woman, only without a Man. This Seed of the Woman shall bruise the Serpent's Head; his upper Part where his Life, his Subtlety and his Strength lay, and so deprive him of his Sting, destroy his Works, and turn Man again from the Power of Satan unto God; but the Seed of the Serpent, they who are of their Father the Devil, shall bruise Christ's Heel, his lower Part, the Humane Nature that they shall put to Death: But they shall bruise only one Heel, and therefore the other being still whole, he shall rise again and so overcome the Devil, and rescue Man from his Power and Tyranny.

This was the first Draught of the New Covenant, which was afterwards more fully exemplified, explained and ratified to *Noah, Abraham, Moses, David,* and the Children of *Israel*, by Prophets raised up among them all along for that Purpose, until the Seed of the Woman should be actu-


Vol. III. ally born; or Christ should actually take the Nature of Man upon him. At which time God saith, by his Prophet *Jeremiah*, that he will make a new Covenant with the House of *Israel*; not as if it was not made before, for it had been the New Covenant all along: But as it was at first made with Mankind in general, it was now renewed, and more clearly revealed to the Children of *Israel* in a more particular manner; because Christ was to be born of one of their Kindred, and so they were more nearly related in Blood to him as Man, than the rest of Mankind are. To them therefore God was pleased to give a more full and plain Description of this New Covenant, than he did to others, till after Christ, in whom it was established, was actually come into the World, and so the Promise was actually performed. And this he did by his foresaid Prophet, *Jer. xxxi. 33, 34. Heb. viii. 10, 11, 12.*

Christ the Mediator of the New Covenant.

This therefore is that better Covenant of which Christ is said to be the Mediator, *Heb. viii. 6.* and the Surety, *c. vii. 22.* Because he took upon him to see it exactly perform'd on both Parts, so as to reconcile God to Men and Men to God, according to the Tenure of this Covenant, which is the proper Notion and Office of a Mediator. But for this Purpose it was first necessary that he should suffer

fer that Death which God had threatned to *Adam* and all Mankind, in Case they did not obey his Commandments: Otherwise God's Word would not be fulfilled, nor his Justice satisfied. And therefore this was one Article of the Covenant, that the Seed of the Serpent should bruise his Heel, or put his lower Part, his humane Nature to Death: Which Christ therefore undertook, even to suffer Death in the Nature, and so in the Stead of Mankind, and by that means to be a Propitiation for the Sins of the World; upon which Account he is said to be our Priest, and our *Higb-Priest*, Heb. viii. 1, &c. But it was necessary also, that according to the other Clause in the Covenant, he should bruise the Serpent's Head, destroy the Works of the Devil, overcome his Power, and so enable Men, notwithstanding all the Opposition that he could make against it, to keep all the Commandments of God as entirely and sincerely as they in their fallen and imperfect State could do it: And to make up the Defects of theirs, by his own most perfect and divine Obedience to the whole Law. So that God might be satisfied for the Dishonour he had received by their breaking his Law, and likewise might have perfect Obedience, for the future, performed to it. For the attaining of which End, Christ under-

Vol. III. undertook also to reveal the whole Will of God to Mankind, that they might know what to do, and likewise to give them Power to do it. And so to be our Prophet, and our King as well as Priest. In the Execution of which three Offices, the whole Work of his Mediatorship consisted. And therefore he began to execute them from the Beginning, and will continue to do so to the End of the World, that all Mankind might have the Benefit of his Mediation, who, as the Apostle saith, *is the same yesterday, and to day, and for ever,* Heb. xiii. 8. Hence therefore, that we may fully understand what Christ, as our Mediator, hath done, or still does for us, we must consider each of these three Offices which he undertook for our sakes. We shall begin *as a Priest,* with his Priesthood: The Priest's Office ye know was to offer Sacrifices to God, and by them to make Atonement for the Sins of the People. Now this Christ did, by offering up himself as a Sacrifice for the Sins of Mankind. In this it is that his Mediation is founded, and by this it is made effectual. And therefore the Apostle having said in my Text, *There is one Mediator between God and Man;* he adds in the next Verse, *who gave himself a ransom for all;* or as the Words *ὁ δὲς ἑαυτοῦ,* may be rendred, having given himself a Ransom. It

It being by this especially that he mediates **Serm.**
with God for us. But here are two things **VI.**
more to be observed, *First*, That the 
Word Ἀντίλυτρον signifies such a Ransom
as is given instead of the Thing ransom'd,
as Head for Head, Goods for Goods, Life
for Life; and so it imports, that **Christ**
gave his Life instead of ours; suffering
that Death in our Nature, which we were
otherwise bound to have suffered in our
own Persons: And, *Secondly*, That he did
this for all, or instead of all; and, by con-
sequence, for *Adam* himself, and all Man-
kind from the Beginning, as well as to
the End of the World: And therefore is
called, *The Lamb slain from the foundation
of the World*, Apoc. xiii. 8. that is, from
the time that the first Promise of it, or
the New Covenant before spoken of was
made. Then **Christ** undertook to pay this
Ransom, by dying in the Stead of Man-
kind. Which therefore took Place imme-
diately, as much as if it had been then done.
As it is in other Ransoms; when a Slave or
Captive, as suppose in *Turkey*, is to be re-
deemed, if his Ransom be agreed upon,
and Security given for the Payment of it,
the Captive is immediately set at Liberty,
although the Ransoms be not paid in a
Month, or perhaps some Years after.
How much more in this Case, where the
Son

Vol. III. Son of God himself had engaged his Word, that he would, at the time agreed upon, die for the Sins of the World, and so pay the full Price for Man's Redemption? That was every way as good and effectual, as if he had died that very moment: And so, from that time forward, *Adam*, and his whole Posterity, were capable of being redeemed by the Blood of Christ, (if they would but lay hold of it) although it was not actually shed till many Years after.

But how then comes it to pass, that all Men are not redeemed by it? The reason is, because they will not believe it. For we must observe, that this New Covenant was made by way of Promise: But what God promiseth, we are bound to believe, otherwise we make him a Liar. And therefore it was sufficiently implied in the Covenant itself, that the Condition required on our parts, is to believe it. And we are fully assured of it by Christ himself, laying the whole stress of our Redemption, by him, upon our believing in him: As where he saith, *That God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life, John iii. 16. He that believeth on him, is not condemned; but he that believeth not, is condemned already,*
ver.

ver. 18. *He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned,* Mar. xvi. 16. And so, all along in the Gospel. Wherefore, they who do not believe in Christ, and depend upon him to be their Mediator and Saviour, they do not perform the easy Condition, the easiest that could be required on their parts in the Covenant, and therefore cannot possibly receive any benefit by it. Neither is there any reason they should, seeing they will not take God's Word, nor believe what he, who cannot lye, hath said; and so destroy themselves again, as their first Parents did, by their Unbelief.

Seeing therefore, that although Christ hath paid a sufficient Price for the Redemption of Mankind, yet, nevertheless, the Application of it to particular Persons, depends upon their believing in him for it, Hence he hath taken care all along, to put Men in mind of him, and his Death for them, that so they might act their Faith in him. From the beginning of the World he appointed bloody Sacrifices to be offered, to foreshew and typify that which he was to offer for them. And when he was to offer up himself, and so put an end to all those typical Sacrifices, he, the very Night before he did it, instituted a Sacrament, to shew it forth, and continue the remem-

Serm. 3
VI.
~~~~~


Vol. III. remembrance of it to the end of the World; that Mankind might always have him evidently set forth as crucified before their Eyes, and so might always look upon him as their Mediator, and believe and trust on him, to reconcile Almighty God, their Maker, to them: For which he is so fully qualified, by the great propitiation which he hath made for their Sins in his own Blood. By virtue whereof, he still continues our High Priest, making intercession with the Father, in Heaven, for us: Which was typified in the Old Law, by the High Priest's carrying the Blood of the Sacrifice he had offered once a Year into the Holy of Holies, and with it making atonement there for the Sins of the People. But, as the Apostle observes, *Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us, Heb. ix. 24.* There he now is, in that very Body which he offered up for us. In it he appears before God, not for himself, but for us. And therefore, if we do but believe on him, and apply ourselves to God, by him, as we ought, we shall find, by our own Experience, the Truth of what we have now heard, even that he is a most effectual Mediator for us, *able to save to the utmost all that come unto God by him, seeing*

seeing he ever liveth to make intercession for them, Heb. vii. 25. **Serm. VI.**

Christ having thus, by giving himself a Ransom for all, made full Atonement and Propitiation for the Sins of the whole World; God, for his sake, is so gracious, propitious, and merciful to Mankind, as to pardon and forgive the Sins we have committed against him, so soon as we repent of them, so as never to exact of us the Punishment which was due unto him for them. But that we may not only escape Death, but be fully restor'd to the Favour of God, and to that state of Blis and Happiness in which he at first created us, it is necessary, that, for the future, we should keep all his Commandments; which we can never do, unless we first know them. And therefore Christ, as our Mediator, was pleased to take upon him also the Office of a Prophet, to instruct Mankind in the Will of God, *John xv. 15.* And that he hath done all along from the beginning of the World, and will do it to the end: As appears from his empowering his Apostles, and their Successors, to teach all Nations all things that he had commanded; assuring them, that he himself would be with them to the end of the World, *Matth. xxviii. 20.* And as he was, and will be with the Apostles, and their Successors, to the end of the World,



**Vol. III.** World, so he was with the Prophets, their Predecessors, from the beginning of it. It was he who inspired the Patriarchs and Prophets of the Old Testament, with the Knowledge of God's Will, and endued them with Power to make it known to others, *1 Pet. i. 10, 11.* It was he, who enabled them to foretel things to come, especially such as related to himself. It was he, that moved the Holy Men of Old when they spake; and, it was his Holy Spirit they meant, when they said, *Thus saith the Lord.* It was he, who when he was upon Earth, vindicated the Law of God from the false Glosses which the Scribes and Pharisees had put upon it, and acquainted Mankind with all things necessary to be known, concerning either the Law or the Gospel. It was he, who after he was ascended to Heaven, gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, *Eph. iv. 11, 12.* It was he, therefore, whom Moses meant, when he said, *The Lord thy God, will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me: Unto him shall ye hearken,* *Deut. xviii. 15, 18.* *Acts iii. 22.* To him therefore we must hearken, and ob-

observe whatsoever he hath said, if we desire to understand the whole Will of God: **Serm. VI.**  
And every soul that will not hearken to this Prophet, shall be destroyed from among the People, Deut. xviii. 19. Acts iii. 23. 

But, although Christ be called, and really be a Prophet, properly so called, yet we must not think him only such a one as the Prophets of the Old or New Testament were. For, as all the Sacrifices of God's Appointment were only his Sacrifice in Type and Figure, so all other Prophets prophesied only in his Name, and by his Authority. It was he that spake by them, 1 Pet. i. 10, 11. And whatsoever they said in the Audience of the People, went no farther than their Ears, unless he himself was pleased, by his Almighty Power, to send it home into their Hearts. It being his great Prerogative, to speak to the Hearts as well as to the Ears of Men: As when he called his Apostles, he only said, *Follow me*; and they no sooner heard the words, but immediately they left all, and followed him. But whatsoever Men say, tho' it be in his Name, unless he himself be pleased to influence and enforce it with his own especial Grace, it hath no effect at all upon those who hear it: They only hear it sounding in their Ears, but their Hearts are no way affected with it. And therefore,

N when

Vol. III. when he gave his Apostles, and in them all succeeding Ministers, their Commission to propagate his Gospel among all Nations, and teach them his Commandments, he promised to be always with them himself in the doing it: *And lo, saith he, I am with you to the end of the World, Matth. xxviii. 20.* Without which, all their Preaching would have signified nothing; whereas, by it whole Nations were soon converted to the Faith.


And so it is to this Day: All the Virtue and Efficacy that there is in the Ministry of Christ's Word, comes from him, whose Word it is; not from the Word itself, or those who minister it: We are only *Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be reconciled to God, 2 Cor. v. 20.* And therefore, if you be prevailed upon by what you hear from us, you must not thank us, but him who sent us: For *Paul* himself may plant, and *Apollos* water, it is God only that gives the increase, *1 Cor. iii. 7.* even God the Son. It was he that open'd *Lydia's* Heart, *that she attended to the things which were spoken of Paul, Acts xvi. 14.* In like manner, when in hearing of his Holy Word, you receive it in the love of it, it is he that enflames you with love to it: When you are prick-

ed

ed in the Heart, and convinced of your Sins by it, it is he that convinceth you : **VI.**  
When you are put upon holy Resolutions by it, to serve and obey God, it is he that puts you upon them: When you are turned by it from Darknes to Light, from the Power of Satan unto God, it is he that turns you: When your Minds are enlightened, so as to see the wonderful things in God's Word, it is he that enlightens them, who is the true Light that lightens every one *that cometh into the World,* *John* i. 9. When your Faith is strengthened and confirmed in him, it is he himself that confirms and strengthens it, who, as his Apostle saith, is both *the Author and Finisher of our Faith,* *Heb.* xii. 2. And so, whensoever you feel your selves touched and affected with what you hear, you must ascribe it wholly to him, the great Prophet of the World, whose Word it is, and whose Power alone can make it effectual, to the Ends for which he hath appointed it: He being the only Mediator between God and Man, without whom the Word of God would never have been preached to us, nor do us any good when it is.

But what saith the Apostle! *Not the bearers of the Law are just before God, but the doers of the Law shall be justified,* *Rom.* ii. 13. Whatsoever Light or Knowledge

Vol. III. we have of God's Will, unless we have  
 ~~~~~ Power likewise to do it, we shall be never  
 the better for it. Hence therefore, Christ
 our Mediator, as he undertook to be a Pro-
 phet to instruct and teach us, so likewise
 to be our King to rule and govern us:
David calls him *a King*, Psa. ii. 6. And
 the Prophet *Isaiab* hath given us a large
 Description of his Kingdom, with the ex-
 traordinary Properties and Prerogatives
 belonging to it, and to him as the Head of
 it, *Isa.* ix. 6, 7. It is true, he himself saith,
 That his *Kingdom is not of this world*,
Joh. xviii. 36. But tho' it be not of this
 World, it is in it, and hath been so from
 the beginning of it. He is that God of
 Peace, who, as the Apostle speaks, bruise-
 th Satan under our Feet, *Rom.* xvi. 20. and
 hath done so all along from the first Pro-
 mise, that he should bruise the Serpent's
 Head: Neither doth he exercise this his
 Regal Authority only over the Prince of
 Darkness, and the Powers of Hell, but over
 all things else; for God *hath put all things*
under his Feet, and given him to be Head
over all things to the Church, *Eph.* i. 22.
 The Church he purchased with his own
 Blood, and therefore hath an absolute Right
 and Title to be Head and Governour of it:
 And for the sake of that, he is likewise the
 Head and Governour over all things else;
 that

that he may be able to order and dispose of *Serm. 7*
 all things so, that nothing may be able to *VI.*
 destroy or hurt his Church, but all things 
 work together for its good: And not only
 for the good of the Church in general, but
 of all and every particular Member of it.
 And as he makes all things else concur to
 do them good, he himself doth them most
 good of all. He quickens and actuates
 them with the Influences of his own Holy
 Spirit: He guides them by his Counsel,
 and directs them by his Wisdom, to such
 things as are most pleasing to God. He
 enables them to resist the Devil, to over-
 come the World, and to do good in it.
 He assists them in doing their whole Duty,
 and intercedes for them, that God would
 accept of it when it is done. He keeps off
 all things that may hinder their Salvation,
 and supplies them with all things necessary
 to it. His Grace is always sufficient for
 them; his Strength is made perfect in their
 Weakness, and his Power rests continual-
 ly upon them, whereby he carries them
 through all the Changes and Chances of
 this mortal Life; and so at length brings
 them to himself in Glory. All this he doth
 for all who truly believe in him, and so are
 his faithful and obedient Subjects.

But that we may take a better Prospect *as a King*
 of that regal Power, which is vested in
 N 3 Christ,

Vol. III. Christ, and exercised by him, as he is the Mediator between God and Man, we must further observe, That by this Power, when he was upon Earth, he prescribed Laws peculiar to his own Kingdom, and ordained Sacraments in it. By this he commanded the Devils themselves to depart out of Persons possessed, and Diseases from such as were afflicted with them. By this he sent his Apostles, as his Ambassadors, into all Nations, to bring them over to his Kingdom. By this, at his Ascension into Heaven, he led Captivity Captive, and gave Gifts unto Men; and among others, the Gift of working Miracles in his Name. By this he presides over Angels, Arch-angels, Principalities, Powers, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come. By this he hath propagated his Church all over the Earth, and made whole Nations submit unto his Government. By this he defends his Church so propagated against all the Machinations both of Men and Devils; so that according to his Promise, the very Gates of Hell cannot prevail against it. By this he gathers together all his faithful People into one Body, and appoints them their several Places and Stations in it. By this he constitutes some his Vice-Generals, to govern

govern them in his Name; others effectually to administer his Word and Sacraments to them. By this he keeps them always in his true Faith, in constant Subjection to himself, and sincere Obedience to his Laws. By this he protects them from all their spiritual Enemies, the World, the Devil, and the Flesh; and gives them Power to overcome them. By this he delivers them from all their Troubles, or disposeth them so as to make them turn to their Advantage. By this his Royal Power he will one Day summon all Mankind that ever lived from the Beginning to the End of the World, Kings and Emperors themselves as well as others, he will summon them all to appear before his Tribunal, there to give an Account to him of all their Actions. By this he will then condemn all that would not believe in him, and obey his Laws, *To that everlasting Fire, that is prepared for the Devil and his Angels.* And by this he will advance all his faithful and obedient Subjects to the highest Heavens, there to live and reign with him for ever: *For of his Kingdom there shall be no end,* Luke 1. 33.


Serm. VI.



These are the three Offices which the Son of God undertook, and in our Nature executes for us, and by that means mediates most effectually between God

Vol. III, and us. By the *First* he hath satisfied God's Justice for our Sins; by the *Second* he hath revealed his Will to us; and by the *Third* he gives us Power to perform it. By the one he hath paid our Debts, by the other he assures, that he hath done it, that we may believe in him; and by the last, upon our believing aright in him, he dischargeth and acquits us from it. As our Priest he purchased Redemption for us: As our Prophet, he makes known the Terms and Conditions of it to us; and as our King he confers it actually upon us. And so as our Priest, our Prophet, and our King, doth all things that can possibly be required both to the reconciling of God to us, and us to him. And therefore is a most proper and effectual Mediator between God and Men.

From what we have hitherto discoursed upon this great Subject, we may learn many useful Lessons, very worthy of a Christian's Notice. As first from hence we may learn, that as there is but one God, so there is but one Mediator between God and Men, and that is, the Man Christ Jesus, who saith himself, *I am the Way, the Truth, and the Life: No Man cometh unto the Father, but by me,* John xiv. 16. All other Men need a Mediator, only he needs none himself, and therefore he only can mediate

diate for other Men. And besides, none **Serm.**
but he is capable of the Office, because **VI.**
none but he hath any thing of his own 
which he can plead before God in the be-
half of Mankind. But he hath all the
Merits of his own most perfect Obedience,
which he performed to Death itself, even
the Death of the Cross. It is upon this
that his Mediation is grounded; and there-
fore seeing none but he ever died for Men,
none but he can mediate with God, so as
to reconcile him to them. From hence
we may also learn, what Cause we have to
abhor and avoid the Doctrine and Practice
of the Church of *Rome*, in praying to the
Virgin Mary, and other Saints, to mediate
and intercede with God for them: Which
as it is a great Dishonour to our ever blessed
Saviour, so it is of very dangerous Con-
sequence to those who are guilty of it.
For seeing they leave Christ and fly to his
Saints for Succour, they have no Ground
to expect that he should save them. And
if he doth not save them, I am sure they
can never be saved at all. I know that to
palliate this absurd and pernicious Practice,
they have invented a Distinction of a Me-
diator of Redemption, and a Mediator of
Intercession. But this Distinction hath no
Foundation either in Scripture or Reason,
but is rather contrary to both. To Scrip-
ture,

ture, which sets forth only one Mediator.
 ~~~~~ And to Reason, which plainly shews that one can effectually intercede for us, but he who first redeemed us with his own Blood, and so hath purchased our Peace with God.

Again, From hence we may learn how it comes to pass that God is so merciful to fallen Men, and not to the fallen Angels. These are his own Creatures as well as Men, and are as miserable, and so as great Objects of Mercy as we are; yet their Almighty Maker never yet did, nor ever will shew them any Mercy. The Reason is, because they have no Mediator as we have; *For Christ took not on him the Nature of Angels, but the Seed of Abraham, Heb. ii. 16.* If he had taken on him the Nature of Angels, and so died for them, God would have been merciful to them and not to us. But seeing he took not on him their Nature, but ours, therefore God is merciful to us, and not to them. So that we are beholden to Christ for every Mercy we enjoy. It is he that obtains it of the Father for us, and it is he that takes Care to bestow it upon us. It is he that mediates between God and us, and therefore it is by his Means that we receive any Favour at the Hands of God; insomuch, that without him we had never known what Mercy is,


is, but had been all utterly lost and un-  
 done for ever; whereas by him there is no  
 Mercy, no Blessing, no Grace, nothing at  
 all that can either do us or make us good,  
 but we may have it. And whatsoever we  
 have, we are still bound to thank him for  
 it, and to look upon it as coming from  
 God, by means of his Mediation for us.

Moreover, From hence we may learn,  
 to whom we must apply ourselves for Par-  
 don, and for Peace with God and our own  
 Consciences. We must go to Christ, who  
 bids all those who are weary and heavy  
 laden with their Sins come to him, and  
 promiseth to give them Rest, *Matt. xi. 28.*  
 It is he alone can do it. And therefore  
 his beloved Apostle saith, *If any man sin,*  
*we have an Advocate with the Father, Jesus*  
*Christ the righteous, and he is the propiti-*  
*ation for our Sins,* *1 John ii. 1.* As if he  
 had said; If any Man be sensible of his  
 Sin, and ready to fall into Despair for it,  
 let him remember that we have an Advoca-  
 te, or Mediator in Heaven, Jesus Christ  
 the Righteous, who hath expiated our Sins  
 with his own Blood. This is the only  
 Comfort and Support to a troubled Mind.  
 Neither do I see, how it is possible to keep  
 up our Spirits under the Sense of our Sins  
 any other way, but by a firm Belief, that  
 we have a Mediator in Heaven, always  
 inter-

Vol. III. interceding for us. But this is sufficient of  
 ~~~~~ itself to do it. For whatsoever Sins we  
 have committed, let us but repent and believe in Christ, for the Pardon of them, and we need not doubt but he will obtain it for us. And so *being justified by Faith, we shall have Peace with God, through our Lord Jesus,* Rom. v. 1.

From hence we may further learn how to pray, so as always to receive any good thing we ask. We must ask it only in the Name of our Mediator Jesus Christ, who hath assured us with his own Mouth, *That whatsoever we ask the Father in his Name, he will give it us,* John xvi. 23. And, by Consequence, we have no Ground to expect any thing at the Hands of God, unless we ask it in the Name of Christ. And that is the Reason why Men pray so often to no purpose, because they do not pray aright: They do not ask in the Name of Christ, and then it is no wonder they ask in vain. It being impossible for us to receive any Kindness at the Hands of God, but only upon his Account, who is always mediating with the Father for us. And we cannot expect that he should intercede for our having the Mercy we ask, unless we ask it in his Name, and trust on him to do it for us. And therefore, as we do it constantly in our publick Devotions, so in our private

toq;

too; whatsoever we want, we must ask it **Serm.:**
only in the Name of Christ, and beseech **VI.**
God to grant it only for his sake: And, if 
we do that heartily and faithfully as we
ought, we can never miss of any thing
we ask that is truly good for us.

From hence also we may learn, how all
the Duties we perform may be acceptable
to God, even, if we trust in Christ to make
them so, by perfuming them with the In-
cense of his Merits and Mediation for us:
For then he will smell a sweet Savour from
them, otherwise not. For *St. Peter* tells
us, That they are *acceptable to God by Je-
sus Christ*, and by him only, *1 Pet. ii. 5.*
And therefore, when we have performed
any Duty, we must lift up our Minds to
Christ, and trust on him to intercede for
us, that God would be pleased to accept of
what we have done for his sake; and then
we may rest satisfied in our Minds, that it
is accepted: For, as Christ never fails to
intercede for those who believe and trust
on him for it, so God never denies any
thing that he asketh, *John xi. 42.*

From hence likewise, we may learn how
much it concerns us, to observe and believe
whatsoever he, our great Prophet, hath re-
vealed to us, and to perform whatsoever
he, our Sovereign Lord and King, hath
required of us, that so we may keep in with
him,

Vol. III. him, and enjoy the benefit of his Mediation.

Particularly, we may learn from hence, how much we are bound, both in Duty and Interest, to frequent that Holy Sacrament, which he hath ordained in Memory of that Death he suffered in our stead; whereby he is so perfectly qualified to mediate between God and us; that by often commemorating of it, we may the better act our Faith in him, to make our Peace with God, and continue us in his Love and Favour.

From hence again we may learn, what firm ground we have, to live with a constant trust and dependance upon Christ, to justify us before God, to mortify our Sins, to purify our Hearts, to assist us in all our Duties, to keep us from Evil, to bless and sanctify all Occurrences to us, to guide and direct us in all our Ways, and to give us all things necessary to our Salvation, seeing he is so All-sufficient a Saviour, and so effectual a Mediator between God and us.

Lastly, From hence we may learn, what Cause, what infinite Cause we have to rejoice and be glad, that we have such a Mediator, and to bless and magnify the eternal Son of God, for undertaking so great and glorious a Work for us. Let us there-

therefore now put our whole trust and confidence on him, and devote ourselves entirely to his Service. Let us love and honour him with our whole Souls, and long to be with him, that we may behold his Face, and enjoy him for ever. In the mean while, let us give him our most hearty Thanks, and say, *To him that loved us, and gave himself for us; to him that washed us from our Sins in his own Blood, and is always making intercession for us; to him that is the only Mediator between God and Men; to him, the eternal Son of God, with the Father, and Holy Ghost, be Glory, &c.*

SER-



SERMON VII.


All Things to be ask'd in
the Name of CHRIST.

JOHN XIV. 14.

*If ye shall ask any thing in my Name,
I will do it.*

*Prayer ac-
ceptable to
God, and
useful to
Men.*

AMong the many Duties required in our Holy Religion, there is none more acceptable to God, nor of greater use and benefit to us, than Prayer, duly performed. By that we give God the Glory of his Omniscience in hearing, the Glory of his Mercy in granting, and the Glory of his Power in effecting

effecting what we desire. By that we draw Serm. near to the Supreme Governour of the VII. World, and enjoy Communion with him:  By that, we may avert whatsoever Evil we fear, remove any Evil we feel, and obtain whatsoever is Good, either for our selves or others. And therefore, it must needs behove us very much, to understand how to perform this Duty aright, as well as to perform it accordingly: Which that we may, we must take our Measures only from God's own Word, who best knows what kind of Prayer he will accept, and answer; and hath there given us such directions about it, that if we do not fail in observing them, we can never fail of praying so, as to find Grace and Favour in his sight. But that which he layeth the most stress upon, and to which all his other directions may be referred, is, that we pray in the Name of Jesus Christ. For, if we do that, notwithstanding our other Failures, (as in this imperfect State we are subject to many, even in our best Duties) he hath promised to grant what we pray for: *If ye shall ask any thing, saith he, in my Name, I will do it.*

For our better understanding of which words, it will be necessary to look back a little, to see how they are brought in. Our great Lord and Master Jesus Christ, here Christ and the Father two persons, and one God.

O

saith

Vol. III. *saith, I am the Way, the Truth, and the Life; no Man cometh unto the Father but by me, ver. 6. Whereby he plainly distinguisheth himself from the Father, asserting himself to be the Way, the only Way whereby a Man can go unto the Father. But then he afterward saith, If ye had known me, ye should have known my Father also, ver. 7. and, He that hath seen me hath seen the Father, ver. 9. Believe me, that I am in the Father, and the Father in me, ver. 10, 11. Whereby he gives us also to understand, as plainly as words can do it, that though he be a distinct Person from the Father, yet he is in the Father, and the Father in him, so as that whosoever knoweth or seeth the Son, knoweth and seeth the Father also; and, by consequence, that he and the Father are one, according to what he himself elsewhere saith, I and the Father are one, John x. 30. ^{ἐγὼ καὶ ὁ πατήρ} we are one thing, one *Jekovah*. Though they be two distinct Persons, they are one and the same God.*

*How we go
to the Fa-
ther by the
Son.*

By this we may apprehend something of the great Mystery, how we go unto the Father by his Son Christ. The infinite and eternal God, we know, is infinitely above us mortal and finite Creatures, *dwelling in that Light which no Man can approach unto, 1 Tim. vi. 16. But he in the Person*

Person of the Son, having taken upon him *Serm.*
the form of a Servant; and being made in VI.
the likeness of Men, Phil. ii. 7. of the same
 Form or Nature that all Mankind is of;
 we by Faith, first lay hold upon him as he
 is Man, of the same Nature with us; and by
 him as he is God also, of the same Nature
 with the Father, we get up to God, or as he
 himself here words it, *by him we come unto*
the Father: And if we do that, we shall
 certainly be saved; for, as his Apostle tells
 us, *He is able to save them to the uttermost,*
that come unto God by him, Heb. vii. 25.
 For, by this means, we, through him, re-
 ceive from God himself Power to do the
 Works of God, and whatsoever we can de-
 sire that is necessary to our obtaining eter-
 nal Salvation by him: And therefore ha-
 ving revealed these great Truths to us, he
 adds, *Verily, verily, I say unto you, he that*
believeth on me, the Works that I do, shall
he do also; and greater Works than these shall
he do, because I go unto my Father, ver. 12.
 Because he went unto the Father to appear
 in the presence of God, and to make inter-
 cession for them; therefore all that believe
 on him, shall by him, and his Almighty
 Power, do as great, and in some sense
 greater Works than he did in his state of
 Humiliation upon Earth, where he exerted
 no more of his Power than what was ne-
 cessary

Vol. III. cessary at that time, and expedient for the state he was then in.

And for the same reason, even because he went unto the Father, he therefore adds also, *And whatsoever ye shall ask in my Name, I will do it, that the Father may be glorified in the Son*, ver. 13. As if he had said, When I am gone from you to the Father, do not mistrust my care and concern for you, but whatsoever ye want, do but ask it in my Name, and I will do it, for the glory of God the Father, that he may be glorified by me when I am with him in Heaven, as he hath been, and still is, while I am with you upon Earth. And then he repeats the same thing almost in the same words again, saying, *If ye shall ask any thing in my Name, I will do it.*

They who pray in the Name of Saints do not pray in faith.

He saith the same thing over again, that we may take the more notice of it. He knew how apt Mankind was, and still would be, to make use of other Names besides his in their Prayers to God ; as we see many at this day, pray in the Name of the Blessed Virgin, and other Saints, which they suppose to be in Heaven, desiring and expecting to be heard by their Mediation or Intercession for them, To prevent which, as much as it was possible, our Lord tells us, over and over again, that what we ask in his Name, he will do it ; but not that he will

will do what we ask in any other Name. **Serm. VII.**
 There is not one Word in the Gospel, or in all the Scriptures, that can be wrested to such a Sense. And therefore they who pray in any other Name, cannot possibly pray in Faith: For they have not the Word of God to build their Faith upon for it. But that what we ask in the Name of Jesus Christ, he will do it, we have his own Word; and that too, not only once, but again, that we might have strong Consolation, and be the more fully assured of it.

Neither doth he repeat it only here, but in another Place again, *chap. 15, 16.* and again, saying with an high Asseveration, to confirm our Faith as much as possible in it; *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you, John xvi. 23.* It is true, he here saith, *That the Father will give it;* but in my Text, *That he himself will do it,* But the Promise is still the same: Not only in that the thing itself is promised to be done, and it is no matter whether it be by the one or the other. But chiefly because, whether the Father or the Son do it, it is one and the same God that doth it. *And what one doth, the other doth also;* when he saith, *That he will do it,* he doth not thereby exclude the Father: And when he saith,

*What the
 Father
 doth, that
 the Son
 doth, &
 vice versa.*

O 3


That

Vol. III. *That the Father will give it*, he doth not thereby exclude himself. But in one Place he mentions the one, in another Place the other, to shew that both do it alike: And that we are equally beholden both to the Father and to the Son for it. But in my Text, he seems to name himself particularly, saying, *I will do it*; to teach us, that we should direct our Prayers to him also, as the same God with the Father; to trust on him for the doing what we pray for; and to believe, that it is he that doth it; or, which is the same, the Father in and through him and for his sake only.

I thought good to premise thus much concerning the words in general, the better to prepare you for the Resolution of whatsoever may seem doubtful in them. Now there are but two things which any one can pretend to be so: *First*, What it is to ask any thing in the Name of Jesus Christ? And then, in what Sense he here saith, That if we thus ask any thing in his Name, he will do it?

The Name of Christ is of great Efficacy.

As for the first, the Name of Jesus Christ, howsoever it is slighted by wicked Men on Earth, it is of great Request and Esteem with God in Heaven, far above all other Names. For God hath given him a Name that is above every Name; *That at the Name of Jesus every Knee should bow, of things*

things in Heaven, and things in Earth, and **Serm.**
things under the Earth, Phil. ii. 9, 10. The **V.**
Angels in Heaven worship him, Heb. i. 6. 

The Devils in Hell dread his Name, and dare not but come out of Persons they have possessed, at the faithful mention of it. St. Paul had no sooner said to one of them, *I command thee, in the Name of Jesus Christ, to come out of her,* but he immediately came out, *Acts xvi. 18. Matt. vii. 22. Mark ix. 38. Luke x. 17.* By this also St. Peter cured the Lame Man; he only said, *In the Name of Jesus Christ of Nazareth, rise up and walk; and the Man presently rose up and walked,* *Acts iii. 6, 8.* Yea, of so great Power and Efficacy is this great and most glorious Name, that we must do every thing in it, as ever we desire it should be well done. *Whatsoever ye do, saith the Apostle, in Word or Deed, do all in the Name of the Lord Jesus; giving Thanks to God and the Father by him, Col. iii. 17.* Especially in our Addresses to Almighty God, we must make mention of his Name only, asking what we want of him for the Sake of Jesus Christ, and upon his Account only; believing that though we be unworthy of any Mercy in ourselves; yet for his sake God will grant us all the good things we pray for. This is properly to pray in the Name of Jesus Christ.

Vol. III. Christ. But for the clearer Explication of it. I shall search into the Bottom of it, and lay it as open as I can, in these few Propositions.

No Mercy
without sa-
tisfaction.

1. God sheweth no Mercy, that we read of, to any of his Creatures that offend him, without having Propitiation, or Satisfaction made him for their Offences. This appears plainly from the Apostate Angels, who are his Creatures as well as Men; and yet there being no Propitiation made for their Sins, he hath *cast them all down to Hell, and delivered them into Chains of Darknes, to be reserved unto Judgment*; without any hopes of Mercy, 2 Pet. ii. 4.

Christ
made that
satisfac-
tion.

2. Jesus Christ having assumed our Nature and died in it, and so being a Propitiation for the Sins of Mankind, God is pleased to be propitious or merciful unto Men, in him, and upon the Account of what he hath suffered for their Sins. This is implied in the very Notion of Propitiation, and the *Greek Word ιλασμός*, used by the Apostle to that purpose, 1 John ii. 2. chap. iv. 10. And the same Apostle in his Gospel tells us, That *the Law was given by Moses, but Grace and Truth came by Jesus Christ*, John i. 17. The Original Word is *ἐγένετο*, it existed, it was brought as it were into Being by him; so that without him there

there would have been no Grace or Mercy in the World; but by Jesus Christ, not only Mercy came, but together with that Truth also. For,

Serm.
VII.

*Christ the
foundation
of the Co-
venant be-
tween God
and Man.*

3. Almighty God being thus become gracious and merciful to Mankind in Jesus Christ, in him he hath been pleased to enter into Covenant with us, and to promise us all sorts of Blessings, or all things that are really good for us. *In thee, saith he to Abraham, and in thy Seed, that is, in Christ shall all the Families, or Nations, of the Earth be blessed, Gen. xii. 3. chap. xxii. 18. And accordingly, as St. Paul saith, He hath blessed us with all spiritual Blessings in heavenly Places or Things in Christ, Eph. i. 3. For it was in Christ that the Covenant was established and confirmed, Gal. iii. 17. And all the Promises of God in him, are yea, and in him Amen, 2 Cor. i. 20. That is, in him they are all Truth; every one of them being in him a certain and infallible Truth, that cannot but hold good, to the Glory of God by us, saith the Apostle. For as much as the Glory of his Truth most clearly shineth forth in the Promises which he hath made to Mankind: Which Promises being made only in Christ, it is by him only that the Truth of God appears in the World. So that, as the Evangelist saith, Not only Grace or Mercy, but Truth also*

Vol. III. *also came by Jesus Christ.* But first Grace and then Truth. Grace in making, and Truth in fulfilling the Promises which are made to us.

The prayers of the faithful had always a respect to Christ.

4. Hence God's faithful People in all Ages had Respect to Christ, and to the Promises made in him, whensoever they asked any Mercy or Blessing from God. This they plainly shewed, by offering up their Prayers and Supplications, together with such Sacrifices as typified and represented the Death of Christ, that great Propitiatory Sacrifice, whereby he, the Lamb of God took away the Sins of the World. As *Samuel* offered a Lamb for a whole Burnt-Offering to the Lord: *and hecried unto the Lord for Israel, and the Lord heard him,* 1 Sam. vii. 9. God himself commanded *Job's* three Friends to take a Burnt-Offering, and go to his Servant *Job* and offer it up, and he should pray for them, *Job* xlii. 8. See also, 1 Sam. xiii. 12. *Exra* vi. 10. *Baruck* i. 10, 11. 1 *Mca.* xii. 11. And it is very observable, that their daily publick Prayers were always made at the time of the Morning and Evening Sacrifice; when the Priest, by God's own Appointment, took a Censer full of burning Coals from off the Altar whereon the Sacrifices were offered, and carrying it to the Altar of Incense, he there put the sweet Incense upon

upon the Coals, which by its rising up to-
wards Heaven, and the Sweetness of its
Scent, typified Christ's Ascension into
Heaven, and the Intercession he there
makes, as the Sacrifices typified his Death
and Passion. And all the while the Incense
was burning, the People were praying.
As we learn from St. *Luke*, saying, *And
the whole Multitude of the People were pray-
ing without, at the time of Incense*, Luk. i.
10. as also from 2 *Chron.* xxix. 27, 28, 29.
Which shews that they had, or at least
ought to have had, in all their Prayers,
an Eye to the Merits and Mediation of the
promised Messiah or Christ, represented by
the Sacrifices and Incense that were then
offered.


The same thing appears also from the
Sacrifices being offered, and their Devoti-
ons performed always before the Ark,
where God our Saviour resided in a won-
derful manner between the Cherubims, o-
ver the Mercy Seat: Both while the Ark
was carried about in the Tabernacle, and
when it was fixed in the Temple which *So-
lomon* built upon *Mount Sion* at *Hierusalem*:
therefore called the Holy Hill, because
Christ there sat as King, *Psal.* ii. 6. By
which means, their Prayers were offered
up in his Name, as there Specially pre-
sent; Which they believed so necessary to
ren-

*Christ pre-
sided over
the Ark.*

Vol. III. render their Prayers acceptable to God, that wheresoever they were, they still looked that way when they prayed. As we read of *Daniel* while he was at *Babylon*, that *when he knew that the Writing was signed, he went into his House, and his Windows being open in his Chamber, toward Jerusalem, he kneeled upon his Knees threetimes a Day and prayed*, Dan. vi. 10. For why should his Windows be then open towards *Jerusalem*, but to shew that he had respect to him who was wont to sit there, as the only Person by whom his Prayers could be accepted, and his Petitions granted?

David in
his prayers
had an eye
to Christ.

Thus also when *David* speaks, as he often doth in the Psalms of *Hierusalem*, of *Zion*, of the Temple, or the Altar, or of God, as sitting between the Cherubims, it is plain he had an Eye to him who sat there: So he had also when in his Prayers to God, he calls him the God of his Righteousness, the God of his Salvation, his Deliverer, his Redeemer, his Strength, his Rock, his Defence his God: And when he prays God to hear him for his Name's sake, for his Mercy's sake, according to the Multitude of his Mercies, and the like: These are all Expressions of his Faith in Christ, and his Way or Manner of praying in his Name, in whom alone God hath promised to be our God,
and

and to be merciful to us: And therefore **Serm.**
David prays to him to accept his Prayers, **VII.**
 saying, *Let the words of my Mouth, and* 
the meditation of my Heart, be acceptable
in thy sight, O Lord, my Strength, and my
Redeemer, Psal. xix. 14. Daniel also prays and Daniel,
 in his Name as plainly as we can do it
 now, saying, *Now therefore, O our God,*
hear the Prayer of thy Servant, and his Sup-
plications, and cause thy Face to shine upon
thy Sanctuary that is desolate, for the Lord's
sake, Dan. ix. 17. that is, as we say now,
for the Lord Christ's sake: For no other
 Lord can possibly be there meant. To
 which we may add, a remarkable Passage
 in the Book of *Ecclesiasticus*, which was
 certainly written many Years before our
 Saviour's Incarnation: There Jesus, the and Jesus
 Son of *Sirach*, begins his Prayer thus, *I* the Son of
will thank thee, O Lord and King, and praise Sirach,
thee, O God my Saviour, Ecclus. Li. 1. And
 soon after saith, *I called upon the Lord, the*
Father of my Lord, that he would not leave
me in the days of my Trouble, verse 10.
 Where he speaks as plainly of our Lord
 Christ, as *David* did, when he said, *The*
Lord said unto my Lord, Psal. cx. 1. Matt.
xxii. 43, 44, 45. And as plainly gives us
 to understand, that not only the Prophets,
 but all God's faithful People in those Days,
 believed the Lord, the Almighty God, to
 be

Vol.III. be the Father of one who was himself also the Lord, and in a peculiar manner their Lord and Saviour; and that in their Prayers they had respect to him, and prayed in his Name, calling upon the Lord as the Father of their Lord Christ, and so expecting to be heard only upon his account, and for his sake, who was promised by the Name of *the Lord*, and *Messiah the Prince*, Dan. ix. 25.

Christians
must pray
in the
Name of
Jesus who
is Christ.

5. But now, under the New Testament, we must not ask only in the Name of Christ, but in the Name of Jesus Christ, believing Jesus to be the Christ, the Son of God, and Saviour of the World, so often promised and foretold by the Prophets: for this is the only difference between their Faith and ours. They believ'd in Christ as then to come; we believe in him as already come, and that Jesus of *Nazareth* is the Person: And must therefore now accordingly pray in his Name as such; which they under the Law did not. As our Lord himself intimates to his Disciples, where speaking of their praying in his Name, he saith, *Hitherto have ye asked nothing in my Name*, John xvi. 24. I know these words have much puzzled Interpreters. But in this sense they are plain and easy: Tho' they had all along prayed in the Name of the promised *Messiah*, or *Christ*, yet hither-

to

to they had not prayed in his Name, in the Serm. Name of Jesus, as the Christ that was promised. But this we must now do, as ever we desire to have what we pray for: For he here promiseth to do what we ask in his Name, but nothing else. Hence it is, that his Church hath all along concluded their Prayers, as we do every one of the Collects in our Publick Liturgy, with the mention of his Name, except *St. Chrysofome's*, and two or three more, which are directed to himself, and so are made all over in his Name. And as the *Jews* always performed their publick Devotions at the place where they offer'd Sacrifices, as Types of the Death which Christ was to suffer, so *Christians* performed theirs at the Altar, the place where they administred the Holy Sacrament, in memory of that Death which Jesus suffered, the better to exercise their Faith in him, for the obtaining of what they pray'd for in his Name.

Christians us'd to pray at the Altar.

And, verily, it is well for us, that we have such a Name as his to pray in; otherwise, I do not see with what confidence we could expect, or so much as ask any thing that is good of God: For he is a Great, Glorious, Immense, Almighty, Omniscient, Immutable, Incomprehensible, Infinite, Eternal Being, Wisdom, Glory, Goodness, Purity, Perfection itself; he rules,

We could not with confidence ask any thing but for Christ's sake.

Vol. III. rules and reigns, and doth whatsoever he pleaseth, in Heaven and Earth, with every thing that is in the whole World. And who are we, that we should take upon us to speak to him? We, who were made by him, and live continually upon him, and yet continually offend him! We sinful Dust and Ashes, who deserve nothing but Wrath and Vengeance, Hell and Damnation from him! Who are we, that we should take the boldness to ask any thing of him, and expect that he should grant it? Certainly, in ourselves we have not the least shadow of any pretence for it, but should rather call for the Mountains, if it were possible, to cover us, and for the Hills to hide us from him, than dare to speak unto him, or so much as come into his Presence. Neither can any, or all the Creatures in the World help us; for they are all as much below him as we ourselves are. What then shall we do? Blessed be his great Name, as *there is one God, there is one Mediator between God and us, the Man Christ Jesus, who gave himself a Ransom for all,* 1 Tim. ii. 5, 6. and by that means hath not only redeemed us from all the Curses which were due to us, but hath also purchased for us all sorts of Blessings, all the good things that we can possibly desire. And he is now at the Right-hand

of

of God in Heaven, there mediating and interceding, that we may have them upon our asking them in his Name, and upon the account of that Price which he hath given for them: And he being God as well as Man, is present wheresoever we are, hears what we say, looks into our very Hearts, and observes how they stand affected towards him all the while we are at Prayer, so as most perfectly to know whether we ask any thing really in his Name, and for his sake only, believing, trusting, relying upon him alone, and his all-sufficient Merits and Mediation for it. And if we do that, he here promiseth that we shall have it, yea, that he himself will do it: *If ye shall ask any thing, saith he, in my Name, I will do it.*

But in what sense this is to be understood, is the next Question to be resolved. And it may well be made a Question, inasmuch as there have been many in all Ages, and still are, whose Experience seems to contradict what is here said. We have prayed, say they, for many things, and have asked them in the Name of Christ, constantly using his Name in all our Prayers, and yet have not obtained what we have asked in it; How then is this Promise fulfilled? How can we believe these Words to be true, when we have found

How we obtain all things which we ask in the Name of Christ.

P

the

Vol. III. the contrary by our own Experience, even that he hath not done what we have asked in his Name? To that I answer in the Apostle's words, *Let God be true, and every Man a Liar*, Rom. iii. 4. And in those of our Blessed Saviour, *Heaven and Earth shall pass away, but my Words shall not pass away*, Matt. xxiv. 35. Whatsoever Men may say, or think, or find; whatsoever Christ hath said, cannot but be true as he said it. And the only reason why Men do not alway see into the truth of what he said, is, because they do not carefully observe when, to whom, and how he said it. They take the words in general only as they appear at first sight, without looking particularly into every one of them; whereas, before there is not the least word ever came out of his Divine Mouth, but what hath great Weight and Emphasis. And if we thus particularly consider these words of our Lord, and compare them with what he saith elsewhere, we shall find them true to a tittle; and that if there be any one instance wherein this Promise is not verified and punctually fulfilled to us, the fault is in us, not in him that made it: As we shall clearly see, if we do but cast our Eye upon all the words as they lie in order.

First,

First, saith our Lord, *If ye, ye my Disciples*: it is to them alone he speaks, both here, and wheresoever else he makes any such Promise. He never saith, *If anyone*, but *if ye that believe in me, ye that love and honour me, ye that obey and serve me, if ye shall ask any thing in my Name, I will do it*: He will do it for them, but for none else. The Apostles commonly cast out Devils by the Name of Jesus, but the Exorcists could not do so. When they said, *We adjure you by Jesus, whom Paul preacheth*; the evil Spirit answered, *Jesus I know, and Paul I know, but who are ye?* Acts xix. 13. The Devil himself could not tell what to make of such People, who did not believe in Jesus, and yet had the confidence to use his Name. There are many such among us, who talk much of Jesus, and often use, or rather abuse his sacred Name, and yet they will not believe in him, nor take his Yoke upon them, but still continue in their Sins. And, how can such expect that he should hear them? The Man in the Gospel knew better than so, when he said, *We know that God heareth not Sinners*; but *if any Man be a worshipper of God, and doth his Will, him he heareth*, John ix. 31. And so said David, *If I regard Iniquity in my Heart, the Lord will not bear me*, Psal. lxxvi. 18. And that is

Serm. VII.
 The promise of hearing Prayers made only to Christ's true Disciples.

Vol. III. the reason why so few are heard, because most are Sinners, Enemies to the Cross of Christ, who can never pray sincerely in his Name, nor indeed have any good Design in what they pray for: And then it is no wonder they are not heard, as *St. James* observes, *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your Lusts*, Jam. iv. 3. And besides, none can pray aright in Christ's Name, without the assistance of his Spirit: For as the Apostle saith, *we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings that cannot be uttered*, Rom. viii. 26. It maketh intercession for us, not as Christ doth in Heaven, but, as it is explained in the beginning of the Verse, *by helping our Infirmities; i. e.* by directing our Intentions, by strengthening our Faith, by exciting our Desires, by supplying us, not, as some vainly imagine, with Words, but with Groanings which cannot be uttered, with such fervent and earnest Affections which no Words are able to express, and none can know, but he *that searcheth the Heart, and knows the Mind of the Spirit*, ver. 27.

By this means, what we do becomes acceptable to God, by him whose Spirit it is: But they who have *not the Spirit of Christ*,
ar e

are none of his, Rom. viii. 9. They are none of his Disciples; they do not believe in him, nor pray in his Name, nor obey him, nor do any thing as they ought. And therefore this Promise doth not belong to them; for it is made only to Christ's faithful Disciples, as he himself intimates in these very Words. And in another Place he expressly declares it, saying, *If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you,* John xv. 7. And that this Promise is always fulfilled to such, St. John found by his and all his fellow Disciples Experience. *Whatsoever we ask, saith he, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight,* 1 John iii. 22.

Serm. VII.

But what doth our Lord here mean by asking, *If ye shall ask?* That he himself explains, where speaking, upon Supposition, of a Man that went to borrow three Loaves of his Friend, he saith, *I say unto you, though he will not rise and give him, because he is his Friend; yet because of his Importunity, he will rise and give him as many as he needeth.* And I say unto you, *ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you,* Luke xi. 8, 9. Where it is plain, that by asking, he means Asking as the Man did, with Importunity, and

We must be importunate in our Prayers.


Vol. III. these three, *ask, seek, and knock*, are not to be taken singly, every Word by itself, as if they all signified the same thing; but they must be understood conjunctly, so as always to go together; Ask so as to seek; seek so as to knock: that is, as St. Paul expresth it: A Man must continue *instant in Prayer*, Rom. xii. 12. and *pray without ceasing*, 1 Theff. v. 17. Col. iv. 2. As when St. Peter was in Prison, *Prayer was made without ceasing of the Church unto God for him*, Acts xii. 5. They did not think it enough to pray once, but they prayed continually for him till he was out. Thus St. Paul being troubled with a Thorn in the Flesh, *besought the Lord thrice, that it might depart from him*, 2 Cor. xii. 7. Yea our Lord himself prayed three times for the same thing, in the same Words, *Matth. xxvi. 44. And spake a Parable to this very end, that Men ought always to pray, and not to faint*, Luke xviii. 1. And therefore it is in this Sense that he is to be understood in my Text: Not that he will do what we ask once and no more; but if we pray and faint not, but continue to ask it earnestly, instantly, importunately, of him, then he will do it.

God will grant all things which we ask, if they be good for us.

But what will he do? Any thing we ask, *If ye ask*, saith he, *any thing*; any thing that is good for us; that is necessarily supposed and implied in our asking it.


For

For no Man would ask any thing, but what he thinks to be good for him. What is Evil, is not the Object of our Desires, but Abhorrence. Neither is it the Subject Matter of a Promise, but a Threatning: And therefore all God's Promises to grant what we pray for, suppose it to be good for us. And therefore our Saviour saith, *If ye then being Evil, know how to give good Gifts unto your Children; how much more shall your Father which is in Heaven, give good things to them that ask him?* Matt. vii. II. Instead of good things, St. Luke reads, *the holy Spirit*, Luk. xi, 13. That being the greatest good we can ask, or rather all good things together. For without that nothing is good: With it all things are so. They are good in the highest Sense, that is, they are spiritually good. And they are such good things especially, that God hath promised, and which we therefore ought to ask. Such things as are necessary to our doing good, and to our being good; and so to our obtaining eternal Salvation by him. These are the good things which Christ purchased for us with his own Blood; and therefore doth here promise to give us, upon our asking them in his Name; as being really, absolutely, universally good in themselves, which the things of this Life are not,

Vol. III. They may, or may not be good for us,  And whether they be, or be not, we cannot tell; only God knows that. And therefore we must ask such things of him, only with this *Proviso* or Condition, that he knows them to be good; or as our Church expresseth it, *as may be most expedient for us*. But so far as any thing is so, we may confidently ask it, and believe that he will grant it to us. This is that which St. *John* means, where he saith, *This is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us*, 1 John v. 14. For he hath plainly declared it to be his Will, in that he hath promised, to give us all things that are really good for us, so far as he himself knows them to be so. *For he will give Grace and Glory, and no good thing will be with-held from them that live a godly Life*, Psal. lxxxiv. 12.

We ought
not to be too
particular
in our pray-
ers.

Wherefore we, not being able to see in-
to the Consequences of things, what **may**
do us good or hurt at long run, must take
special Care not to be too particular in
what we pray for; but to ask only such
things in general which God knows to be
good for us, according to that divine Form,
which our Lord himself hath composed
for our daily Use. in which he hath taught
us to begin our Prayers in his Name, by
di-

directing them to God as our Father in **Serm.**
him. For it is he that gives us Power to **VII.**
become the Sons of God, and so to call 
God Father, *John* i. 12. And then to pray,
that his Name may be hallowed, sanctified,
or glorified in the World; that his King-
dom may come, the Kingdom of his
Grace, into our Hearts, and his Glory over
all the Earth; that his holy Will may be
done by us upon Earth, as it is by the glo-
rified Saints and Angels in Heaven. These
things are all good in themselves, the best
that can be desired in the World. But as
for other things, we pray not for great
Offices, large Estates, long Life, or the
like; but for our daily Bread, for Food
convenient, so much as he knows to be
necessary to support our mortal Life, so
long as he sees good. That he would for-
give us our Trespases, whatsoever we have
done contrary to his Laws, as we for his
sake forgive those who have wronged us:
That he would not lead, nor suffer us to be
led into any Tryal or Temptation that may
be too strong for us, and cause us to fall;
but that he would deliver us from Evil,
not from this or that particular thing which
we think to be Evil for us, but from Evil
in general, from whatsoever he knows to
be so: And by Consequence that he would
give us, whatsoever he knows to be good
for

Vol. III. for us: It being a great Evil to want any thing that is good. Thus we ought always to pray in private, as we do in our publick Prayers, which are all compos'd according to this excellent Form. And whatsoever we ask that is thus good for us, our Lord here promiseth to do it.

*What it is
to ask in
Christ's
Name.*

But for that purpose, we must ask it in his Name. *If ye shall ask any thing,* saith he, *in my Name.* Not only by using his Name, as we are apt to do when we never think of him, but by apprehending and believing that we deserve not the good things we ask, for any thing in our selves, but that he hath merited them for us; and therefore asking them only for his sake, as merited by him, trusting and depending upon him to mediate or intercede; that we may have them. For though it be not necessary to name his Name in every Petition, yet we must keep our Hearts and our Faith all along thus fixed upon him, as the only Mediator between God and Men, by whom alone we can ever receive anything that is good; and by whom there is nothing that is good, but we may receive, and particularly that which we now ask, if it be really good for us, and we ask it thus in his Name. For he himself hath promised to do it; saying,

I will do it; He will do the very thing we ask, if that be best; otherwise he will do something for us, which, all things considered, shall be better. So that our Prayer is still answered. As if we ask something that is really good, in that it would conduce to some good End which we have in our Eye, if he gives us something that will conduce more to that End than that particular thing we asked would, he doth not only do what we asked, but more. As when *St. Paul* prayed that the Thorn in his Flesh might be removed, and our Lord answered, *My Grace is sufficient for thee*, 2 Cor. xii. 8. The Apostle looked upon his Prayer as fully answered, although he had not the very thing he prayed for; because it was better to have the Grace of Christ always sufficient for him, than to be freed from any particular Trouble. And thus it is that Christ usually doth what we ask. If he doth not do the Thing itself, he doth that which is better, and which we therefore would have asked, if we had known it as well as he.

Serm. VII.

Christ will give Us what we ask, or what is better.

But how doth our Lord do what we thus ask in his Name? Not in an extraordinary or miraculous manner, by altering the whole Course of Nature for it; but he doth it in the Use of the ordinary means which he hath appointed for such an End.

God gives what we ask by blessing the ordinary Means of obtaining it.

As

Vol. III. As if we ask for Food convenient, he gives it by blessing us in our particular Calling, or directing us to some such means, as by his Assistance, shall certainly effect it. If we pray for his holy Spirit to assist and direct us in our Lives, he gives it in the Performance of our publick and private Devotions, in reading or hearing his holy Word, and in receiving the holy Sacrament; therefore called *The means of Grace*, because it is by them that Christ usually confers his Grace and Holy Spirit upon us. And thus whatsoever it is that we ask, we must use such means as he hath ordained for it; otherwise we have no ground to expect that he should do it, no more than that he should work Miracles for us.

In this Sense therefore these Words are to be understood, and this Promise is always fulfilled. If any of Christ's faithful Servants and Disciples, living in his true Faith and Fear, if they shall heartily, earnestly, and frequently ask any thing of Almighty God, that is really good for them; and if they ask it in the Name, and for the Sake of Jesus Christ, trusting on him, and him alone for it, in the Use of the proper Means, then he will certainly do it: He will either do that very thing they ask, or something that is better for them. So that they shall never pray in vain.

vain. And they that do so, must conclude, that they fail in some, or other, of the forementioned particulars. They are either no true Christians, or they do not continue instant in Prayer, or they ask something which they had better be without than have, or they do not ask it aright, in the Name of Christ, or else do not use the means that he hath appointed for it: For otherwise, it is impossible they should not have it, as impossible as it is for God to lye.

Serm. VII.



By this therefore, we may see the great Happiness of those who truly believe in Christ, and obey him. They can want nothing that is good, for they may have it for asking, if they do but ask it in his Name: For he himself hath said to them, *If ye shall ask any thing in my Name, I will do it.* And they who believe in him, cannot but believe that he will do as he hath said. But they who do not believe he will, to them be sure he will not perform this Promise. For it doth not belong to them, being made only to those who will take his word, and accordingly believe that he will do what they pray for. *All things, saith he, whatsoever ye shall ask in Prayer, believing, ye shall receive, Matth. xxi. 22. And, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24.* This is that which

The great Happiness of those who believe in Christ.

Vol. III. which the Apostles mean, by Praying in *Faith, nothing wavering*, Jam. i. 6. and *wish- out doubting*, 1 Tim. ii. 8. And unless we thus Pray in Faith, believing in Christ's Promise, we do not truly ask in his Name, and then the Promise doth not reach us. Wherefore, as ever we desire to experience the truth of this Promise, we must do our Saviour so much Justice, as to believe it, and then we may be confident he will make it good. That he can do it, we all know, in that he is Almighty, and that he will, we cannot doubt, in that he is Truth it- self, and hath said with his own Divine Mouth, *If ye shall ask any thing in my Name, I will do it.*

We must pray fre- quently and fer- vently.

This is a thing much to be observed in all our Prayers, publick and private, at Church and in our Closets. Whensoever we meet together in his Name, our Lord hath told us, that he is in the midst of us, *Matth. xviii. 20.* And, whatsoever we ask in his Name, he hath said, that he will do it. And therefore, in all our Addresses to the Almighty Creator and Governour of the World, we must still have an Eye to our Blessed Saviour as interceding for us, and ask nothing but in his Name; and, whatsoever it is that we ask in his Name, we must believe that he, according to his Promise, will do it, when he sees it to be good

good for us. And herein lies the great My-
 story and Art of Praying; which can never
 be attained without much Study and
 Exercise. They who seldom use it, can
 never do it as they ought; and then it is
 no wonder if they lose their labour. It
 is rather a wonder, how they can expect
 their Prayers should be ever heard, when
 they do not think it worth their while to
 pray at all, unless it be when they have
 nothing else to do. And when they seem
 to pray, they do but seem to do it. They
 do not really pray according to God's
 Command, and therefore have no ground
 to expect his Promises should be performed
 to them: Whereas, they who exercise
 themselves continually in this great Duty,
 learn by degrees to perform it, so as to be
 able to say upon their own Experience, in
 the words of our Church, *That what they
 ask faithfully, they obtain effectually through
 Jesus Christ our Lord.*

Serm.
 VII.


I heartily wish that all here present
 would make trial of it; that ye would set
 your selves in good earnest upon Praying
 every Day, both privately and publickly
 too, whensoever ye can get an opportuni-
 ty; and, that ye would strive every day
 more and more, to keep your Hearts close
 to the Duty, and your Faith fixed upon
 your Saviour, to perfume it with the In-
 cense

An Exhortation to frequent Prayer.

Vol. III. cense of his Merits, to make it acceptable unto God, till at length ye be able to pray always in his Name: Then ye will find by your own Experience, that ye can no way employ your selves better, nor so much to your profit and advantage: For ye can never be certain of getting any thing that is good any other way; but this way there is nothing that is good but ye may be sure to have it; as sure as God's Word can make it: For he himself hath said it: He that doth whatsoever he pleaseth, he that orders and disposeth of all the good things that are, he that cannot lye, he hath said, *If ye shall ask any thing in my Name, I will do it.*

S E R.

SERMON VIII.

CHRIST AS MAN is the Head
over all things.

EPH. i. 22, 23.

And hath put all things under his Feet, and gave him to be Head over all things to the Church; which is his Body, the Fulness of him that filleth all in all.

ALthough the most High God be The reason, why God suffer'd Man to fall. infinitely happy in himself, yet he made all things for himself, to shew forth his Wisdom, Power, Goodness, and all such Perfections as could any way be exerted in the making of them.

Q

Vol.III. them. But if all things had continued in the same Estate wherein he made them, there could not possibly have been any fit and proper Objects for some other of his Divine Perfections to work upon. And therefore he was pleased to suffer some of his Creatures to fall from their first Estate; as many of the Angels did in their own Persons, and all Mankind in their first Parents. Upon the Angels that sinn'd, he immediately discovered his infinite Justice in condemning them to their deserved Torments. But as for Men, who fell, not as the other did, every one in his own Person, but all in their common Head, he was graciously pleased to find out a way, whereby to manifest his Justice in the punishment of their Sins, and yet to extend his Mercy and Truth unto their Persons. This is the great Mystery revealed in the Gospel: Where we find, that as God made all things by his Word, he also redeemed Mankind by the same Word, incarnate. *The Word was made Flesh, and dwelt among us*, John i. 14. The Word, the eternal Word, the only begotten Son of God, of the same Nature with the Father, he was made Flesh; he took upon him the whole Nature of Man, uniting it to his own Divine Person, so as to become Man too, of the same Nature with us.

How

How this mysterious Union could be effected, it would be great Presumption in us to enquire, who understand not so much, as how our own Souls and Bodies are linked together, how Spirit and Matter could be so united, as to make one Person. It is sufficient for us to know what is revealed concerning it, even, that as the Creation of the World, so this wonderful Union was made by the immediate Power of God, the Holy Ghost it self, who at first moved upon the Face of the Waters, now coming upon, and overshadowing the blessed Virgin, so as to cause her to conceive that Holy thing, *Emmanuel*, God and Man in one Person, who being thus conceived, he was afterwards born into the World, and in the Nature of Man, which he had so assumed, he grew up to the ordinary Stature of other Men, and then appeared publickly among them; discovering who he was, and what he came into the World about, by the Miracles which he wrought, and the divine Doctrine which he taught them, until at last, being delivered by the determinate Counsel and Fore-knowledge of God, he was taken, and by wicked Hands was crucified and slain, as a Sacrifice for the Sins of Mankind; but he was afterwards raised again to Life, and went up to Heaven, where he

Serm. VIII.

The Union of the God-head with Manhood incomprehensible.

Q 2

hath

Vol. III. hath been ever since, is now, and ever will be, the only Mediator between God and Men.

This is that glorious and divine Person, which is called Jesus, our Saviour. And he may well be called by that Name, seeing it is only by him that God manifesteth his Mercy and Truth to Mankind, and therefore he is the only Saviour that Men ever had, or can have in the World. *For there is none other Name under Heaven given among Men, whereby we must be saved, Acts iv. 12.* But by him there is no Man living but may be saved, if he will but apply himself to him for it; which that we may do, it highly concerns us all to understand how great a Person he is, and how able to save them to the uttermost, that come unto God by him; for otherwise it is impossible to believe and trust on him, as we ought, for it. And therefore *St. Paul* determined, *To know nothing among the Corinthians, save Jesus Christ, and him crucified, 1 Cor. ii. 2.* And *St. Peter* adviseth all to *grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, 2 Pet. iii. 18.* implying, That this is the only way whereby to understand how to believe in him, and to address ourselves to him, for all things necessary to our being saved by him.

Now

Nów although there be nothing reveal-
ed in the holy Scriptures, concerning our
blessed Saviour, but what was therefore re-
vealed, that we may know it; yet there
are some things, doubtless, more necessary
to be known than others; especially such
as more immediately respect the Offices
which he undertook, in order to the ac-
complishing of our Salvation, as that he
is the greatest Prophet of the World, that
hath made known the Will of God to
Mankind: That he is an High-Priest, to
offer up Sacrifice; and with that to make
Atonement and Reconciliation for the Sins
of the World; and that he is a King, an
Almighty King, that Rules and Reigns o-
ver the whole World: Which last, al-
though it be one of the fundamental Ar-
ticles of his Religion; yet it is seldom
thought of, or at least not so duly consider-
ed as it ought. And therefore I shall en-
deavour so to explain it to you, at this
time, that you may be able to form such
an Idea, or Notion of it in your Minds,
which by the Blessing of God may incline
your Hearts to love and honour him, to
obey and serve him, to believe and trust
on him; and him only, for all things re-
quired, in order to your obtaining eternal
Salvation by him. This I shall endeavour,
by his Assistance, to do from the Words

Serm.
VIII.
*The Neces-
sity of
knowing
the Offices
of Christ.*

Q 3 which

Vol. III. which I have now read, where the Apostle, speaking of what God did for Christ, after he had raised him from the Dead, saith, *And bath put all things under his Feet, and gave him to be Head over all things to the Church, which is his Body, the Fulness of him that filleth all in all.* In which Words, there are three things much to be observed: *1st*, That Christ is now the Head over all things. *2dly*, That he is so to the Church. *3dly*, That the Church is in a peculiar manner his Body. Under which three Heads all things are contained, which are necessary to be known concerning Christ's Regal Power.

*Christ's
Headship
over the
Church
confer'd
on him af-
ter the Re-
surrection.*

As to the *First*, we must first observe, That the Glory and Power which is here attributed to our blessed Saviour, is here declared to be given him by God, after he was raised from the Dead; and therefore it cannot be understood of his Godhead: For as God he never died nor rose again, as God, he was never set, but always was at the Right Hand of the Father; as God, he was not only far, as it is here said, but infinitely *above all Principalities and Powers*: As God, he could not have any thing put under his Feet, for all things were always there; much less could he be given to be the Head over all things, for as God, he was so in himself, in his own Nature. And there-

therefore all this must of necessity be understood of his Manhood, as distinct, though not divided from his Godhead (for so it never was since it was first united) so that as where the Apostle speaking of Christ's Sacerdotal Power in Heaven, saith, *There is one Mediator between God and Men, the Man Christ Jesus*, 1 Tim. ii. 5. So speaking here of the Regal Power which he there exerciseth, he useth such Terms, as plainly shew, that he meaneth the Man Christ Jesus, the Man that died, the Man that rose again, the Man that ascended up to Heaven; the same Man hath this Power conferred upon him there, as he is Man, or the Son of Man, as he often calls himself upon this and the like Occasions.

This being premised, we may next observe, that the Apostle here saith, *That God raised Christ from the Dead, and set him at his own Right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion*, ver. 20, 21. That is, above all the Orders and Degrees of Angels, both good and bad, and likewise of Men; he is set above them all, yea far above them: The highest Angel in Heaven being more inferior to him, than the poorest Beggar is to the highest Prince upon Earth. Neither is he only thus far above them, but above all things

Christ set above all Angels, as well as Men.

Q 4

else,

Vol. III. else, above every Name that is named, above every thing that hath a Name, above every thing that is, not only in this World, but also in that which is to come; not only in the World where we now are, but also in the other, where the Angels are; nor in this only, which is at present, but in that which shall be hereafter. He is far above all things that ever were, or are, or shall be made in the whole World; and that too, not only in Degree and Honour, but likewise in Authority and Power: For it follows in the next Words, the Words of my Text, *And he hath put all things under his Feet*; not only into his Hand, to handle and order them as he pleaseth, but under his Feet, to trample upon them, and keep them in perpetual Subjection. And he hath given, or constituted him to be Head over all things; the Supreme Lord, Governour, Orderer and Disposer of all Things; so that he may do what he will with every thing that is, there being nothing in the World, but what is entire at his Command, and under his Dominion, as Lord Paramount of the whole Creation.

Joseph a
Type of
Christ.

This was foreshewn and typified long ago in *Joseph*, who having been sold and put into Prison; he was no sooner delivered from thence, but he was made Ruler over

over all the Land of *Egypt*, Only in the *Serm.*
Throne, said *Pbaraob* to him, *I will be grea-* VIII.
ter than thou, Gen. xli. 40, 41. Though
the Regal Authority was still in *Pbaraob*,
yet the Exercise of it was committed
wholly unto *Joseph*, over all the Affairs
and Persons in the whole Kingdom. So
here, Christ was no sooner raised from the
Grave, but as he himself saith, *All Power*
was given to him, both in Heaven and Earth,
or the whole Kingdom of God, *Matth.*
xxviii. 18. It was committed to him by
God the Father, in whom therefore it
originally was, and so continued. But
he committed the Exercise of it to the
Son; only in the Throne the Father is
greater than he. But he is Ruler over all
the Kingdom, and manageth all the Affairs
of it under the Father, as he sees good.
And therefore hath his Throne too. For
we read of the Throne of God, and of
the Lamb, *Apoc. xxii. 1, 3.* And he him-
self saith, *That the Son of Man shall sit up-*
on the Throne of his Glory, *Matt. xix. 28.*
which is elsewhere called also, *The Throne*
of Grace, *Heb. iv. 16.* because all Grace
proceeds from thence. But this is still the
same Throne on which the Father sits *I*
am set down, saith he, *with my Father in his*
Throne, *Apoc. iii. 21.* Though the Father
therefore, is greater in the Throne than
the

Vol. III. the Son; yet the Throne itself on which the Son sits is no way inferior to the Father's, but one and the same with it. And so though all Power be committed to the Son by the Father; yet it is the same Power that is in the Father, and is exercised by the Son, in his Name, over all things that are in Heaven and Earth.

*Christ's
session at
the right
hand of
God.*

This is that which is meant by Christ's sitting or standing; or, which is the same, being at the Right hand of God, *Mark xvi. 19. Acts vii. 55, 56. Rom. viii. 34. Col. iii. 1. 1 Pet. iii. 22.* which is elsewhere expressed by his *sitting on the Right Hand of the Majesty on High*, Heb. i. 3. By his being *set on the Right Hand of the Throne of the Majesty in the Heavens*, Heb. viii. 1. And by *the Son of Man's sitting on the Right Hand of Power*, Matt. xxvi. 64. For all these Expressions amount to the same thing, *even that all Power is committed unto him*, so that he reigns over all things that are. Thus *St. Peter* explains that Phrase, where he saith, *That Christ is gone into Heaven, and is on the Right Hand of God, Angels and Authorities and Powers being made subject unto him*, 1 Pet. iii. 22. And *St. Paul*, a little before my Text, *God set him at his own Right Hand, far above all Principalities and Powers, &c.* plainly explaining, that he is therefore said to be *on the Right Hand of God,*


God, because he is far above all other things, other things are all subject unto him. And whereas *David*, speaking of Christ, saith, *The Lord said unto my Lord, sit thou on my Right Hand, until I make thine Enemies thy Footstool*, P^{sa}l. cx. 1. *St. Paul* interprets it of his reigning, *till he hath put all things under his Feet*, 1 Cor. xv. 25. And *St. Peter* having quoted the same words, draws this Conclusion from them, *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ*, Acts ii. 36. This is his sitting on the Right Hand of God, even his being made the Lord, the Lord of all things; the blessed and only Potentate, the King of Kings, and Lord of Lords, 1 Tim. vi. 15. Apoc. xvii. 14. chap. xix. 16. From all which we may conclude, that Christ our Saviour is the Supreme Governour of the World; and doth what he will with all and every thing that is in it: As he himself also hath assured us, with his own Mouth, saying, *The Father judgeth no Man, but hath committed all Judgment unto the Son*, John v. 22.

Wherefore that the Man Christ Jesus is exalted far above, and vested with absolute Authority over all Creatures whatsoever, so as to be the Universal Monarch of the World,

Vol. III. World, none can doubt who believe what God himself saith, it being so fully and clearly revealed and declared in his most holy Word. Neither can we wonder at it, if we do but consider what great Reasons there are for it. I shall instance, at present, only in two, both drawn from the same Divine Oracles, upon which our Belief of the Truth itself is grounded. The first I shall take from the Super-excellency of his Person; the other from the extraordinary Merits of his Death and Passion.

The super-excellency of Christ's person.

First therefore, we must know, that Jesus Christ, as he is truly Man, of the same Nature with us, so he is likewise truly God, of the same Nature with the Father; both these Natures being so united in him, that he is both God and Man in one and the same Person: Inasmuch, that, as the Apostle saith, *All the Fulness of the Godhead dwelleth in him bodily*, Col. ii. 9. All the Fulness, the whole Godhead, the whole Divine Essence, with all the Perfections of it; it doth not only sojourn for a while, but it inhabits, it dwells continually in him, and that too, not typically, not figuratively, not symbolically, not accidentally, nor virtually only, but really, substantially, personally, bodily, in his very Body, as he was made in the
Like-

Likeness of Men; and found in Fashion of Serm.
a Man, with a Body and Soul as other **VIII.**
Men have; the whole Godhead resides 
perpetually in both, and therefore in his
whole Manhood, and is so united to it, as
never to be separated from it. But heal-
ways remains both perfect God, and per-
fect Man; and yet not two, but one
Christ; one, not by Conversion of the
Godhead into Flesh, but by taking the
Manhood into God; one altogether, not
by Confusion of Substance, but by Unity
of Person. For as the reasonable Soul and
Flesh is one Man, so God and Man is one
Christ.

From hence therefore we may see, what
great Reason there is, that the Man Christ
Jesus should be preferred above all other
Creatures. For he in himself far excels all
other: There being no Creature in the
World so near to God as he is; none united
to God but only he. How excellent so-
ever any of the Angels may be in them-
selves, they are still but Creatures, sub-
sisting in no other but their own finite Na-
ture, upheld by the Power of God: And
therefore not comparable to him who sub-
sisteth in the very Form or Substance of
God, and is personally united to him, so
as to be God as well as Man. By Virtue
of which Union, his Soul must needs excel

Vol. III. cel all Spirits, and his Body all other Matter in the World, as much, yea far more than the Sun exceeds a mere Clod of Earth. *Hence his Body is said to be a glorious Body*, Phil. iii. 21. the most glorious, doubtless, that can be made of Matter. Tho' it be still of the same Terrestrial Matter which it was at first made of, and such as ours consist of, yet it is so modified, refined, sublimated and exalted, that there can be no Comparison between that and all other Bodies. It is true, ours at the last, *shall be fashioned by him like unto his own glorious Body*, as like as they can be made. But after all they must needs come far short of his, in which all the Fulness of the Godhead dwelleth. And his Soul being united, not only to such a Body, but to God himself, must needs exceed the purest Spirits in Heaven, as much as they do the grossest Matter upon Earth, or rather there can be no comparison at all between them. And so his whole Man having such an intimate Relation unto God, as to make the same Person with him, although his Manhood be really distinct from his Godhead; and may, and ought to be so considered when we speak of his dying, his rising again, his sitting on the Right Hand of God, and the like: Yet we must never look upon him as a meer Man, but as God also,

also, the same by whom all things were created, and therefore ought to be subject to him, and give him the Honour which is due to him as God: And therefore he himself saith, *That all Men should honour the Son, even as they honour the Father,* John v. 23. So that the same Honour which is due to the Father, who is God only, and not Man, is due to the Son too, who is Man also as well as God: Which, least any of the Angels should omit to pay him, when they saw him at first incarnate, they had a particular charge given them by God to do it: For when he bringeth in the First-begotten into the World, he saith, *And let all the Angels of God worship him,* Heb. i. 6.


Serm.
VIII.



Besides the super-excellency of his Person, or together with it, the extraordinary Merits and Consequents of the Death which the Man Christ Jesus suffered, entitle him to all the Honour and Power that is or can be conferred upon him. This we learn from the Apostle, where having said, *That Christ being in the Form of God, thought it no robbery to be equal with God;* and yet having taken upon him the Form of a Servant, and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross; he presently adds, *Wherefore God also hath highly*

The extraordinary Merits of Christ's death.

Vol. III. *highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven, and things in the Earth, and things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father, Phil. ii. 9, 10, 11. Because he humbled himself so low as to become obedient unto Death, therefore God so highly exalted him as to give him a Name above every Name. So Rom. xiv. 9. The same is implied in all such places, where his Sufferings are declared to be, as it were, the way whereby he entered into his Glory, or his Glory to follow upon his Sufferings; as where he himself saith, Ought not Christ to have suffered these things, and to enter into his Glory? Luke xxiv. 26. And his Apostle, when he had by himself purged our Sins, he sat down on the right Hand of the Majesty on High, Heb. i. 3. And this Man, after he had offered one Sacrifice for Sins, for ever sat down on the right Hand of God, chap. x. 12. And again, Who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God, chap. xii. 2. From whence it seems also, that he himself had an Eye to this transcendent Glory in all his Sufferings. To the same pur-*

purpose is that also, which we read in the **Serm.**
Revelations of St. John, where Christ him- **VIII.**
 self saith, *To him that overcometh, will I* 
grant to sit with me on my Throne, even as
I also overcame, and am sat down with my
Father in his Throne, Apoc. iii. 21. To all
 which I shall only add, That the very An-
 gels in Heaven, over whom he is so highly
 exalted, acknowledge him to be worthy of
 all the Honour that is given him upon this
 account, because he was slain for the Sins
 of the World: For we read of an innu-
 merable Company of them, crying out with
 a loud Voice, *Worthy is the Lamb that was*
slain, to receive Power, and Riches, and
Wisdom, and Strength, and Honour, and
Glory, and Blessing, Apoc. v. 12.

I have insisted the longer upon the Proof
 of this, because some have conceited, that
 Christ merited nothing for himself, but on-
 ly for us, and that he looked not at his
 own Glory, but only at ours, in what he
 did and suffered for us: Whereas, in truth,
 he looked at ours, in order to his own;
 and at his own only, in order to the Glory
 of God the Father, the ultimate End of all
 his, as it ought to be of all our Actions.
 For this it was that he was so highly ex-
 alted, *that every Tongue should confess that*
Jesus Christ is Lord, to the Glory of God
the Father, Phil. ii. 11.

R

But

Vol.III. But that we may rightly understand, how Christ merited so much for himself as well as for us by what he suffered in our Nature, and how justly he is therefore advanced in that Nature above all the Creatures in the World, we must call to mind, what I observed in the beginning of this Discourse, even that God doth all things for himself, for the manifestation of his own Glory. The glory of many of his Perfections appeared in the Creation of the World, and still do so in the Government of it. But there are other of his Perfections which are discovered, so as to shine forth in all their Glory, only by the Redemption of fallen Man; as, his Mercy and Truth. Though he be infinitely merciful and true in himself, yet he never shewed himself to be so to the fallen Angels, although they stood in as much need of it as Men did. He never shewed them any Mercy, nor made them any Promises wherein to manifest his Truth, as he doth to Men, because they had no Redeemer, none to satisfy his Justice, by bearing the Punishment which was due unto their Sins, and so to make way for the manifestation of his Mercy and Truth unto them. But Christ, by his Death, hath done this so effectually for Men, that God's Mercy and Truth, appear now as clearly in the World,

*God doth
all things
for his own
Glory.*

as his Wisdom and Power did in the Cre-
 ation of it. And therefore St. *John* saith, **VIII.**
The Law was given by Moses, but Grace and
Truth came by Jesus Christ, John i. 17. it
 was not given, as the Law was, by *Moses*,
 but it came by him as the only means of
 bringing it into the World, without whom
 we had never known what Mercy and
 Truth are: For Grace here is the same
 with Mercy; that which in the Original,
 the Old Testament, is called רַחֲמִים, and
 is all along there joined with אֱמֶת, Truth;
 and is sometimes translated *Goodness*, some-
 times *Loving-kindness*; but most frequent-
 ly *Mercy*, or that Divine Perfection, where-
 by God is graciously pleased to pardon the
 Sins of Men, to receive them into his Fa-
 vour again, to be reconciled to them, to
 bless them, to sanctify them, to accept of
 them, and at last to save them, upon their
 Repentance and Belief in him, and in his
 Son. This is that Grace or Mercy which
 is promised in the Gospel: Where his
 Truth also appears in the faithful Perfor-
 mance of all such Promises, to all such as
 believe or trust in them, and are persua-
 ded that God will make them good, not-
 withstanding their manifold Sins where-
 by they have provoked his Wrath and
 Displeasure against them. But it is in
 Christ only that these Promises of Mercy

R 2

are

Vol. III. are both made and fulfilled: *For all the Promises of God in him are Yea, and in him Amen, to the Glory of God by us,* 2 Cor. i. 20. to the Glory both of his Mercy and Truth, which no where shines forth so gloriously as in the making and performing such gracious and wonderful Promises to Mankind.

God's goodness is his Glory.

This God himself is graciously pleased to account his Glory in an especial manner: For when *Moses* desired to see his Glory, he, in answer to his Prayer, promised to make his Goodness pass before him; and accordingly *the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, Long-suffering, and abundant in Goodness, or Mercy, and Truth, &c. Exod. xxxiii. 18, 19. chap. xxxiv. 6.* This is his Glory, which we thank him for after the Communion. But this his Glory appears only in Jesus Christ. All the Creatures in the World could never have open'd a way for the discovery of it. It was only Jesus Christ, God and Man in one Person, that could expiate the Sins of Mankind so, that God, without the violation of his Justice, could shew forth his Mercy and Truth unto them: And therefore, it is no wonder that God hath set him at his own right Hand, above all Creatures whatsoever, *and hath put all things*

things under his Feet, and gave him to be **Serm.**
 Head over all things to the Church. **VIII.**

To the Church: That is the next thing
 to be here observed. As he is not here said
 to be the Head of all things, but the Head
 over all things; so he is said to be so to the
 Church, or that Congregation of faithful
 People which he hath purchased with his
 own Blood. It is for that, that he is vest-
 ed with such absolute and supreme Autho-
 rity over all things, that he may be able
 to defend that, and bring all the sound
 Members of it, even all that truly believe
 in him, to eternal Life. This he himself
 also asserts, to be the end of all the Power
 that is given him of the Father: For in
 his Prayer to the Father, he saith, *Father,*
the hour is come, glorify thy Son, that thy
Son may also glorify thee: As thou hast given
him power over all Flesh, that he should give
eternal Life, to as many as thou hast given
him, John xvii. 1, 2. To the same purpose
 is that of *St. Peter*, where speaking of
 Christ, he saith, *Him hath God exalted with*
his right Hand, to be a Prince and a Saviour,
for to give Repentance to Israel, and Forgive-
ness of Sins, Acts v. 31. Repentance and
 Forgiveness are both necessary to eternal
 Life. And Christ is therefore exalted, that
 he might give them to *Israel* his true
 Church, which otherwise he might not be

*Christ's
 power is
 exerted for
 the benefit
 of his
 Church.*

Vol. III. able to do. For, unless he was such an Almighty Prince, as to order and dispose of all things in the World, for the good of his Church, things might so fall out, that his Church might be destroyed, and many, if not all the Members of it, might be so overpower'd by their Spiritual Adversaries, that they might never repent, and so be never qualified for Pardon and Salvation.

Christ orders all things for the good of his Church.

But there is no fear of that; For as he hath all Power given him, so he is always exercising of it; *My Father, saith he, worketh hitberto, and I work,* John v. 17. The Father governeth and manageth all and every thing that is, for the good of the whole Creation in general; and the Son doth the same continually, for the good of his Church in particular; *that all things may work together for good, to them that love God, to them who are called according to his purpose,* Rom. viii. 28. And that is the reason they do so, because he orders them. He, as Head over all things to the Church, orders all things so as to make them turn to the benefit and advantage of all who love God, and of them only; All others are left to the general Providence of God, as he is the righteous Judge and Governour of the World; and being under his Displeasure, have no ground to expect

peff that any thing ſhould do them good, but rather that all things ſhould conſpire, as they do, to puniſh them for rebelling againſt their Almighty Creator. And the ſame would be the Fate of all Mankind : All things would work together for evil to all Men, but that they are ſubject unto Chriſt; and he alters their natural Tendencies, and diſpoſeth them ſo as not to hurt, but do good to thoſe who repent and turn to God. They are his own People, Members of his own Body; and therefore he takes ſpecial care that all things may ſerve them, and conduce one way or other to their Happineſs and Salvation. The moſt glorious Creatures that are, the holy Angels themſelves, are not exempted from it. For he being exalted far above them, employs them alſo to miniſter Help and Comfort, and all things that they are capable of doing for them. For, *are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?* Heb. i. 14. And though they have many Enemies in the World, he ſuffers none of them to do his People any harm. They may ſpit their Venom againſt them, but he changes the Nature of it, and turns it into whoſom Food, or Phyſick, for them; inſomuch that the very Gates of Hell can never prevail againſt his Church, nor a-

R 4

gainſt

Serm.
VIII.

Vol. III, gainst any one sound Member of it. *The last Enemy that shall be destroyed is Death,* 1 Cor. xv. 26: But that shall be destroyed at last, so as never to be any more. *For as the Wicked shall go into everlasting Punishment, the Righteous shall go into life eternal,* Matt. xxv. 46. *And when all things shall be thus subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all,* 1 Cor. xv. 28. Not that he will then cease to be a King; for *of his Kingdom there shall be no end,* Luke i. 33. But he shall no longer exercise his Regal Power, in subduing of his Enemies, because he will have none to subdue, and then the Man *Christ Jesus shall deliver up the Kingdom to God, even the Father,* ver. 24. and be subject to him, but so, that as God he will reign for ever with him: And so the whole Work of Man's Redemption, will at last center in God, that he may appear to be as he is, *all in all.*

Christ exercises his Regal power in appointing Officers over his Church.

But while his Church is here militant upon Earth, he exerciseth his Regal Power, not only in subduing its Enemies, but likewise in appointing and commissionating Officers, to administer his Word and Sacraments, and the Discipline that he hath settled in it, for the encreasing, strengthening, and well-governing of the Whole, and al-
of

so of every Part of it: For *when he ascended up on High, he led Captivity Captive, and gave Gifts unto Men: And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and Teachers: for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, Eph. iv. 8, 11, 12.* This he did most sensibly, when he first ascended up to Heaven, by sending down his Holy Spirit in a visible manner upon his Apostles, that all the World might know that the Gifts and Graces of the Spirit all come from the Lord Christ, as he is exalted at the Right Hand of God. It was by him that the Patriarchs and Prophets were inspir'd in the Old Testament, as well as the Apostles and Evangelists in the New. And it is he who still appoints and empowereth Officers in his Church, for the edifying and well-governing of his People, they are his Ministers, his Ambassadors, acting only in his Name: And it is he alone who makes their Ministry effectual, to the Ends for which he hath ordained it: For which Purpose he also is always present with them, in the Execution of their respective Offices under him. *And lo, saith he, I am with you always, even unto the End of the World, Matt. xxviii. 20.* And so he was in his Church, from the beginning
of

Serm.
VIII.



Vol.III. of it. And for many Ages together he manifested himself to be so, by sitting between the Cherubims, upon the Mercy Seat, over the Ark, where the Tables of the Law were laid, and there issuing forth his Oracles and Responses to his People, that consulted him upon all Occasions to know his Pleasure. And for a long time they had no other King but him. And when they had a Mind to have another, he at first rebuked them for it, as rejecting him from ruling over them, 1 *Sam.* viii. 6, 7. *chap.* x. 19. But afterwards he was pleased to consent to it; but so that he chose the Persons, and gave them Power to act under him, as his Vice-Roys or Deputies. He was still their Sovereign. The King of *Israel*, as he is often called. In somuch that the Form of Government, under which his Church and People then lived, was most properly as *Josepb* terms it, *theocracy*, a Divine Government. And this was a clear Representation also of that Regal Power which he exerciseth in Heaven, where being exalted, *as Head over all things*, and sitting upon the Throne of Grace, in the midst of Cherubims and Seraphims: He takes particular Care of his Church, as his own proper Kingdom and People, *which he loved and gave himself for it, that he might sanctify and cleanse it with the*

the washing of Water, by the Word, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be holy, and without blemish, Eph. v. 25, 26, 27. And for the same Purpose, he defends it all along by his Almighty Power, he directs and governs it by his Holy Spirit; he disposes of all things both in it, and out of it, for the Benefit and Advantage of it. And so will continue to do, till that which is militant here on Earth, be made a most glorious Church triumphant in Heaven. And all because, as the Apostle here adds, The Church is his Body, the Fulness of him that filleth all in all.

Which is the last thing to be here observed concerning Christ's Regal Power, that *he is Head over all things, for the Church, as it is his Body.* His Body, not only in a Political Sense, as a Kingdom is usually called a Body Politick, for the Greek Word *σῶμα* is never, as I remember, taken in that Sense. Before the Apostle here, and all along useth it, according to its common Signification for a natural Body, though in a mystical Sense. As where he saith, *Christ is the Head of the Body, the Church, Col. i. 18. And writing to the Church at Corinth. For as the Body is one, and hath many Members, and all the Mem-*

How the Church is Christ's body.

bers

Vol. III. *bers of that one Body, being many are one Body: so also is Christ. For the Body is not one Member, but many. If the Foot shall say, because I am not the Hand, I am not of the Body; is it therefore not of the body? &c. Now ye are the Body of Christ, and Members in particular, 1 Cor. xii. 12, 14, 15, 27.* Where he plainly compares the whole Church to the Body of a Man, of which every particular Believer is a Member in particular, according to his Place and Station in that Body: One is an Eye, another an Hand, a third a Foot; one is an higher, another a lower Member; but still every one is a Member, and Christ the Head of the whole Body. He rules and governs it, he influenceth and directeth it, he gives Life, and Vigor, and Motion to it, and to every Member of it, as the Head doth to the Body of a Man; by the Vital and Animal Spirits, which are transmitted from thence into every Part of the Body, through many little Bands, or Ligaments and Channels, whereby the Head and Body are joined together, and communicate with one another; so doth Christ to the Church: From him the Head, as the Apostle saith, *The whole Body fitly joined together, and compacted by that which every Joint supplieth, according to the effectual working in the measure of every Part,*
maketh

maketh increase of the Body, unto the edifying of itself in Love, Eph. iv. 16. And again, From him as the Head, All the Body by Joints and Bands, having Nourishment ministred, and knit together, increaseth with the increase of God, Col. ii. 19. which shews the strictest Union that can possibly be, between Christ and his Church; and likewise his wonderful way of working upon it, by his Holy Spirit, which proceeding from him, the Head, is diffused into the whole Body, and into every Part and Member of it: By this the whole is preserv'd, strengthen'd, increas'd; and by this every particular Member is nourish'd, quicken'd, excited, and enabl'd to perform all the Functions of the new and spiritual Life, which he hath put into it. By this his Holy Spirit, as it is administred in the Sacrament of Baptism, we are inserted into his Body, and made Members of it, *For by one Spirit we are all baptized into one Body, 1 Cor. xii. 13. and so are Members of his Body, of his Flesh, and of his Bones, Eph. v. 30.* And by the same Spirit administred in the Sacrament of the Lord's Supper, we are strengthen'd and refresh'd; *For hereby we being many, are one Bread and one Body, for we are all partakers of that one Bread,* the Staff and Support of our spiritual Life, 1 Cor. x. 17. And therefore
it

Vol. III. it is no wonder that Christ takes so great
 ~ Care of his Church, seeing it is so nearly
 related, so intimately united to him, that
 it is his Body, yea so his Body, that it is
 his *πληρωμα*, his Fulness, that whereby
 he is full and compleat, which otherwise
 he would not be, no more than an Head
 is without a Body, although in himself *he*
filletb all in all. In himself, absolutely
 considered, dwelleth the Fulness of the
 Godhead bodily; but considered as Head
 of the Church, without that he would not
 be perfect, for he would want a Body, and
 so could not be properly an Head. And
 therefore the Apostle here truly calls the
 Church his Fulness, or Compliment: But
 least this should seem to derogate from the
 Fulness that he hath in himself, he calls it
the Fulness of him that filletb all in all.
 Which as it is the highest *Encomium* that
 can be given of the Church, so it is the
 Ground also of all the great things that
 Christ hath done, and is still doing in Hea-
 ven for it; where he is *Head over all things*
to the Church, which is his Body, the Ful-
ness of him that filletb all in all.

These things may seem, perhaps to some,
 to be Matters only of Theory and Specula-
 tion; but if duly considered, they will be
 found to have as great Influence upon our
 Minds and Actions, as any Articles of
 our

our Faith whatsoever. For is Christ our Saviour exalted at the Right Hand of God? Are all things put under his Feet? What a glorious? What a mighty Saviour then have we now in Heaven? How well may we believe, and trust on him for all things necessary for our Salvation? For, *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, who also maketh Intercession for us, Rom. viii. 34. Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? All these things are conquered by Christ our Saviour: Nay, in all these things we our selves too are more than Conquerours through him that loved us, ver. 35, 37.* What then can impede or hinder our Salvation by him? Can Men, or Angels, or Devils themselves? They are all under our Saviour's Feet, and cannot so much as stir without him. And therefore we may defie them all, and say with the Apostle, *I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, ver. 38, 39.*

Is

Vol.III. Is Christ given to be Head over all things to the Church? How then can the Gates of Hell ever prevail against it? Or against any one sound Member of it? What can we want, what need we fear, who have him that hath all things under him, always ready to supply and help us? What can he not do for us that he will? And what will he not do for us that he can? He that is Head over all things, he can do all things for us; he can subdue all things under us; he can give all things to us; he can prevent all things from doing us any Harm; and he can make all things work together for Good. And he that is Head over all things to the Church, we may be sure will do all he can for us: That being the End of his being exalted over all things, that he may dispose of all things, so as will best conduce to our Happiness and Salvation by him. And we may well be confident, that he will fully answer the End of his Exaltation in Heaven, where he always sits upon the Throne of Grace, ready to receive the Petitions we put up to God, in his Name, and to see they be granted according to the Promise which he made us, when he was upon Earth, saying, *Whatsoever ye shall ask the Father in my Name, he will give it you,* Joh. xvi. 23.

Is the Church the Body of Christ, *the Sermon.*
Fulness of him that filleth all in all? What *VIII.*
Love and Care then must Christ needs have
for his Church, nourishing and cherishing
it even as his own Flesh? And what Love
should all the Members of the Church
have for him, as well as for one another?
What Care to serve, honour and obey him?
How soberly, how righteously, how god-
ly should they live, who are so nearly re-
lated to him, that is *Head over all things*
in the World? And who would not be in the
Number of them?

*God grant that all here present may be
so, that we may all be real Members of
that Body, of which Christ is Head,
and live accordingly, that we may be
influenced, directed, strengthened, go-
verned, and protected continually by
his Power and Spirit; that we may
always do those things that please him,
and so always live under his particu-
lar Care and Conduct; Who bath all
things put under his Feet; and is gi-
ven to be Head over all things to the
Church, which is his Body, the Fulness
of him that filleth all in all; and liveth
and reigneth with the Father and the
Holy Ghost, ever one God, World with-
out end.*

S

S E R.

SERMON IX.

CHRIST IS OUR LORD and
MASTER.

JOHN XIII. 13.

*Ye call me Master, and Lord : and
ye say well, for so I am.*

*We all in
Words own
Christ to
be our
Lord.*

THAT Jesus Christ is our *Lord*
and Master, we all acknowledge:
We acknowledge it in our daily
Prayers : We acknowledge it in
the Hymns and Praises that we offer up to
God : We acknowledge it every time we
repeat the Apostle's Creed : We acknow-
ledge it in our common Discourse : We sel-
dom speak of Christ to one another, but we
call him *our Lord*. And so we all acknow-
ledge

ledge him to be so with our Mouths: But I **Serm.**
fear there are but few who do it in their **IX.**
Hearts: But few who duly consider what
they say, when they call Christ their Lord,
but speak it only as a Word of Course,
which they have accustomed themselves
to, and therefore repeat it over and over
again, without ever considering the true
Meaning and Purport of it. For if they
did that; if, whensoever Men speak of
Christ as their *Lord and Master*, they
really thought and believed him to be so,
they could not but take more Care than
they commonly do, to please and honour
him, and to carry themselves as his Ser-
vants, through the whole Course of their
Life. But the plain Truth is, we serve
this as we do the other Articles of our
Faith, we own it in general to be true;
but never make any particular Application
of it to our selves, and so are no way af-
fected with it: But notwithstanding our
Profession to believe it, we live as if it were
not so. Whereas, if we lived with a con-
stant Belief and Sense of this, upon our
Minds; that Christ is our *Master and Lord*,
we should always look upon our selves as
bound in Duty and Conscience to do the
Works that he hath set us, and to act accor-
ding to the Rules and Laws which he hath
prescribed to us. And hence it is, that he

Vol. III. himself here puts his Disciples (and us among the rest) in Mind of this great Truth, assuring them of it, with his own Mouth, saying, *Ye call me Master and Lord, and ye say well, for so I am.* Whereby he gave them to understand, that when they called him *Lord* or *Master*, as they usually did when they spoke to him, or to others of him, he would not have them do it, only out of Complement or Flattery; nor think by that Title, they gave him more Respect than what was due to him; but he would have them know and remember, that they said well and truly, whensoever they called him so; for that he really was, and is their *Lord and Master*. Neither did he say this only for their sakes to whom he spake it; but for ours also, for whose sake it is recorded, that we may take Notice of the Relation we stand in, to him, and behave our selves accordingly.

Which therefore, that we may, for the Future, do, waving the Occasion of the Words, till afterwards, when it will come in Course to be considered, we shall observe, *First*, in what Sense Jesus Christ is our *Lord and Master*; and then, what Obligations this Relation to him lays upon us, and what Use and Improvement is to be made of it.

As

As for the first, Nothing is more plain **Sermon.**
 and certain from the Holy Scriptures, than **IX.**
 that Jesus Christ is Lord, in the highest
 and most proper Sense of the Word. He *Christ is*
 is sometimes called, *The Lord Jesus.* They *our Lord*
found not the Body of the Lord Jesus, saith *as he is the*
 St. Luke, xxiv. 3. *All the time that the* *Supreme*
Lord Jesus went in and out among us, saith *God.*
 St. Peter, Acts i. 21. And St. Stephen,
Lord Jesus, receive my Spirit, Acts vii. 59.
 Sometime he is called *the Lord Christ,* as
 where S. Paul saith, *Ye serve the Lord Christ,*
 Col. iii. 24. Sometime, *The Lord Jesus*
Christ; as, *Believe in the Lord Jesus Christ,*
 Acts xvi. 31. Sometime, *Christ Jesus the*
Lord: *As ye have received Christ Jesus the*
Lord, Col. ii. 6. Sometimes, yea very
 often, he is called, absolutely, *The Lord,*
 without the Addition of any other Name
 or Title, as where it is written, *And when*
the Lord saw her, Luke vii. 13. And, *They*
have taken away the Lord out of the Sepul-
chre, John xx. 2. And *Mary Magdalene*
told the Disciples, that she had seen the Lord,
 John xx. 18. Yea the very Angels give
 him this Title, *Come,* saith the Angel, *see*
the Place where the Lord lay, Matt. xxviii.
 6. Neither do Men and Angels only, but
 the infallible Spirit of God himself calls
Christ, The Lord, all along in his Holy
 Oracles; especially in the New Testament,

Vol. III. wheresoever there is mention made of the Lord, in general, it is always meant of the Lord Christ, even in such places also which are quoted out of the Old Testament as well as other, as might easily be shewn: And in the Old Testament itself, this great Name is very often given to God the Son, as well as to the Father; and can be understood of no other than the Lord Jesus, as where he is called, *The Lord our Righteousness*, Jer. xxiii. 6. Where God saith, *That he will save his People by the Lord their God*, Hof. i. 7. where *Daniel* beseecheth God to *hear his Prayer, for the Lord's sake*, chap. ix. 17. Yea, wheresoever it is said in the Prophets, *This saith the Lord*, it is always to be understood of the Lord Christ; for it was his Spirit that was in the Prophets, as *St. Peter* assures us from him, 1 *Pet.* i. 11.

But here we must observe, That the *Hebrew* word which the *Greek* Interpreters generally translate *Κύριος* we, *The LORD*, in great Letters; the word, I say, in the Original is יהוה, the incommunicable Name of the Divine Essence, proper and peculiar only to the true God, and to Jesus Christ only as such, as he is the eternal Son of God, of the same individual Essence with the Father. For as such, all things were made by him, all things depend

pend upon him, all things have their Being, or subsist continually in him; and therefore, all things must needs be entirely under his Dominion and Lordship. And he doth whatsoever he pleaseth in Heaven and Earth, making all things in their several Places, and according to their several Abilities, to serve him, the supreme Lord, the universal Governor of the whole World.

But besides this his Original and Essential Title to absolute Dominion over all things, as he is God, he hath another also as he is *Emmanuel, God-man*, and therefore Jesus, or the Saviour of Mankind. For, as such, *he is appointed Heir of all things*, Heb. i. 2. He is *Lord of Lords, and King of Kings*, 1 Tim. vi. 15. Rev. xix. 16. Psal. cxxxvi. 3. He is *the Lord of the whole Earth*, Josh. iii. 11, 13. Psal. xcvi. 1. Zech. iv. 14. chap. vi. 5. Mich. iv. 13. He hath *the Heathen given him for his Inheritance, and the utmost Parts of the Earth for his Possession*, Psal. ii. 8. He hath *Dominion also from Sea to Sea, and from the River to the ends of the Earth*, Psal. lxxii. 8. He hath given him *Dominion and Glory, and a Kingdom, that all People, Nations and Languages, should serve him*: His Dominion is *an everlasting Dominion, which shall not pass away, and his Kingdom that which shall*

*Christ is
our Lord as
He is our
Saviour.*

Vol. III. *not be destroyed, Dan. vii. 14. He reigns over the House of Jacob for ever, and of his Kingdom there shall be no end, Luke i. 33. He is Lord of all, Acts x. 36. and over all, Rom. x. 12. He hath all Power given him in Heaven and in Earth, Matt. xxviii. 18. He hath Authority given him to execute Judgment also, because he is the Son of Man, Joh. v. 27. For the Father judgeth no Man, but hath committed all Judgment unto the Son, ver. 22. And hath given all things into his Hand, Joh. xiii. 3. He hath set him at his own right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all things under his Feet, and gave him to be the Head over all things to the Church, Eph. i. 20, 21, 22. 1 Cor. xv. 27. In short, seeing he being in the Form of God, thought it no robbery to be equal with God, and yet took upon him the Form of a Servant, and became obedient unto Death, even the Death of the Cross: Therefore God also hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth, and that every Tongue should confess, that Jesus Christ*

is Lord, to the glory of God the Father, Phil. Serm. ii. 9, 10, 11. For to this end, Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living, Rom. xiv. 9. IX.

I thought good to lay all these places of Holy Scripture together, that we may at one View behold what we ought to believe concerning our Blessed Saviour's Authority and Dominion: What a mighty Lord he is, how far his Dominion reacheth, and how long it lasts. For here we see, that he is the Lord of the whole Earth, and of all the Kingdoms and Nations that are on it: That all the Kings and Princes there, how absolute soever they may be, in respect of one another, or of their own respective Subjects, they are all subject to the Lord Jesus, and hold their Kingdoms and Principalities under him: That he executeth Judgment upon the Sons of Men, and doth what he pleaseth with every one of them: That his Jurisdiction is not confined to the Earth, but extends itself as far as Heaven, and to the utmost bounds of the whole Creation: That he is exalted above, far above Angels, Archangels, and all the Powers of the other World, as well as this: That all this supreme Authority is committed by God the Father to him, as he is the Son of Man,
and

Vol. III. and because he is so: That all things are thus made subject to him, because, as he was the Son of Man, he became obedient even to the Death of the Cross, and by that means merited, or deserved it at the Hands of God: That the great End wherefore he is thus given to be the Head or supreme Governour over all things, was for the sake of the Church, that he might order and dispose of all things that happen by God's general Providence, so as to make them work together for the good of his Church, and of every particular Member of it: That all the Creatures in Heaven and Earth, are therefore bound to acknowledge that Jesus Christ is the Lord, and that this is highly for the Glory of God the Father: And that this his Dominion and Power shall be continually exercised to the end of the World, when his Enemies being all destroyed, and his Saints made perfect in Glory, so that there will be no more occasion for the Exercise of any such Authority, *he shall then deliver up the Kingdom to God and the Father,* 1 Cor. xv. 24. As he is the Son of Man, he will deliver it up to God; as he is the Son of God, he will deliver it up unto the Father; yet so, that he himself also shall reign as King and Lord for ever.

L. E.

By

By this we may see, how great a Lord Serm.
 Jesus Christ is; so great, that the greatest IX.

Lords and Princes upon Earth are infinitely more inferiour and subject unto him, than their meanest Subjects and Servants are to them: Infomuch that in comparison of him, all must acknowledge, as we do in the Eucharistical Hymn, *That he only is the Lord*: And all the Creatures in Heaven and Earth, are bound to own him for their Lord and Master. But Mankind in general, and particularly we, and all the Members of his Church, have another, and more special Obligation upon us to do it: Forasmuch as when we were fold under Sin, and therefore subject to the Wrath of God, the Lord Jesus was pleased to purchase and redeem us to himself, on purpose that he might be our Lord and Master, and we his Subjects and Servants in the strictest sense that could be: For it is written, *that he purchased his Church with his own Blood*, Acts xx. 28. We are redeemed from our vain Conversation with the precious Blood of Christ, as of a *Lamb without blemish and without spot*, 1 Pet. i. 18. For he *gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of good Works*, Tit. ii. 14. and so *deliver us from the Wrath to come*, 1 Theff. i. 10. Where-

*Christ is
 the greatest
 of all
 Lords.*

fort

Vol. III. fore we being thus bought with a Price, *we are none of our own*, 1 Cor. vi. 19. but we are wholly his who bought us, his Lot, his Flock, his Purchase, his Inheritance, his Saints, his Servants, his Elect, his *Israel*, his Treasure, his special or peculiar People, as the Children of *Israel* are called, *Exod. xix. 5.* And so are all the true *Israel* of God, they are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, (1 Pet. ii. 9.) unto him, and he is in a peculiar manner their Lord and Master. He exerciseth a peculiar Government over them, and takes special care of them above all People: He having redeemed them to himself, as their great Lord and Patron, he nourisheth and maintains them at his own cost and charges: He supplies them with all things necessary both for Life and Godliness: He feeds them often at his own Table: He appoints them all their several Places and Stations in the World, where they may do him best Service: He gives them every one work to do, and calls them to account how they do it: He defends them from all their Enemies, and suffers none to do them hurt: He bleaseth and sanctifieth all Occurrences to them, so as to make all things work together for their good. If they happen to go astray, he, one way or other,

other, brings them back again, to mind Serm. the business that he hath set them: If IX. they offend, as they often do, his and their heavenly Father, he makes Atonement and Reconciliation for them. If their Hearts be broken, or their Consciences wounded for their Sins, he binds them up, and heals them again, so as to make them sounder than they were before. If they be infirm and weak, not able to do the Work he employs them in, he refresheth, he animates, he strengthens them with his Grace and Holy Spirit in the inner Man, so that they can do all things through Christ that strengthens them. In short, he gives them whatsoever they have; he supplies them with whatsoever they want; he directs and assists them in whatsoever they do. And when their Day is spent, and their Work done, he gives them great Recompence of Reward, saying to every one of them, *Well done good and faithful Servant, enter thou into the Joy of thy Lord*, Matt. xxv. 21.

The Joy of thy Lord: A Phrase much to be observed. For hereby he puts us in Mind, that he is not only a Lord in general; but that he is our Lord, and the Lord of every one of us in particular. And that we ought to look upon him as such. And so his People have always done. In the Old Testa-

Christ a Lord as to all Believers in general, so to each of them in particular.

Vol. III. Testament, they did not only call him *The Lord*, but also *Our Lord*; as David said, *O Lord our Lord, how excellent is thy Name in all the Earth*, Psal. viii. 1. And *My Lord*, as David again, *The Lord said unto my Lord, sit thou on my Right Hand*, Psal. cx. 1. And Daniel, *And now, O our God, bear the Prayer of thy Servant*, *למען ארתי* for my Lord's sake, as the Words may be render'd, Dan. ix. 17. And so in the New Testament, when the Apostles, Disciples, or such as believed in him, spake of him, with Relation to the Church in general, they usually call him, as we do in our publick Prayers, *Jesus Christ our Lord*, as being the Lord of the whole Church, and of all the Members of it alike; but when they speak of him, every one with Relation to himself, every one appropriates him, as it were to himself, and calls him *His Lord*, in particular. *Whence is this to me*, saith Elizabeth, *that the Mother of my Lord is come to me*, Luk. i. 43. *They have taken away my Lord*, saith Mary Magdalane; John xx. 13. *Thomas answered and said unto him, my Lord and my God*; ver. 28. And St. Paul, *I count all things but loss, for the Excellency of the Knowledge of Christ Jesus my Lord*, Phil. iii. 8. And so we all may; or rather, so we ought all to do. It is not enough for me
to


to acknowledge Christ to be the Lord of Serm. all Believers in general ; but I must look IX. upon him as my Lord and my Master, in a particular manner. And so ought every one of us to do. *He tasted Death for every one of us*, Heb. ii. 9. And everyone of us is baptized into his Death, and we then covenanted with him, and promised every one of us to be his Servant, and to own him for our *Lord and Master* : Which therefore we are every one bound to do all our Life long. I say, *All our Life long* : For it is not enough for us to acknowledge it in general, or to think of it only now and then ; but we ought to live with a firm Belief, and with a constant Sense of this upon our Minds, that Jesus Christ is our Lord and Patron, our Master and Governour ; and that we are always at his Service, under his Command, entirely subject to his Will and Pleasure. He may do with us what he will, and we cannot gainsay it : He may command us what he pleases, and we are bound to do it. Neither must we look upon him as our Lord only at a Distance, but as one that is always present with us, wheresoever we are, and takes Notice of every thing we do, intending to reward or punish us, according as we do, or do not what he commands, and so as he commands it to be done. Especially when
we

Vol. III. we are at Church, we are then to look upon ourselves as in the House of our Lord, where he himself assures us, he is specially present, saying, *Where two or three are gathered together in my Name, there am I in the midst of them*, Matt. xviii. 20. But above all, while we are at his Holy Table, where every thing hath the nearest Relation to him that can be upon Earth. The Table it self is, the Table of the Lord, *1 Cor. x. 21*. The Bread which we there eat, is the Body of the Lord, *cb. xi. 29*. The Cup we there drink, is the Cup of the Lord, *cb. x. 21*. The whole Feast is called *The Supper of the Lord*, ch. xi. 20. *Of our Lord and Master Christ*. And therefore all the while that we are there, we should carry our selves with that Reverence and godly Fear, which becometh Servants in the Presence of their Lord, their Mighty, their Almighty Lord, the Lord of the whole World.

Could we keep this great Truth thus always fixed upon our Minds, it would be of mighty Use and Advantage to us, through the whole Course of our Lives. As I promised to shew in the next Place, and may easily do it.

*Next look
upon Christ
as their
Saviour*

For which purpose we may first take Notice that one great Reason, wherefore so many of those who profess the Gospel of Christ,

Vol. III.  deemer, as I have shewn he is, they would then see themselves as much oblig'd to obey his Laws, as they are concerned to believe his Promises: And be as fearful to offend him, as they are desirous to be saved by him. There is no Temptation they can be under, there is no Duty they can set about, there is no Place, no Employment, no Condition or Circumstance of Life they can be in, but this, if duly considered, would be a Check upon them, and help to keep them within their Line. But I shall instance only in such uses, which the Holy Scripture directs us to make of this great Truth, that the Lord Jesus is our *Lord and Master*.

We ought to Imitate the humility of our Lord.

I shall begin with that Use which our Lord himself makes of it in this Place. He, after his last Supper, condescended so far as to wash his Disciples Feet. But when he came to *Simon*, *Simon* said to him, *Lord, dost thou wash my Feet?* ver. 6. Our Lord, among other things, answered, *If I wash thee not, thou hast no part with me.* Upon which *Simon Peter* said, *Lord, not my Feet only, but also my Hands and my Head,* v. 9. where we may observe, that when *St. Peter* spoke to him, he still called him *Lord*. From whence our Lord seems to take the Occasion of uttering these Words: *Ye call me Master and Lord, and ye say well, for so*

se I am. And then he adds, *If I then, your* Serm. *Lord and Master, have washed your Feet,* IX. *ye also ought to wash one anothers Feet. For* I have given you an Example, that ye should do as I have done to you. Verily, verily, I say unto you, the Servant is not greater than his Lord, neither he that is sent, greater than he that sent him, ver. 14, 15, 16. His washing his Disciples Feet, was a great Instance of his Kindness to them, and likewise of his Humility and Condescension. This therefore is the use that he himself did, and would have us to make of this Doctrine, that seeing he is our great *Lord and Master*; and yet he stooped so low, as to do such a mean Office for his Disciples; we who are his Disciples and his Servants, should think nothing too mean, nothing too low, that we can possibly do for one another. And this is that Vertue wherein he would have us, in an especial manner, to follow his Example. *Learn of me,* saith he, *for I am meek and lowly in Heart,* Matt. xi. 29. And it is very observable, that he would have us learn Meekness and Patience, as well as Humility of him, upon this Account, because he is *our Lord.* *The Disciple,* saith he, *is not above his Master, nor the Servant above his Lord. It is enough for the Disciple that he be as his Master, and the Servant as his*

Vol. III. *Lord, If they have called the Master of the House Belzebub, how much more shall they call them of his Household, Matt. x. 24, 25. This is a Thing he would have them take special Notice of, so as to keep it always in their Minds. Remember, saith he, the Word that I said unto you, The Servant is not greater than the Lord. If they have persecuted me, they will also persecute you. If they have kept my Saying, they will keep yours also, John xv. 20. And verily, if our Lord Jesus was reproached, afflicted, persecuted as he was while he lived on Earth, it is no wonder if we be so too. For how can we, his Servants, expect to fare better in the World, than he our great Lord and Master did? And if he, for our sake, underwent all that was laid upon him, with so much Patience and Meekness, that when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously, 1 Pet. ii. 23. What Cause have we patiently to submit to whatsoever God, for his sake, shall see good to lay upon us, without being discomposed in our selves, or disturbed and vexed at the Instruments of it? How well might the Apostles say, The Servant of the Lord, the Lord Jesus, must not strive, but be gentle unto all Men, apt to teach, patient,*
2 Tim.

2 Tim. ii. 24. For otherwise he would be far from carrying himself as the Servant of such a Lord, and far from doing him any Service: For they *that cause Divisions, serve not the Lord Jesus Christ, but their own Bellies*, Rom. xvi. 18. Hence also, they who have Servants under them, remembering that they have so great a Master above them, should learn to be as just and equitable unto their Servants, as they desire their Master should be kind and merciful unto them. This is the Use which the Apostle makes of this Doctrine, saying, *Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven*, Col. iv. 1.

But that which I would chiefly put you in mind of at present, is the Duty which you owe to Christ, as he is your Lord: For as such you are certainly bound to carry your selves towards him, as becomes his Servants in all respects. For, *First*, Is Christ your Lord? Then you must prefer and love him above all Things and Persons upon Earth: Forasmuch as there is no Thing, nor Person upon Earth, that hath so much Authority over you, as he hath, nor that expresseth so much Love and Kindness to you as he doth. It was he that loved you, so as to give himself for you, on purpose to redeem you to him-

*We ought
to prefer
Christ to
all Things
and Per-
sons.*

Vol.III. self: It was he that delivered you from the Bondage of Corruption, into the glorious Liberty of the Children of God: It was he that purchased all manner of Blessings for you, with the Price of his own Blood; and it is he who conferreth them upon you, and continues them to you; so that whatsoever good thing you have, whatsoever Blessing or Mercy you receive from the Hands of God, you are beholden unto Christ for it, and hold it only during the Will and Pleasure of him, your Lord and Master. For, as God would never have been merciful to you at all, unless Christ had died, so he would not continue any Mercy to you, unless Christ your Lord continued to make Intercession for you. What infinite cause then have you to love and value him above all things, without whom you could have nothing to love or value? Hence it is that our Lord himself saith, *He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me*, Matth. x. 37. Whereby he gives us to understand, that he who loves any thing as much, or more than him, is not worthy to be his Servant, or to call him Lord: And therefore we may truly say with the Apostle, *If any Man love not the Lord, the Lord Jesus Christ,*

Christ, let him be Anathema, Maran-atba. Serm.
 I, Cor. xvi. 22. But Grace shall be, with IX.
 all them, that love our Lord Jesus Christ in
 sincerity, Eph. vi. 24

Again, Is Christ your Lord? What Honour and respect then ought you to shew him upon all occasions? Far more than you do to any Creature; yea, the same that you give to the Creator himself: For the Father judgeth no Man, but hath committed all Judgment to the Son, (and so hath made him Lord of all things) that all should honour the Son even as they honour the Father, Joh. v. 22, 23. All, not only Men, but Angels; For God hath given him a Name, that is above every Name, that at the Name of Jesus every Knee should bow of things in Heaven, and things in the Earth, and things under the Earth, Phil. ii. 10. And when he bringeth in the First-begotten into the World, he saith, And let all the Angels of God worship him, Heb. i. 6. And if the Angels themselves worship him, how much more ought Men to do it? especially they who own him to be their Lord, and profess themselves to be his humble Servants, as all here present do? Certainly, whensoever you meet with him, you ought to shew him all the Respect which is due to so great a Lord, all the while that you are in his presence, as you

T 4

always

Christ to
 to be Ho-
 nour'd e-
 qually
 with the
 Father.

Vol. III. always are in a special manner, when ye meet together in his Name: For he himself hath said, *Where two or three are gathered together in my Name, there am I in the midst of them*, Matth. xviii. 20. Wherefore, we being here met together in his Name, we may be confident that he is in the midst of us; more confident, than if we saw him with our Eyes: Forasmuch as we have his word for it, who cannot lye, nor err, as our Senses often do. But is our Lord here present? Is he in the midst of us, How gravely then, how modestly, how humbly, how reverently should we carry our selves before him? Let us but remember, that our Lord is with us wheresoever we meet together in his Name, and we shall need no other Argument to perswade us to worship him with Reverence and godly Fear.

*Christ as
Lord to be
obey'd.*

Moreover, is Christ your Lord? Then ye ought to obey him, and do whatsoever he commands you. This is no more than what ye expect, from your Servants, even to do what you bid them; and they are bound by their Covenants to do it. How much more are you bound to observe what your Lord and Master, the Sovereign of all the World, requires of you? Besides all other Considerations, this very Relation you stand in to him, obligeth you to it.

So

So that it is in vain, it is absurd to pretend that he is your Lord, and yet not to obey him: As he himself argues, saying, *Why call ye me Lord, Lord, and do not the things which I say*, Luk. vi. 46. implying, That they who will not observe his Laws, ought not to call him Lord: For though they profess he is so with their Mouths, in Works they deny it, and in effect say, *We will not have this Man rule over us.*

Serm.
IX.

*A Summary
of the
Laws of
Christ.*

But I hope better things of you; and that, as ye own Christ to be your Lord, ye are ready to shew it, by doing whatsoever he hath commanded, so soon as it is made known to you. Wherefore, that you may not pretend ignorance, I shall, in his Name and Presence, put you in mind of what he would have you all do; and that it may come with the more force upon you, I shall instance only in such things as he himself was pleased to utter with his own Mouth, when he was upon Earth. Be it known therefore to you, That Jesus Christ, your Lord and Master, commands you all *to repent, and believe the Gospel*, Mark i. 15. *to believe in God, and to believe also in him*, John xiv. 1. *to love the Lord your God with all your Heart, with all your Soul, and with all your Mind*, Matt. xxii. 37. *not to fear them which kill the Body, but are not able to kill the Soul; but rather*

Vol. III. rather to fear him which is able to destroy
 both Soul and Body in Hell, Matt. x. 28.
 always to pray to God, Luk. xviii. 1. and,
 when ye pray, to say, Our Father which art
 in Heaven, &c. Luke xi. 2. To seek the
 Kingdom of God, and his Righteousness, in
 the first place, and to take no thought for
 the morrow, Matt. vi. 33, 34. to be mer-
 ciful as your Father is merciful, Luk. vi. 36.
 and perfect, as your Father which is in Hea-
 ven is perfect, Matt. v. 48. to beware of
 false Prophets, which come to you in Sheeps
 Cloathing, but inwardly they are Ravening
 Wolves, Math. vii. 15. to do unto all Men
 as you would have them to do to you, Mat.
 22. to give Alms of such things as ye have,
 or as much as ye are able, Luke xi. 42. to
 take heed, and beware of Covetousness, Luk.
 xii. 15. to love one another, as he hath lo-
 ved you, John xiii. 34, chap. xv. 12. to
 love your Enemies, to bless them that curse
 you, to do good to them that hate you, to pray
 for them that despitefully use you, and perse-
 cute you, Mat. v. 44. to take his Tock upon
 you, and to learn of him to be meek and lowly
 in Heart, Matth. xi. 29. to celebrate the
 Sacrament which he instituted at his last Sup-
 per, in remembrance of him, Luk. xxii. 19.
 to take heed, lest at any time your Hearts
 be over-charged with Surfeiting, and Drum-
 kenness, and Cares of this life, Luk. xxi. 34.

In

In a word, he commands, *that your Light* **Serm.**
so shine before Men, that they may see. **IX.**
your good Works, and glorify your Father
which is in Heaven, Matt. v. 16. These
 are the expresse Comnandments of the Lord
 Jesus, and unless you obey him in such
 plain and necessary things as these are, you
 may call him Lord and Master as often
 as you please, but he will never own you
 for his Servants or Disciples, neither have
 ye any ground to expect Salvation from
 him: For though he be the *Author of*
eternal Salvation, he is so only to them
 who obey him, *Hebr. v. 9. Matth. vii.*
21.

Besides that, Is Christ our Lord? Then
 we are his Servants. So are all that are
 called by him, and own him to be their
 Lord: As the Apostle saith, *He that is*
called in the Lord, being a Servant, is
Christ's Freeman; or rather is made free
 by Christ, though not in respect of Men,
 yet in respect of him, whose Service is
 perfect Freedom: *Likewise, he that is*
called being free, is Christ's Servant, 1 Cor.
 vii. 22. Howsoever Free or Noble he
 may be in respect of other Men, he is
 still the Servant of the Lord Christ, and
 is bound to serve him, and him only;
 as the *Colossians* did, to whom the same
 Apostle saith, *Ye serve the Lord Christ,*
Col.

Vol. III. Col. iii. 24. God grant, that the same may be truly said of all here present,

*We must
serve God
with our
Bodies and
Souls.*

But you'll say perhaps, What Service can we do for so great a Lord as our Lord is? To that the Apostle answers in general, where he saith, *Ye are not your own, for ye are bought with a Price: Therefore glorify God in your Body, and in your Spirit, which are God's,* 1 Cor. vi. 19, 20. God, our Lord and Saviour, hath bought us with a Price; and therefore we are not our own, but his, wholly his; both our Body and our Spirit are his; and we should glorify him in both. And that is the only way whereby we can serve him, even by setting forth his Honour and Glory in the World; which therefore we are bound to do as much as we can, by confessing him before Men, and owning that he is indeed our Lord and Master; by asserting and vindicating, against all gainsayers, his Divine Power and Authority over us, and all the World; by waiting upon him in his House, and at his Holy Table, whensoever he is pleased to call us; by worshipping and adoring him as our Lord and our God, whensoever we come into his special Presence; by celebrating and praising his Glory, his Power, his Goodness, and the wonderful Works that he hath done for the Sons of Men, as we do

do all along in that Divine Hymn, *We* Serm. *praise thee, O God, we acknowledge thee to be the Lord;* IX. by putting up all our Prayers to God the Father only in his Name, and trusting on him alone for God's acceptance of them; by comforting his disconsolate, supporting his weak, and relieving his poor Members; by reproving such as dishonour his Holy Name, and persuading as many as we can, to enter into his Service, and glorifie him in the World, by observing the Rules that he hath set us, and doing all such good Works as he hath prepared for us to walk in. In a Word, as ever we desire to serve the Lord Christ, we must do all we can to shine as Lights in the World, so as to excel all of other Professions in Piety, in Justice, in Humility, in Temperance, in Patience, in Purity, in Charity, in every thing that is commendable and Praise-worthy.


By this means we shall shew forth the Vertues and Praises of him, who hath called us out of Darkness into his marvellous Light, and so do him all the Service we can upon Earth. And verily, he being our *Lord and Master*, we are all bound in Duty and Conscience, thus to serve and glorify him in every thing we do, according to that of the Apostle, *Whether ye eat or drink, or whatsoever ye do, do all to the Glory*

*We must
serve
Christ in
all our A-
ctions.*

Vol. III. *Glory of God*, 1 Cor. x. 31. *And whatsoever ye do, in Word or Deed, do all in the Name of the Lord Jesus*, Col. iii. 17. And that too, not only through the whole Course of our Life, but when we be called to it, in our Death also: *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's*, Rom. xiv. 8. We are wholly his, and therefore should be wholly at his Devotion and Service. And to incourage us to it, let us hear what our Lord himself saith, *If any Man serve me, let him follow me; and where I am, there shall also my Servant be: If any Man serve me, him will my Father honour*, John xii. 26. And what can we desire more? What greater Happiness can we have, than to live with our Lord himself, in whose Presence is Fulness of Joy? What greater Honour than to be honoured by him, whom all things in the World honour? Yet, this Happiness, this Honour have all they who serve the Lord Christ, in Truth and Sincerity of Heart. Which therefore God grant we may all for the Future do.

We are Accountable for our services to Christ.

I am sure it highly concerns us all to do it. For, is Jesus Christ our *Lord and Master*? Then before he will one Day call us to an Account, how we have served him,

him, and reward or punish us according **Serm.**
 as we have, or have not done it as we **IX.**
 ought. We may be confident of it; for he 
 himself hath said he will, and hath told
 us withal, that they who serve him truly
 and faithfully upon Earth, shall be ad-
 vanced to his Kingdom and Glory; but
 that every idle and unprofitable Servant
 shall be cast into utter Darknes. And
 therefore we had need look about us, and
 make it the whole Study and Business of
 our Lives, to do him all the Service we
 can, to improve all those Opportunities
 and Talents which he puts into our Hands,
 for his Use, and to finish the Work which
 he hath given us to do, even to glorifie him
 upon Earth. *Blessed is that Servant, whom
 his Lord, when he cometh, shall find him
 so doing.*

S E R.

SERMON X.

The Blessed Estate of those
who believe in CHRIST.

JOHN XX. 29.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.

*All the ho-
ly Scrip-
tures are
the oracles
of God.*

ALL the Holy Scriptures being given by Divine Inspiration, may truly, upon that Account, be called, *The Oracles of God*. But so much of them as was spoken by Christ, when he was upon Earth, hath another great

great Title also unto that Name, in that it was not only inspired or dictated by the Spirit, but uttered also by the Mouth of God himself. For so was every thing that he spoke. It was spoken by God himself, with his own, though an humane Mouth. And therefore it is no wonder, that so much Wisdom and Goodness, as well as Truth, appears in all his Sayings, more than in any other whatsoever; as might easily be shewn in many respects. I shall mention, at present, only one; which is, That when he spoke, as he often did, only upon some particular Occasion, he ordered his Words so, that they were not only proper and pertinent to that Occasion, but likewise of constant and general use to all Mankind; that all might be some way or other edified by every thing he said to any. As when some told him of the *Galileans*, whose Blood *Pilate* had mingled with their Sacrifice, he said, *Suppose ye that these Galileans were Sinners above all the Galileans, because they suffered such things? I tell you, Nay.* Which was sufficient for the present Purpose, to shew, that those *Galileans* should not be censured, or judged to be greater Sinners, because they suffered more than other. And then he adds, for the perpetual Instruction of all Men, *But except ye repent, ye shall all likewise perish,*

U

Luke

Serm.
X.



Vol. III. Luk. xiii. 3. When some asked him, Whether it was lawful to give Tribute unto *Caesar*? He, upon the Sight of a Piece of Money current among them, with a *Caesar's* Head upon it, gave them a general Rule to be observed, not only by them in this, but by all Men in every thing relating either to God or the King, saying, *Render therefore unto Caesar, the things which are Caesar's, and unto God, the things that are God's,* Matt. xxii. 21. When he heard a certain Woman crying out, and saying to him, *Blessed is the Womb that bare thee, and the Paps which thou hast sucked.* He told her and all others, who are rather to be esteemed happy, and how they may all become so, saying, *Yea, rather blessed are they that hear the Word of God and keep it,* Luk. xi. 28. The same may be observed all along in the Gospels. Whatsoever our Saviour said, though the Occasion of his saying it was never so private and particular; yet he still said something or other upon it, that was generally necessary for all Mankind to know.

This I have observed here, because it will serve as a Key to open and explain the Words of my Text, spoken by our Lord, upon a particular Occasion, which was this: He being risen from the Dead, upon the first Day of the Week, the same Day

Day at Evening, appeared to all his Apo-
 stles, except St. *Thomas*, who happened
 not to be with them. The rest soon after
 meeting with him, told him they had seen
 the Lord. But he was so far from belie-
 ving it, that he said, *Except I shall see, in his
 Hands, the Print of the Nails, and put my
 Finger into the Print of the Nails, and thrust
 my Hand into his Side, I will not believe,*
ver. 25. The Apostle little thought that
 his Lord heard and knew what he said,
 as he most certainly did. For Eight Days
 after appearing again to his Apostles, St.
Thomas also being with them, he singles
 him out from among the rest, and bids
 him try the Experiment, without which
 he had said, that he would not believe,
 saying to him, *Reach hither thy Finger, and
 behold my Hands; and reach hither thy
 Hand, and thrust it into my Side: and be not
 faithless, but believing,* ver. 27. Which
 St. *Thomas* having accordingly done, he
 presently professed his Belief, by saying to
 him, *My Lord and my God.* Whereupon
 Jesus saith unto him, *Thomas, because thou
 hast seen me, thou hast believed: Blessed are
 they that have not seen, and yet have be-
 lieved.*

Serm.
 X.


Where he first gives the Apostle a tacit
 Reproof for his not believing without see-
 ing; *Because thou hast seen me, thou hast be-
 U 2 lieved,*

Vol.III. *lieved*; implying, that this was not believing him or his other Apostles, but his own Eyes. Which though it may be truly call'd, as it is here, believing; yet it is such believing, as is of little Value with Men, of less with God, in that it is not grounded upon his Authority, but upon a Man's own Senses. But having said this to his Apostle, our Saviour, according to his usual Divine Manner, before spoken of, turns his Discourse from him to all Mankind, that all may know what that true Faith is, which hath Blessedness entailed upon it; and how blessed a thing it is to believe those things which we never saw, saying, *Blessed are they that have not seen, and yet have believed.* He speaks indefinitely, not of believing only his Resurrection, which gave him the Occasion of saying it, but of believing in general, whatsoever God hath revealed; and we are therefore bound to believe, although we never saw it, nor have any other Ground to believe it, but only his Word.

This therefore is that which I shall now endeavour, by his Assistance, to explain; not that the words themselves need any explaining, for they are as plain as any words can make them; but that the truth contained in them may be set in such a Light, that we may all see into the bottom of it,
and

and thereby know how we may attain to true Blessedness: For which purpose, we shall first consider what it is to believe things which we never saw, and what ground we have to do it, and then wherein they, who do so, are Blessed. As for the First, I need not tell you, what it is to believe in general; For you all know, that we are said to believe a thing when we do not doubt, but are fully perswaded of it. This is the usual signification of the Word, both in our common Conversation, and likewise in the Holy Scriptures, where Faith or Believing is commonly opposed to Doubting: As where our Saviour saith to St. Peter, *O thou of little Faith, wherefore didst thou doubt?* Matth. xiv. 31. and to all his Disciples, *If ye have Faith, and doubt not,* chap. xxi. 21. *And, if he shall not doubt in his Heart, but shall believe that those things which he saith shall come to pass,* Mark xi. 23. *He that doubteth, saith St. Paul, is damned if he eat, because he eateth not of Faith,* Rom. xiv. 23. To the same purpose is that of St. James, *But let him ask in Faith, nothing wavering, or nothing doubting,* as the word *ἰσχυρῶς* signifies, *Jac. i. 6.* From all which places, it appears, That according to the Scripture, as well as common use of the Word, Doubting is directly contrary

Serm. X.

The Nature of Faith.

Vol. III to Faith, or Believing, and that a Man can be properly said to believe a thing only so far as he doth not doubt, but is fully perswaded of it in his own mind.

Thus *St. Paul* expresseth the Greatness of *Abraham's* Faith, by his being fully perswaded, *That what God had promised, he was able also to perform*, Rom. iv. 21. And his own, by saying, *I am perswaded*, ch. viii. 38. The word in the Original is *πιστωμα*, from whence comes the Greek word *πιστις*, which we all along translate Faith, and from thence *πιστευω*, to Believe; which words therefore, according to their Etymology, as well as common Use, must needs signify such a Faith, or such believing a thing, whereby we are fully perswaded of the truth and certainty of it.

Several motives or grounds of persuasion.

Now there are several ways whereby we come to be thus perswaded of a thing, or to believe it. Some things we are perswaded of from the Testimony of our Senses: As we see a thing to be white, or black, we taste it to be sweet, or bitter, and therefore do not doubt, but are perswaded it is so; and so may be truly said to believe it; As it is said of *St. Peter* in this Chapter, *That he saw, and believed*, ver. 8. and of *St. Thomas* in my Text, *Because thou hast seen me, thou hast believed*. For in such cases, although our Senses
move,

move, or induce us to think, or be per-
 swaded a thing is so as they represent it,
 yet the Thought or Perswasion itself is an
 Act, not of the Senses, but of the Soul,
 and as such may properly be called Faith
 or Believing, as it is here.

Other things we are perswaded of by
 our Reason, either immediately upon the
 first proposal of them to our Consideration,
 or else by necessary consequences of one
 thing upon another, till we come at last
 to that which fixed our Thoughts, so that
 our Minds rest satisfied in it, as a necessa-
 ry Result from such Premisses; and there-
 fore we are said to be perswaded of it. But
 such kind of rational Perswasions also, take
 their first rise very often from our Senses:
 As in the case before us, *St. Thomas* saw
 Christ after he had been dead, of the same
 Visage and Stature, and in all respects just
 so as he used to see him before; and he
 put his Finger into the Holes which the
 Nails had made in his Hands, and the
 Spear in his Side, and so felt them to be
 really such as the Nails and Spear had
 made; and from thence concluded, that
 this must be the same Person that he knew
 before, and saw thus pierced upon the
 Cross, and dead; and by consequence, was
 perswaded, or believed, that he was indeed
 risen from the Dead. But this he could

Vol.III. not but now believe in a manner whether he would or no, having so plain and sensible a demonstration of it. And that is the reason that his Faith is here reprov'd, as not comparable to that whereby a Man believes what he never saw.

But there are other things which we are perswaded of, or believe, upon the Testimony, not of our own Senses or Reason, but that of other Mens; who telling us, of any thing which they have seen, or heard, or know, we, without consulting our own Senses or Reason, usually take their word for it, and believe it to be so as they say, only because they say it; which kind of Belief, or Perswasion, is as common among Mankind as any of the other before-mentioned: And it is that indeed, without which we could have no satisfaction in conversing with one another.

*All grounds of persuasi-
on are fal-
sible, ex-
cept the
Testimony
of God.* These are the several ways whereby we usually come to believe, or be perswaded of one thing rather than another. But they are all liable to very great Mistakes; so that we cannot certainly depend upon any of them singly, nor upon all together. But whatsoever we are thus perswaded of, we have still cause to doubt whether it be so or no, and therefore cannot in reason be fully and certainly perswaded of it:
For

For we find by Experience, that our Senses often deceive us, that our Reason frequently fails in its deductions of one thing from another, and that all the rest of Mankind are apt to be mistaken as well as we; or if they be not mistaken themselves, we not knowing their Thoughts, can never be sure but that they may have a mind to impose upon us, by telling us that for true which they themselves know to be false: And by consequence, whatsoever Thoughts come into our Heads any of these ways, we can never form them into a firm belief, or full persuasion, that what we think is really true, and such as we think it to be. So that if we had no other ground, but such as these are, whereupon to build our Faith, we should be always wavering and doubtful, and never fix upon any thing as a sure and certain truth, how much soever we are concerned to believe it to be so: And all by reason of our Fall in *Adam*, whereby our Senses, and Reason, and all Mankind are so corrupted, that whatsoever Knowledge we have by their means, is at the best no more than meer guess and conjecture.

But behold now, and admire the infinite Goodness and Mercy of God to Fallen Man, who knowing what Uncertainties we are put to, even in things of the greatest

Divine revelation only firm ground of belief.

Vol. III. **greatest Moment, and such as belong to our everlasting Peace, hath found out another way whereby we may come to know them, and such a way as can never fail. For he being willing that all Men should be saved, and come to the Knowledge of the Truth, he himself hath revealed and declared all such Truths as are necessary to our Salvation: So that we have his Word for them, which is more, infinitely more, than the concurrent Testimony of our Senses, our Reason, and all Mankind would have been, if they had all continued in their best and first Estate; yea, so much, that it is impossible that any thing more could be ever done, whereby to assure and certify us of them. For God being Truth itself, as the Apostle saith, he cannot lye, Tit. i. 2. Yea, it is impossible for him to lye, Heb. vi. 18. Every Lye, or Falshood, being a Contradiction to his very Nature. And therefore what God saith must needs be true, and therefore to be believed because he saith it. For when he hath once said it, there is no Room left for Hesitancy, or doubting whether it be so or no; for it cannot but be just so as he saith it is or shall be. And how much soever any Truths may seem above our Understanding and Comprehension, yet if they come attested by his divine, infallible Authority,**

thority, we have infinitely more Ground Serm. to be perswaded of them, than we are of IX. any thing that we our selves may seem to comprehend or understand. And if our Minds be right set to receive any Truth at all, they must needs receive such in the highest Manner, and with the strongest Faith that they are capable of.

And yet this is the course which Almighty God hath taken, whereby to inform and perswade Mankind of all necessary Truths, all along from the beginning of the World.

Divine Revelation as old as the World.

Adam was no sooner fallen by the Instigation of the Old Serpent ; but God himself said, *The Seed of the Woman shall bruise the Serpent's Head*, Gen. iii. 15. and so passed his own Word for it, that *Adam* himself and his Posterity, might have the firmest Ground that could be, to believe that one should be born of a Woman, which should destroy the Works of the Devil, and so restore Mankind to their first Estate. But seeing this Word was not to be actually fulfilled till about 4000 Years after, (therefore called, *The Fulness of time*, Gal. iv. 4.) when about half that time was passed, God was pleased to renew, and repeat it again to *Abraham*, who living 2000 Years after *Adam* was just the middle Person between him and Christ. For it was God himself also that said to *Abraham*: *In thee,*

Vol. III. *thee, and in thy Seed, shall all the Nations of the Earth be blessed, Gen. xii. 3. ch. xviii. 18. ch. xxii. 18.* whereby he plainly signified, that what he had before said, concerning the Seed of the Woman in general, should be fulfilled in the Seed of *Abraham*; but that all Nations and Families upon Earth, as well as his, should be blessed by it, and therefore ought to believe so.

*All Script-
ure di-
vinely in-
spir'd.*

After this, God in all Ages raised up Prophets, by whom he spake his Mind, and revealed his Will all along, till at length he did it by his only begotten Son too: As the Apostle observes, saying, *God who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son, Heb. i. 1, 2.* It was God therefore, who spoke by the Prophets as well as by his Son; the Prophets being no more concern'd, but only as his Heralds to proclaim his Divine Will and Pleasure. They uttered the Words, but the Words they uttered were put into their Mouths by God himself. As our Saviour said to his Apostles, *It is not ye that speak, but the Spirit of your Father which speaketh in you, Matt. x. 20.* So it was with the Prophets. *For the Prophecy came not in Old Time, by the Will of Man, but holy Men of God spake as they were moved by the holy Ghost, 2 Pet. i. 21.*

r. 21. They spake not of their own Heads, nor what they themselves would, but what God would have them say; so that it was his Word they spake, his Will they declared. And therefore cried out, *Thus saith the Lord*, that People might take Notice, that what they were now to say, was not their own Words, but God's; and therefore should accordingly hearken to it, and receive it as such: As we find the *Theſſalonians* did. For St. Paul writing to them saith, *For this cause also thank we God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it not as the Word of Men, but as it is in Truth the Word of God*, 1 Theſſ. ii. 13. The Word which St. Paul preached, though they heard it of him, yet it was not his Word, nor the Word of any Man, but it was in Deed and in Truth the Word of God himself; and they received it as spoken to them from God. And so all ought to receive whatsoever was spoken by *Moses* and the Prophets, or by Christ and his Apostles; and is now written in the Books of the Old and New-Testament; for it is all equally the Word of God: All Scripture as the Apostle saith, *Being given by Inspiration of God*, 2 Tim. iii. 16. And therefore whosoever spoke or wrote it, it was still
 God's

Serm.
 X


Vol. III. God's Word they spoke and wrote. And all Men are bound to look upon it, and receive it with the same Respect and Reverence as if God had spoken it to them with his own Mouth; or had written it with his own Finger, as he did the Ten Commandments.

The Subject matter of divine Revelation.

Now in this his most Holy Word, as it hath pleased Almighty God to command many things, all which we are bound to do therefore, because he commands them, and to forbid many things; all which we are therefore bound to avoid, because he forbids them; so there are many other things which he is pleased to say, all which we are bound to believe therefore, because he saith them: As for Example, Some things he affirms concerning himself, his Wisdom, his Power, his Omnipresence, his Goodness, his Justice, his Mercy, and all his other Perfections and Works that he hath done, concerning his Son, his Divinity, his Incarnation, his Life, his Passion, his Resurrection, his Ascension, and Session at the Right Hand of the Father: Concerning his Holy Spirit, his Divine Power, his Procession, his Gifts, and wonderful Operations in the World; concerning the Patriarchs, Prophets, Apostles, and many other remarkable Persons, and what they did in their several Generations. Some things

things he hath been pleased to promise to those who believe and obey him; as that he will be merciful unto them, and bless them, and keep them from all Evil, and give them all the good things they can desire, both in this World, and the next. Some things he hath said, by way of Threatning, to those who refuse to believe and serve him, as that he will punish and afflict them, in their Souls, Bodies, Estates, Relations, or the like; and at last give them their Portion with the Devil and his Angels. Some things also he hath been pleased to foretel, concerning particular Persons or Nations; or else concerning all Mankind in general, as that, they shall all rise again at the last Day, and stand before Christ's Tribunal, and there receive according to what they have done, whether it be Good or Evil; and accordingly the Wicked shall go into everlasting Punishment, and the Righteous into Life eternal.

Serm.

X



These and such like things which God hath said in his Holy Word, although we never saw them, nor perhaps can understand how they should be so as he saith they are, or shall be: yet we have the greatest Reason that can be, to be fully perswaded of the Truth and certainty of them, in that we have the Word of God himself,


All divine Revelation is to be receiv'd with an undoubting Assent.

his

Vol.III. his infallible Testimony, his Divine Authority for it. And they who are thus accordingly perswaded in their Hearts of the Truth of such things which they never saw, merely upon God's Word, they may be truly said to believe, in a Gospel Sense, as having and exercising that Faith, which the Apostle saith, *Is the Substance of things hoped for, and the Evidence of things not seen,* Heb. xi. 1. As they hope for the good things which are promised in the Holy Scriptures, so believing, that God himself hath promised them, they are as fully perswaded, as confident, that they shall have them, as if they had them already; and so have them in effect already subsisting in them: And they are as sure and certain of those things which he hath there said, although they have never seen them, as if they had seen them; or rather much more, as knowing that their Senses may deceive them, but God cannot. And these are they which our Saviour here pronounceth Blessed, saying, *Blessed are they that have not seen, and yet have believed.*

*Man fell
by Unbelief,
is restor'd
by Belief.*

That they are blessed, we cannot doubt, having Christ's own Word for it. But wherein their Blessedness consisteth, and how great it is, is a Matter that deserves our Consideration and Enquiry. For which purpose we may observe, that as
God

God made the World by his Word, so it is **Serm.**
by his Word also that he upholds and go- **X.**
verneth the World in general, and Mankind 
in a particular Manner, ordering and di-
sposing of them, according as they do, or
do not believe it. He had no sooner form-
ed Man, and put him into the Garden,
that he had planted for him, but he pre-
sently said to him, *Of every Tree of the
Garden, thou mayest freely eat, but of the
Tree of the Knowledge of Good and Evil,
thou shalt not eat of it; for in the Day that
thou eatest thereof, thou shalt surely die,* Gen.
ii. 16, 17. If *Adam* had believed what
God then said, he would never have ven-
tured to eat of that forbidden Fruit: But
believing what the Serpent said to the
Woman, rather than what God had said
to him, he eat of it, and so poysoned and
destroyed himself, and his whole Posterity,
then contained in him. But so great is the
Love of God to Mankind, that notwith-
standing their Fall through Unbelief in
their First Parents; yet he was pleased so to
order it, that none of them but might
rise again and be restored to their first E-
state, unless they themselves, every one in
his own Person, was guilty of the same
Fault, *even of Unbelief.*

For God hath spoken his Mind, as Job-
serv'd before, in all Ages to Mankind;
and

X

and

Vol. III. and hath caused it to be written too, that Men might always know what he hath said, and what he would therefore have them to believe, that they might be saved. What St. *John* saith of his Gospel, is true also of all the Holy Scriptures. *These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have Life through his Name, John xx. 31.*

Unbelief
the great-
est disho-
nour to God.

But if, after all, Men will not believe, *they make God a Liar, 1 John v. 10.* which is the greatest Affront and Dishonour they can offer to his Divine Goodness and Truth, and therefore are justly condemn'd; as the Judge of the whole World hath told us, saying, *He that believeth not shall be damned, Mark. xvi. 16.* And, *He that believeth on him, is not condemned; but he that believeth not, is condemned already, John iii. 18.* He is condemned to *that everlasting Fire, that is prepared for the Devil and his Angels:* Which is therefore called, *The Portion of Unbelievers, Luke xii. 46.* as being allotted for all Unbelievers, as such, and for no other.

Belief the
greatest
honour to
God.

Whereas, on the other side, they who believe God, and so give him the Honour that is due to his most Sacred Name and Word, are so far from being condemned, that they are blessed by him: Blessed in the

the highest manner that he himself can bless them. It is not in my Power to reckon up all the Blessings that he confers upon them, much less to describe the Greatness of them. I shall therefore only direct you to such Places in God's own Word, which may give you so much Light into it, that you may clearly see into the Truth of this Divine Proposition, uttered by Truth, by the Word of God himself. *Blessed are they that have not seen, and yet have believed.*

Serm.

X.

Believers
are blessed
with,

They are blessed with Profit and Comfort from the Word of God, whensoever they read or hear it read or preached to them, *For it works effectually in them that believe,* 1 Thess. ii. 13. and in none else, *Heb. iv. 2.*

Comfort
from the
Word of
God,

They are blessed with pure, and clean, and holy Hearts, *For God purifieth their Hearts by Faith,* Acts xv. 9. *And they are sanctified by Faith that is in Christ,* Acts xxvi. 18.

purity of
Heart;

They are blessed with the Pardon and Remission of all their Sins, through the Blood of Christ; *For to him give all the Prophets Witness, that through his Name, whosoever believeth in him shall receive Remission of Sins,* Acts x. 43.

pardon of
Sins,

They are blessed with the Righteousness of God: whereby they are justified,

Justification,

X 2

or

Vol. III. or accounted righteous before God himself,
 ~~~~~ For they are justified by Faith, Gal. ii. 16.  
 As Abraham believed God, and it was counted unto him for Righteousness, Gen. xv. 6.  
 Rom. iv. 3. Which is therefore called the  
 Righteousness of God by Faith, Phil. iii. 9.  
 Rom. iii. 22. And the Righteousness of  
 Faith itself, Rom. iv. 13. And the Righteousness which is of Faith, Rom. ix. 30.

the Love of  
 God,

They are blessed with the Love and Favour of God, the Almighty Governour of the World; he is reconciled to them, and they are at Peace with him: For being justified by Faith, we have Peace with God, through our Lord Jesus Christ, Rom. v. 1.

Adoption,

They are blessed with the nearest Relation that can be to the most High God, the chiefest Good; they are his Children, by Adoption and Grace. For ye are all the Children of God by Faith in Christ Jesus, Gal. iii. 26. For as many as received him, to them gave he Power to become the Sons of God, even to them that believe in his Name, John i. 12.

Regeneration.

They are blessed with a Principle of new Life, which directs, influenceth, and governs them in all their Actions, For they live by Faith, Habak. ii. 4. Heb. x. 37. We live, saith St. Paul, by Faith, and not by Sight, 2 Cor. v. 7. And the Life which

*I now live, I live by the Faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 20.* Serm. X.

They are blessed with free access to God, and full assurance from him, that they shall have whatsoever they ask that is truly good for them: *For what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24.* Assurance of having whatever they ask,

They are blessed with Success and Prosperity in all their Undertakings, for God's Glory and their own Good: *Believe the Lord your God, so shall ye be established; believe his Prophets, so shall ye prosper, 2 Chron. xx. 20.* Success in their undertakings

They are blessed with Power to resist the Devil, so as to make him fly from them: *Above all things, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked, Eph. vi. 16. Luk. xxii. 32.* Power to resist the Devil,

They are blessed with Conquest and Victory over the World: *For this is the Victory that overcometh the World, even our Faith. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God, 1 John v. 4, 5.* Conquest over the World,

They are blessed with a kind of Omnipotence; *For all things are possible to him that believeth, Mark. ix. 23. I can do all* a kind of Omnipotence,

X 3 things,

Vol. III. things, saith St. Paul, through Christ which  
 strengthneth me, Phil. iv. 13.

acceptance  
 of what  
 they do,

They are blessed with God's acceptance of what they do: For by Faith, Abel offered a more excellent Sacrifice unto God than Cain, Heb. xi. 4. Gen. iv. 4. But without Faith it is impossible to please God, Heb. xi. 6.

the gifts of  
 God's holy  
 Spirit,

They are blessed with the Gifts and Graces of God's Holy Spirit: For he that believeth on me, saith Christ, out of his Belly shall flow Rivers of living Water: This he spake of the Spirit, which they that believe in him should receive, John vii. 38, 39. In whom, saith his Apostle, after that ye believed, ye were sealed with that Holy Spirit of Promise, Eph. i. 13. And that we might receive the Promise of the Spirit thro' Faith, Gal. iii. 14.

the special  
 presence of  
 Christ,

They are blessed with the special Presence of Christ himself, dwelling or residing continually in them: For Christ dwelleth in their Hearts by Faith, Eph. iii. 17. So that the Power of Christ resteth upon them, 2 Cor. xii. 9. as certainly as it did between the Cherubims upon the Ark, in the Old Law.

unspeak-  
 able joy.

They are blessed with unspeakable Joy and Comfort, amidst all the Changes and Chances of this mortal Life, through him, in whom they believe, even Christ their Saviour,

Saviour, whom having not seen, they love; *Serm.*  
in whom, though now they see him not, yet *X.*  
believing, they rejoice with Joy unspeak-  
able, and full of Glory, 1 Pet. i. 8.

And they are blessed at last with ever-  
lasting Life, consisting of all the Blessings *everlasting*  
that Mankind is capable of: For God so *Life.*  
loved the World, that he gave his only begot-  
ten Son, that whosoever believeth in him,  
should not perish, but have everlasting Life,  
John iii. 16. And then they receive the  
end of their Faith, even the Salvation of  
their Souls, 1 Pet. i. 9.

Thus blessed are all they that believe:  
Thus *Abel*, and *Enoch*, and *Noah*, and *Abra-*  
*ham*, and *Sara*, and *Isaac*, and *Jacob*, and  
*Joseph*, and *Moses*, and *Joshua*, and *Rahab*,  
were all blessed, and all by their Faith, as  
the Apostle shews at large, *Heb. xi.* and  
then adds, *What shall I more say? For the*  
*time would fail me, to tell of Gideon, and of*  
*Barak, and of Sampson, and of Jephthah, of*  
*David also, and Samuel, and of the Prophets;*  
*who, through Faith, subdued Kingdoms,*  
*wrought Righteousness, obtained Promises,*  
*stopped the mouths of Lions, quenched the vio-*  
*lence of Fire, escaped the Edge of the Sword;*  
*out of weakness were made strong, waxed va-*  
*liant in fight, turned to flight the Armies of*  
*the Aliens, Heb. xi. 32, 33, 34.* And so  
he goes on, recounting the glorious things



**Vpl.III.** which the Saints of Old performed by their Faith; that Faith, which he there saith, *is the substance of things hoped for, and the evidence of things not seen.* From all which we may certainly conclude, that if we have any Faith at all, we must needs believe what our Saviour here saith, *Blessed are they that have not seen, and yet have believed.*

*There are few true Believers.*

But where shall we find such blessed Persons now? Some I hope there are, but not many I fear among us. Our Saviour himself said, *When the Son of Man cometh, shall he find Faith on the Earth?* Luk. xviii. 8. If he should come, as we do not know but he may, in our days, I doubt he would find but little. There are many, I know, who profess to believe; but there are but few that do so. They who are born and bred where the Christian Faith is professed, they in course profess it too. And because they own, or acknowledge, or at least do not deny the Articles of it to be true, they therefore take it for granted that they believe them; whereas, if they search into their own Hearts, they may easily find, that they are not fully perswaded of any one of them, so as to believe it as firmly as they do those things which they see or hear; and therefore are far from having such a Faith as is due

due to the infallible Word and Testimony Serm. of God himself: For it is not with the Mouth, but *with the Heart, that Man believeth unto Righteousness*, Rom. x. 10. X. With the Heart, when that is thoroughly convinced, and perswaded of the truth and certainty of God's Word, and of every thing in it, then, and not till then, can a Man be truly said to believe.

I say, of God's Word, and of every thing in it: For he that doth not believe every thing, believes nothing as he ought to believe it: For no Man can be said truly to believe any thing that is written in God's Word, but he who therefore only believes it, because he hath God's Word for it. But he hath God's Word for every thing that is there written, for one thing as well as for another. And therefore, if he believes any one thing aright, he must needs believe every thing else as well as that: Which I therefore mention, because of the great mistake that runs through the most part of the Christian World: For Men commonly profess to believe some part of God's Word, although at the same time, they do not believe the rest. As for Example, They profess to believe, that Jesus Christ is the Saviour of the World, and therefore hope to be saved by him: But if they really believed that, they could not

*True belief is universal.*

Vol. III. not but believe whatsoever else is affirmed, or promised, or threatened, or foretold in the Word of God, and, by consequence, live accordingly. Which, seeing Men generally do not, it is plain, that for all the great Noise that is made about it, there is but little true Faith in the World: There are but few so blessed, as to believe those things which they never saw.

*Faith to be  
obtain'd by  
the use of  
Means.*

But let us strive to be in the Number of those few that are so. We all profess to believe the Books of the Old and New Testament to be given by the Inspiration of God, and therefore to be his Word. I dare say, there is not a Person among us, that can or will deny it. But let us do what we profess: Let us really believe so as to be fully perswaded in our Minds, as we can be of any thing in the World, that whatsoever is there written, is written by God himself; and, by consequence, that what is there recorded, affirmed, or said, is infallibly true, although we never saw it; and what is there promised, or threatened, or foretold, shall as certainly be fulfilled, as if we saw it fulfilled already: Which that we may, we must constantly and earnestly pray to God for it; for, as the Apostle tells us, *Faith is the Gift of God*, Eph. ii. 8. But we have no ground to expect he should give us it any other way,

way, than in the use of those means which he hath ordained in his Church, whereby to beget and increase it in us. Now as the same Apostle saith, *Faith cometh by hearing*, Rom. x. 17. not only by hearing of Sermons, as some imagine, but by hearing the Word of God either read, or any way made known to us; and by hearing it so, as to lay it up in our Hearts, keep it in our Memories, ruminat upon it in our Minds, and so act and exercise it upon all occasions, at all times, especially at the Sacrament of the Lord's Supper, where the great Objects of our Faith are represented to us, on purpose to strengthen and confirm it in us.

By the constant and sincere use of these means, there are none of us but may attain the Divine Art of believing those things which we never saw: And then how blessed? how happy shall we be? Then we shall never hear or read God's Holy Word, but it will go to the very bottom of our Hearts, and have its due Effect upon us; Then we shall never doubt of the great Mysteries of our Religion, but take God's Word for them, whether we understand them or no: Then we shall see the Finger of God in all the wonderful Works and Miracles recorded in Holy Scripture, and adore him for them, as if

we

Vol. III. we had been present when he did them :  
 ~~~~~ Then we shall constantly expect the Great Day, wherein God hath foretold us, we must give account of all our Actions, and accordingly strive to be always ready for it : Then we shall tremble at every Threatning that God hath denounced against impenitent and obdurate Sinners, and dread the thoughts of being in the number of them : Then all the Promises which God hath made us, will seem as so many strong Holds, to which we may resort upon all occasions, and therefore shall never be afraid of Evil Tidings ; for our Hearts will be always fixed, trusting in the Lord : Then he that made us, will have mercy upon us, pardon and accept us, admit us into the number of his own Children, and lift up the Light of his Countenance upon us, so that we shall live continually under the Rays of his Divine Love and Favour : Then we shall know, *that all things work together for our good ; and that these light Afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of Glory ; while we look not at the things which are seen, but at the things which are not seen for the things which are seen are temporal, but the things which are not seen are eternal.* 2 Cor. iv. 17, 18. Then we shall be able

able to crucify the Flesh, to withstand the Temptations of the Devil, to overcome this whole World, and live above it, so as to have our Conversations in Heaven, where our Treasure is, where our dear Lord and Saviour is, where our Inheritance and Estate lies: Then we shall always live as under the Eye of God, and have respect to him in every thing we do: Then all things here below, will appear to us in their proper Colours; for we shall look upon them as nothing, in comparison of those great and glorious Objects, which our Faith will continually represent unto us: Then we shall have Fellowship with the Father, and with the Son, and with the Holy Ghost, protecting, assisting, and directing us upon all occasions; then we shall *be stedfast, unmovable, always abounding in the Work of the Lord, as knowing that our Labour is not in vain in the Lord,* 1 Cor. xv. 58.

What shall I say more? When we have once learnt to live with a constant belief of those things which God hath revealed to us in his Holy Word, although we never saw them, we shall then be every way as blessed as we can wish to be. Blessed wheresoever we are, blessed in whatsoever we do, and blessed in whatsoever we have; blessed while we live, and blessed when

Vol.III. when we die, and all by him, in whom
we believe, though we never yet saw him,
even our ever blessed Lord and Saviour
Jesus Christ; *To whom with the Father
and the Holy Ghost, be all Honour and
Glory, now and for ever.*

SER.

SERMON XI.

Admission into the CHURCH
of CHRIST, by BAPTISM,
necessary to SALVATION.

JOHN III. 5.

*Jesus answered; Verily, verily, I
say unto thee, Except a Man be
born of Water, and of the Spirit,
he cannot enter into the Kingdom
of God.*

OF all the Sorts of Creatures we The fall of
Man. know upon the Face of Earth,
there are none, but what observe
the Laws, and answer the End
of their Creation, except Mankind. But
Man.

Vol. III. Mankind are all Fallen from their First Estate, they are all gone out of the Way they were made to walk in, and act quite contrary to what they were at first designed to do; and therefore might justly have been all reserved, together with the Fallen Angels, *in everlasting Chains, under Darkness, unto the Judgment of the Great Day.* But the Almighty Creator of all things, for the Manifestation of his infinite Mercy and Truth, was graciously pleas'd to find out a way, whereby Mankind might be restored to their first Estate, and be made as happy again, as if they had never fallen from it: And that was, by his only begotten Son; who, for that purpose, being in the Form of God, of one Substance with the Father, was pleas'd to take upon him the whole Nature of Man, uniting it to his own Divine Person, and then to offer it up as a Sacrifice for the Sins and Offences of all Mankind, *by being obedient in it unto Death, even the Death of the Cross.* By which means he became the *Saviour of all Men, especially of those who believe.* So that all Men are capable of being saved by him, and they who believe, shall most certainly be so.

The redemption of Man.

For he, by Virtue of what he did and suffered in their Nature, and being himself both

both God and Man, is the Mediator between God and them, always appearing in the Presence of God, and there making Intercession for them: That God would be graciously pleased to accept of his Death instead of theirs, and for his sake give them all things necessary both for Life and Godliness; that they may become such as may be accepted of in him as Righteous, and accordingly inherit eternal Life. By means of this Mediation or Intercession, which his *only begotten Son in whom he is well-pleased*, is continually making in Heaven for them, the Almighty Creator and Governour of the World is so far reconciled to them, that he looks upon them as his own Children, takes them into his own particular Care, *works in them both to will and to do* what he would have them, prevents, directs, and assists them by his Holy Spirit, in what they do, and makes all things work together for their Good: that they may serve him faithfully while they are upon Earth, and be duly qualify'd to live with him and his holy Angels in Heaven: And then he takes them to himself, that they may enjoy him there, and praise him for ever, for all the Blessings and Favours which they have received through his Son Jesus Christ, and above all, for him, thro' whom they have received them.

Y

Now

Vol. III. Now seeing all our Hopes of Heaven, and of all things relating to our coming thither, are grounded wholly upon what our blessed Saviour is there doing for us: We who hope to obtain that Glorious Kingdom, through his Merits and Mediation for us, must take special Care to observe and do whatsoever he requires in order thereunto. And particularly what he saith in the Words which I have now read. For here we see, that notwithstanding all that he suffered upon Earth, and is now doing in Heaven for Mankind; yet he positively asserts, *That except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* He doth not only say, that such a one shall not, but that he cannot enter into the Kingdom of God; that none may ever expect it, but that all may look upon it as a thing impossible.


The Conference between Nicodemus and Christ.

But the better to clear the Way for our finding out the true Sense and Meaning of the Words, it will be necessary to look back a little; and see how they come in *Nicodemus*, a Ruler of the *Jews*, hearing of the Miracles which our Saviour did, could not but from thence conclude, that he was *a Teacher come from God.* And therefore had a great Mind to learn something of him. For which purpose he came to him: But for fear of offending his Brethren,

Brethren, the *Pharisees*, he came by Night. **Serm.**
 And while they were discoursing together, **XI.**
 our Saviour took Occasion to acquaint
 him, *That except a Man be born again, he
 cannot see the Kingdom of God,* ver. 3. *Ni-
 codemus* not rightly understanding his
 Meaning, wondered at the Expression, and
 said, *How can a Man be born when he is old?
 Can he enter the second time into his Mother's
 Womb, and be born?* ver. 4. Our Lord not
 regarding the Absurdity of such a Questi-
 on, but pitying the Man's Weakness, ex-
 pressed his Meaning in fuller and plainer
 Terms, saying, *Verily, verily, I say unto
 thee, Except a Man be born of Water, and
 of the Spirit, he cannot enter into the King-
 dom of God.* He useth the same Asseverati-
 on that he did before, *Verily, verily, I
 say unto thee,* that *Nicodemus* might take
 the more notice of it, and believe it upon
 his Word, whom he had before acknow-
 ledged to be *a Teacher come from God.*
 And although these Words were spoken on-
 ly to *Nicodemus*, they are left upon Record,
 for the Benefit of all Mankind: That all
 who expect the Kingdom of God, by Jesus
 Christ, may know from his own Mouth,
 that none can enter into that Kingdom,
*except they be born of Water and of the
 Spirit.*

Vol. III. That by the Kingdom of God, or as it is elsewhere called, *The Kingdom of Heaven*, in Holy Scripture, is commonly meant, that High and Holy Place, where the Saints and Servants of God enjoy perpetual Rest and Felicity, none ever doubted, and therefore I need not stand to prove it, but shall only observe, that this Expression is used also in a larger Sense, not only for the Place itself, but likewise for the way that leads to it, that also being wholly under the Rule and Governance of Almighty God. And seeing he always *addeth to the Church those who shall be saved*, or inherit eternal Life and Glory in Heaven, *Act. ii. 47.* Therefore the Church militant upon Earth, as well as that which is triumphant in Heaven, is call'd also, *The Kingdom of God.* And not only that Part of it which is invisible, as being govern'd by the secret Influences of God's special Grace and Holy Spirit; but also the Visible, consisting of all that profess the true Faith and Fear of God; although many of them do no more than only profess it. And therefore our Saviour himself compares *the Kingdom of Heaven to a Field, wherein Tares are sown as well as Wheat, Matt. xiii. 24, 25.* And to a Net that being cast into the Sea, gathereth of every kind of Fish, both good and bad, ver. 47. But how-

What
meant by
the King-
dom of
Heaven.

howsoever, as once the whole Nation of *Serm.*
 the *Jews*, both good and bad, were the Peo- *XI.*
 ple of God, and had him in a peculiar 
 manner for their King; so now the whole
 Church of Christ, or the Congregation of
 faithful People all the World over, is pro-
 perly the Kingdom of God, where in the
 Administration of his Word and Sacra-
 ments, he exerciseth his Power in the
 Hearts of Men; enlightening, renewing
 and sanctifying them, so as to fit them to
 live with him in the other World: And then
 he translates them into his Kingdom in
 Heaven: Or rather to that Part of his
 Kingdom that is there settled. For, prop-
 erly speaking, it is one and the same Kingdom,
 in different Places, and under different Cir-
 cumstances. Here it is militant, there tri-
 umphant; here it consisteth of Sinners as
 well a Saints, there they are all Saints:
 Here the Saints themselves have many Im-
 perfections in them, there they are all per-
 fect. But though many may be admitted
 into the Kingdom of God upon Earth, and
 yet through their own Default, may not
 get to that which is in Heaven; yet none
 can get to that which is in Heaven, but
 only such as are first admitted into the
 Kingdom of God upon Earth.

Now he who purchased this Kingdom *Regenera-*
 for Mankind, and is himself the Head of *tion neces-*
 it, *(ary).*

Vol. III. it, here tells us, *That except a Man be born of Water and of the Spirit, he cannot enter into it.* Immediately before he had said, *That except a Man be born again, he cannot see the Kingdom of God:* To shew the Necessity of a Man's being regenerated, and made another kind of Creature than he was at first born, before he can be capable of seeing or enjoying the Privileges and Delights of that Kingdom. But here, speaking of being *born of Water and the Spirit,* he alters the Phrase, and saith, without that a Man *cannot enter into it.* He cannot so much as be admitted into it, or made a Member of that Kingdom, so as to have any Right or Title to the Delights and Privileges of it. We have the Word of Christ himself for it, and therefore may well believe it; for it is he who rules and governs this Kingdom: It is his own. He takes in and keeps out whom he pleaseth, and how he pleaseth to do it. And therefore it is not for us to argue the Case with him, Why he hath made this, or that way, for our Entrance into his Kingdom. We must give him Thanks that he hath made any way at all for it, and take care to go in that way which he hath made, as ever we desire to enter in at all. And that is, by being *born of Water and of the Spirit.* For he himself here saith,

faith, *That except a Man be so, he cannot enter into the Kingdom of God.* Serm. XI.

But what he means by being *born of Water and of the Spirit*, is now made a Question. I say Now. For it was never made so till of late Years. For many Ages together none ever doubted of it; but the whole Christian World took it for granted, that our Saviour, by these Words, meant only that, except a Man be baptized according to his Institution, he cannot enter into the Kingdom of God. This being the most plain and obvious Sense of the Words; forasmuch as there is no other way of being born again of Water, as well as of the Spirit, but only in the Sacrament of Baptism. Necessity of Baptism.

To understand what he means by being born again, we must call to mind, what he saith in another Place, *My Kingdom is not of this World*, John xviii. 36. Though it is in this World, it is not of it. It is not a secular or earthly Kingdom; but a Kingdom purely spiritual and heavenly. *It is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost*, Rom. xiv. 17. And therefore when a Man is born into this World, he is not thereby qualified for the Kingdom of God, nor hath any Right or Title to it; no more than as if he had not been born at

Y 4

all,

Vol.III. all. But before he enter into that, he must be born again ; he must undergo another kind of Birth, than he had before. He was before born of the Flesh ; he must now be born of the Spirit : Otherwise he cannot be capable of entering into such a Kingdom as is altogether spiritual. Thus our Lord himself explains his own Meaning in my Text, by adding immediately in the next Words, *That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit,* ver. 6. As if he had said, He that is born, as all Men are at first, only of the Flesh, such a one is altogether carnal and sensual ; and so can be affected with nothing but the sensible Objects of this World. But he that is born of the Spirit of God, he thereby becomes a spiritual Creature, and so is capable of those spiritual Things of which the Kingdom of God consisteth, *Even of Righteousness, and Peace, and Joy in the Holy Ghost.* And he whose Mind is changed, and turned from Darkness to Light, and from the Power of Satan unto God, is truly said to be born again, because he is quickned with another kind of Life than he had before; and to be born of the Spirit of God, because it is by it that this new and spiritual Life is wrought in him. So that he is now born into another World, even into the King-

Kingdom of God, where he hath God Serm.
 himself, of whom he is born, for his Fa- XI.
 ther, and the Kingdom of God for his
 Portion and Inheritance. And therefore
 it is, that except a Man be thus born of
 the Spirit, it is impossible he should en-
 ter into the Kingdom of God; seeing he
 can enter into it no other way, than by
 being born of the Spirit.

But that we may be thus born of the Spirit, we must be born also of Water, Water bap-
tism neces-
sary.
 which our Saviour here puts in the first
 Place. Not as if there was any such Ver-
 tue in Water, whereby it could regene-
 rate us: But because this is the Rite or Or-
 dinance appointed by Christ, wherein to
 regenerate us by his Holy Spirit. Our Re-
 generation is wholly the Act of the Spirit
 of Christ. But there must be something
 done on our Parts in order to it; and
 something that is instituted and ordained
 by Christ himself, which in the Old-Te-
 stament was Circumcision, in the New,
 Baptism, or washing with Water; the
 easiest that could be invented, and the
 most proper to signifie his Cleansing and
 Regenerating us by his Holy Spirit. And
 seeing this is instituted by Christ himself,
 as we cannot be born of Water without
 the Spirit; so neither can we, in an ordi-
 nary way, be born of the Spirit without
 Water,

Vol. III. Water, used or applied in Obedience and Conformity to his Institution. Christ hath joyned them together, and it is not in our Power to part them. He that would be born of the Spirit, must be born of Water too.

This is that which the Apostle also teacheth us, where he saith, That God our Saviour, according to his Mercy, saves us by *the washing of Regeneration, and by the renewing of the Holy Ghost*, Tit. iii. 5. By the washing with Water, as the Sign of our Regeneration, and by the renewing of the Holy Ghost, as the thing signified; which is the same, in effect, with our being born of *Water, and of the Spirit*, and a clear Explication of it.

The Institution of Baptism.

But how we come to be born of Water and of the Spirit together in the Sacrament of Baptism, appears most clearly from the Commission which our Lord gave for the Administration of it, saying to his Apostles, *Go ye therefore and make all Nations Disciples, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19. So the Words in the Original plainly signifie, and ought to be translated. I know that our own and other *European* Translations, render the Words, *Go ye and teach all Nations, baptizing them, &c.* which gave the first

Oc-

Occasion to the Sect of the *Anabaptists*. Serm. XI.
 For ignorant People imagining that our Saviour here commanded, that all Nations should be first taught, and then baptized, from thence concluded, that none ought to be baptized, till they are first taught the Principles of the Christian Religion: But the Original Word, *μαθητεύω*, will bear no such Sense. For it never signifies to teach, but only to be, or to make Disciples, as *Matt. xxvii. 57. chap. xiii. 52. Acts xiv. 21.* And so it is constantly translated in all the Oriental Versions. And therefore we never heard of any *Anabaptists* in Eastern Churches. And there would have been none among us, if People did but rightly understand the Scriptures; and particularly these Words of our Saviour: In which he is so far from requiring it as necessary, that People should be taught before they are baptized; that he requires that to be done afterwards, saying, in the words following, *Teaching them to observe all that I have commanded you, ver. 20.*

But whosoever understands and consults the Original Words in this Text, will plainly see, that our Saviour's Meaning is that not only *Jews*, but all Nations should be made his Disciples by being baptized in the Name of the Father, and of the Son, and of

Vol. III. *of the Holy Ghost.* And, by consequence, that this is the way whereby to be *born of Water and of the Spirit*, as he speaks in my Text. For as Baptizing necessarily implies the Use of Water, so our being made thereby Disciples of Christ, as necessarily implies our partaking of his Spirit. For all that are baptized, and so made the Disciples of Christ, are thereby made the Members of his Body. And are therefore said to be *baptized into Christ*, Rom. vi. 3. Gal. iii. 27. But they who are in Christ, Members of his Body, must needs partake of the Spirit that is in him their Head. Neither doth the Spirit of Christ only follow upon, but certainly accompanies the Sacrament of Baptism, when duly administered according to his Institution. For as St. Paul saith, *By one Spirit we are all baptized into one Body*, 1 Cor. xii. 13. So that in the very Act of Baptism the Spirit unites us unto Christ, and makes us Members of his Body: And if of his Body, then of his Church and Kingdom, that being all his Body. And therefore all who are rightly baptized with Water, being at the same time baptized also with the Holy Ghost, and so born both of Water and the Spirit, they are, *ipso facto*, admitted into the Kingdom of God, established upon Earth; and if it be not their

their own Fault, will as certainly attain **Serm.**
to that which is in Heaven.

XI.

Now from these Words of our Blessed Saviour, thus briefly explain'd from what he himself and his Apostles have taught us in other places of the Holy Scripture, many Inferences may be rais'd, which are of great use, and much to be observed, especially in our days, wherein ignorant People are seduced by the Devil and his Agents, into so many erroneous and dangerous Opinions about the Holy Sacrament of Baptism. I shall instance only in those which are most proper to convince such of their Error, and confirm others in the Truth. From hence therefore, we may first observe, how necessary Baptism is to our Entrance into the Kingdom of Heaven; seeing he, by whom alone it is possible for any Man to enter in, hath so positively affirmed, that *none can enter in, except they be baptized, or born of Water, and the Spirit*: Which St. Peter was so sensible of, that when some asked him, and the rest of the Apostles, *What they should do to be saved?* He answered roundly, *Repent, and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost,* Acts ii. 38. Whereby he doth not only assure them in the Name of God, that

*Baptism
Necessary
to Salvation.*

Vol. III. that upon their being baptized, they should infallibly receive the Holy Ghost, to sanctify and regenerate them : But this is the first and great thing which he adviseth every one to, as without which, not one of them could ever enter into the Kingdom of God, and be saved.

And the same Apostle, when upon his first preaching to the Gentiles, the Holy Ghost fell on them, so that they immediately spake with Tongues, although some might have thought there had been no need of baptizing them who had already received the Holy Ghost, yet he considering that this Gift of the Holy Ghost was only to enable them to speak with Tongues, not to regenerate them, he inferred from thence, that they ought the rather to be baptized. *Can any Man, said he, forbid Water, that these should not be baptized, who have received the Holy Ghost as well as we ?* Acts x. 47. And therefore commanded them to be baptized in the Name of the Lord, ver. 48. Which he would never have done, if it was not necessary for them to be born of Water and of the Spirit. And though our Lord himself appeared to Saul as he was going to *Damascus*, and called him with his own Mouth, yet he also must be baptized, before he could be filled with the Holy Ghost, and so made a Disciple,

ciple, much less an Apostle to him who Serm. had called him, *Acts ix. 17, 18. chap. XI. xxii. 16.*

There are many such places of Scripture, which shew the great necessity of Baptism, where it may be had. But I shall add only these remarkable Words, which our Saviour spake to his Apostles after his Resurrection, *He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned,* Mark xvi. 16. Where we see, that he, by whom alone it is possible for any Man to be saved, makes Baptism necessary to Salvation, as well as Faith. He saith indeed, *He that believeth not, shall be damned:* But he doth not say, *He that believeth, shall be saved,* whether he be baptized or no; *but he that believeth; and is baptized:* As all to be sure are, or at least desire to be, who truly believe in him. For all who truly believe in Christ for their Salvation, must believe what he hath said to be true, and accordingly do whatsoever he requires in order to it. But he requires all that would be saved by him, to be first baptized into him: And as plainly asserts in my Text, that *except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God:* And therefore it is in vain to expect it.

This

Vol.III. This I would desire all here present to take special notice of, that you may not be deceived by a sort of People risen up among us, who being led, as they pretend, by the Light within them, are fallen into such horrid Darkness and damnable Heresies, that they have quite laid aside the Sacrament of Baptism, and affirm, in flat contradiction to our Saviour's Words, that they may be saved without it. I pray God to open their Eyes, that they may not go blindfold into eternal Damnation. And I advise you all, as you desire not to apostatize from the Christian Religion, and as you tender your eternal Salvation, take heed that you be never seduced by them, under any pretence whatsoever; but rather, if you be acquainted with any of them, do what you can to turn them from Darkness to Light, from the Power of Satan unto God again; that they may receive Forgiveness of their Sins, and Inheritance among them who are sanctified by Faith in him, who said, *Except a Man be born of Water, &c.*

Pedo-baptism defended.

Not only a Man, in contradiction to a Child, or a Woman, but as it is in the Original, *Εάν μή τις*, except any one, any humane Creature, whatsoever, Man, Woman or Child, *except he be born of Water, and of the Spirit, he cannot enter into the Kingdom*

Kingdom of God. So that our Lord is so far from excluding Children from Baptism that he plainly includes them; speaking in such general Terms, on purpose that we may know, that no sort of People, old or young, can ever be saved without it. And so he doth too, where he commands, as was observed before, that *all Nations should be made Disciples, by being baptized in the Name of the Father, and of the Son, and of the Holy Ghost* : For, under all Nations, Children must needs be comprehended, which make a great, if not the greatest part of all Nations. And altho' these general Expressions be sufficient to demonstrate the necessity of Infant Baptism, yet foreseeing that ignorant and unlearned People would be apt to wrest the Scriptures to their own Destruction, he elsewhere commands Children particularly to be brought unto him, saying, *Suffer the little Children to come unto me, and forbid them not : For of such is the Kingdom of God*, Mark x. 14. But if the Kingdom of God consist of Children, as well as other People, they must of necessity be baptized, or born of Water and the Spirit : For otherwise, he himself saith, *they cannot enter into the Kingdom.*

Hence it is, that we find the Apostles often baptizing whole Families, Children,

Z

if

Vol. III. if any, as well as others: And the whole
 ~~~~~  
 Catholick Church, in all Places and Ages  
 ever since, hath constantly admitted the  
 Children of Believing-Parents into the  
 Church, by baptizing them according to  
 the Institution and Command of our Sa-  
 viour: None ever making any question  
 of it, but all Christians, all the World o-  
 ver, taking it for granted, that it ought  
 to be done, till of late Years.


*The Error  
 of the Ana-  
 baptists.*

But of late Years, there is a Sect sprung  
 up among us, that, contrary to Christ's  
 Command, forbid little Children to be  
 brought unto him by Baptism, the only  
 way whereby it is possible for them to come  
 to him: And so make the Children of Chri-  
 stian Parents in a worse Condition than  
 the Jewish were; and the Law more fa-  
 vourable than the Gospel. How they will  
 answer it at the Last Day, I know not.  
 But I know, that it greatly behoves all  
 that have any care of their own, or their  
 Children's good, to take heed of this sort  
 of People, *who creep into Houses, and lead  
 captive silly Women, laden with Sins, led  
 away with divers Lusts, 2 Tim. iii. 7. and  
 by good Words and fair Speeches, deceive  
 the Hearts of the Simple, Rom. xvi. 18.* But  
 they must be very simple indeed, who suf-  
 fer themselves to be deceived by them, who  
 so directly contradict our Saviour's Words,  
 and

and deny that to Children, without which **Serm.**  
 he himself hath said, *they cannot enter into* **XI.**  
*the Kingdom of God.*

It is to be further observed, That our **Sprinkling**  
 Lord here saith, *Except a Man be born of* **sufficient**  
*Water, and of the Spirit:* Of Water in **in Baptism.**  
 general, without specifying how much or  
 how little; or, how to be applied, whe-  
 ther by Dipping, or Washing, or Sprink-  
 ling: Having made it so necessary, he hath  
 made it likewise as easy as possible. He  
 only requires Water, the most common  
 thing that is, to be used and applied with  
 such a form of Words as he hath pre-  
 scribed, without determining the Quanti-  
 ty, or any other Circumstances, which  
 might sometimes make it difficult or dan-  
 gerous, or perhaps impracticable: And  
 therefore, although in hot Countries the  
 Persons baptized were usually dipped in  
 Water, or washed all over, yet the wash-  
 ing any one Part, or sprinkling Water up-  
 on them, hath the same effect. It is not  
 the Quantity of the Water, but the Insti-  
 tution of Christ, to which the Promise of  
 being born again is annex'd. One drop  
 of Water serves to this purpose as well as  
 a River: And one Part of the Body in  
 this case, is as much as the Whole: As  
 we may learn from our Lord and Master  
 himself.

Vol. III. For when he, to shew the necessity of our being washed by him, said to St. Peter, *If I wash thee not, thou hast no part with me.* St. Peter said unto him, *Lord, not my Feet only, but my Hands, and my Head.* Jesus said unto him, *He that is washed, needeth not, save to wash his Feet, but is clean every whit,* John xiii. 10. Whereby he hath taught us, that if any one Part, as the Face, the Hands or Feet, have Water applied to it, according to his Prescription, and so is washed by him, the whole is thereby cleansed: For it is not the Water that cleanseth, but the Blood of Christ signified by the Water; applied according to his Institution, which is therefore called *the Blood of Sprinkling*, Heb. xii. 24. because it is then sprinkled upon us. St. Peter also speaks of *the sprinkling of the Blood of Jesus Christ*, 1 Pet. i. 2. Which is most plainly signified, by sprinkling the Water upon the Person baptized, according to the Custom that hath prevailed in all, except very hot Countries: Which seems also to be intimated by God himself, in the Prophet Ezekiel, where speaking of the blessed Times under the Gospel, he saith, *Then will I sprinkle clean Water upon you, and ye shall be clean. A new Heart also will I give you, and a new Spirit will I put within you,* Ezek. xxxvi. 25, 26. For this

this is the same in Effect with our being **Serm.**  
born of Water and the Spirit, as our Sa- **XI.**  
viour here expresseth it. 

But after all we must observe, That al- All who are  
though our blessed Saviour here saith, *That* baptiz'd,  
*except a Man be born of Water, and of the* are not  
*Spirit, he cannot enter into the Kingdom of* save'd.  
*God*: Yet he doth not say, that every one  
that is so born, shall inherit eternal Life.  
It is true, All that are baptized, or born  
of Water and the Spirit, are thereby ad-  
mitted into the Church or Kingdom of  
God upon Earth; but except they submit  
to the Government, and obey the Laws  
established in it, they forfeit all their Right  
and Title to the Kingdom of Heaven.  
They are brought into a State of Salvati-  
on; but unless they continue in it, and  
live accordingly, they cannot be saved.  
For as St. Peter observeth, *Baptism now*  
*saves us, not the putting away of the Filth*  
*of the Flesh, but the Answer of a good Con-*  
*science towards God, by the Resurrection*  
*of Jesus Christ, 1 Pet. iii. 21.* Baptism  
puts us into the Way to Heaven; but un-  
less we walk in that Way, we can never  
come thither. When we were baptized,  
we were born of Water and the Spirit, so  
as to have the Seed of Grace sown in our  
Hearts, sufficient to enable us to bring  
forth the Fruits of the Spirit, to overcome

**Vol. III.** Temptations, to believe aright in God our Saviour, and to obey and serve him faithfully all the Days of our Life. And we then promised to do so. For being asked, whether we would do so or no, we answered, by ourselves or Sureties, that we would. And if we afterwards live in good Conscience towards God, answerably to the Profession and Promise that we then made to him, we shall certainly be saved, through the Resurrection of Jesus Christ, and the Intercession that he makes at the Right Hand of God for us. But if we neglect to perform what we then promised, and so do not answer the End of our Baptism, by keeping our Consciences void of Offence towards God and Men, we lose all the Benefit of it; and shall as certainly perish, as if we had never been baptized.

*Exhortation to the unbaptiz'd*

Wherefore, Brethren, we had all need look about us. I hope there are none here present but who are baptized, and so born of Water and of the Spirit. If there be any that are not, I must advise them to take care of themselves. Do not mind what ignorant or designing People tell you; but consider what Christ, your only Saviour, hath told you. He hath told you, *That except ye be born of Water and of the Spirit, ye cannot enter into the Kingdom of God.*

**God.** And if ye care not whether ye enter **Serm.**  
 into the Kingdom of God or not, ye may **XI.**  
 still continue as ye are, *without Christ,*  
*Aliens from the Commonwealth of Israel, and*  
*Strangers from the Covenants of Promise,*  
*having no hope, and without God in the Word,*  
**Eph. ii. 12.** as mere Heathens as any in the  
*Indies*; and in a worse Condition than they.  
**Forasmuch** as ye live in a Place where ye  
 may be made Christians if ye will: And if  
 ye will not, it will be more tolerable for  
 them than for you at the last Day. But if  
 ye desire to be fellow Citizens with the  
 Saints, and of the Household and Kingdom  
 of God, put off your Baptism no longer.  
 It was your Parents Fault that you were  
 not baptized before; it is your own if ye  
 be not baptized now. And therefore be  
 advised to fit your selves for it, as soon as  
 possible, lest as ye have hitherto lived, so  
 ye die too without it, and so be damned  
 for ever.

And as for you who are already baptized, **Exhortati-**  
 and born of Water and of the Spirit. **on to the**  
 Remember the Promise which ye then made, **baptiz'd,**  
 and perform it. Remember how ye then  
 renounced the Devil, the World, and the  
 Flesh; and let them not therefore have  
 Dominion over you. Remember the Ar-  
 ticles of Faith which you then professed  
 to believe, and hold fast your Profession

Z 4

with-



**Vol. III.** without wavering. Remember the Holy Commandments which you then promised to keep, and do all you can to walk constantly in all of them. Remember also the great Privileges which God Almighty then conferred upon you, in Case you keep your Word with him. You were then made the Members of Christ, and so interested in all the Merits of his Death and Passion. You were then taken out of the World, and translated into the Church of Christ, to be instructed, governed, assisted, protected, sanctified, justified, and saved, by him. You were then made the Children of God; and if Children, then Heirs: Heirs of God; and Joynt-Heirs with Jesus Christ; and therefore Heirs of the Kingdom of Heaven, and eternal Life; which you cannot miss of, unless you provoke your Heavenly Father to disinherit you, by the Neglect of your Duty to him, and by the Breach of the Promise which you made, when you were admitted into this happy State, and by not repenting of it, while ye may.

Wherefore if ye have broke the Promise which ye made when ye were baptized, as I fear ye all have, repent immediately, and set your selves in good Earnest, for the Future, upon keeping it in all Respects. Ye were then born of the Spirit,  
and

and so have it always ready to assist you. **Serm.**

By his Assistance therefore live now as becomes the Children of God, and the Heirs **XI.**

of Heaven. Avoid whatsoever ye know to be offensive to your Heavenly Father, and do all ye can to please him. Live above this World, and let your Conversation be where your Inheritance lies. Strive all ye can to walk worthy of the Vocation wherewith ye are called ; that ye may shine as Lights in the World, and so be meet to be Partakers of the Inheritance of the Saints in Light ; where ye will shine forth as the Sun in the Kingdom of your Father: *Which God grant we may all do, through Jesus Christ our Lord.*

---

SER-

---



---

# SERMON XII.

---

## Coming to CHRIST the only Means of Salvation.

---

JOHN V. 40.

*And ye will not come to me that ye might have Life.*

*These  
Words true  
of Christi-  
ans.*

**T**HESE Words being spoken by Christ himself to the *Jews*, must needs be true of them. And we have too much Cause to fear they are so likewise of most of those which are called Christians; and among them of those also, which are here present: Inso-much that if Christ was with us, as he was then with the *Jews*, he might truly say the same Words over again here. But why do I make it a Question, Whether he be here  
or

or no? When he himself saith, *Where two* **Serm.**  
*or three are gathered together in my Name,* **XII.**  
*there am I in the midst of them,* Mat. xviii.

20. I doubt not but here is that Number at least met together in his Name: And therefore am confident, that he is as really with us now in this Place, as he was among the *Jews* when he first spake these Words. And though we cannot see him any other way than with the Eye of Faith, yet we may hear him repeat them over again, by his unworthy Servant, saying, to you that are here present, *ye will not come to me that ye might have Life.*

A sharp Saying indeed; enough to cut us all to the Heart with Fear, least we should be in the Number of those whom our Lord here means. For if we be, and still continue to be so, we shall be lost and undone for ever. And therefore it is as much as our Lives are worth, to understand his Meaning in these Words aright, and what he here teacheth us, that we may be able to pass a right Judgment upon ourselves, and know what will become of us at the last Day. For which purpose we shall, by his Assistance, consider,

1. *What he here means by Life?*
2. *That this Life is to be had only in him.*
3. *That none can have it of him, unless they go to him for it.*

4. *That*

Vol. III. 4. *That nevertbeless, Men generally will not go to Christ, no, not for Life it self. Ye will not, saith he, come to me, that ye might have Life.*

*The mean-  
ing of the  
Word Life  
in Scrip-  
ture.*

First therefore, as the Word Death, in Holy Scripture, is put for all Evil, so is Life for all that is good to Mankind. See, *I have set before thee*, said God by Moses, *this Day, Life and Good, and Death and Evil*, Deut. xxx. 15. And seeing the Happiness which God hath prepared for his People in the other World, consisteth in the full Enjoyment of all that is good for them; therefore it is called Life, and eternal Life, because it shall last for ever. Now this is that which our Lord here means by Life. For he is here convincing the *Jews* that he was the Messiah, the Son of God, and Saviour of the World. This he proves from the Testimony that his Father had given of him, from what St. *John* the Baptist had said concerning him, from the Works that he himself had done among them; and, *Lastly*, from the Scriptures of the Old-Testament, which they themselves received and owned to be the Word of God. *Search the Scriptures*, saith he, *for in them ye think ye have eternal Life, and they are they which testify of me*, ver. 39. And then he adds, *And ye will not come to me, that ye might have Life*. As if he had said, ye be-

believe the Scriptures to be given by In-Serm.  
spiration of God, to direct you in the Way **XII**  
to eternal Life, and therefore ye expect to ~~~~~  
find there how to obtain it. And if ye  
search the Scriptures, ye may there see,  
that they testify of me, that I am the  
Christ, the Son of God, by whom alone  
ye can have eternal Life. And yet for all  
that, ye will not come to me that ye might  
have Life. From whence it is plain, that  
by Life he means that eternal Life, before  
spoken of. Which though it be perfected  
only in the other Word, it is begun in  
this. At our new Birth, when a Man is  
truly regenerated, or born again of God,  
and made his Child by Adoption and Grace;  
then the Holy Spirit of God is breathed  
into him, and becomes the Principle of  
eternal Life in him. By which Means he  
shall not only have it hereafter, but he al-  
ready *hath everlasting Life*, John vi. 47, 54.  
*He is already passed from Death to Life*,  
chap v. 24. and so hath not only a Right  
and Title to it, *But he hath eternal Life a-*  
*biding in him*, 1 John iii. 15. The Seeds  
of it are already sown in his Heart, which  
grow up insensibly till they bring forth  
Fruit to Perfection. Till the Soul at last  
is refined and exalted to the highest Degree  
of Purity and Perfection that it is capable  
of in the other, World.

There

Vol. III.

~~~~~  
*Happiness
of Heaven.*

There all that have this Life, live in perpetual Rest and Felicity. For their Spirits are there made perfect, equal in all respects to the Holy Angels themselves. All the Powers and Faculties of their Souls, being reduced to so exact and excellent a Temper, such as they were at first made of, that they are never disturbed or discomposed at any thing that God hath made or doth, but are extremely refreshed and delighted with it. For there they clearly see the infinite Wisdom and Power, and Goodness of God shining forth in all his Works; so that every thing that God hath made, affords them Matter of extraordinary Joy and Pleasure. Yea, so far as Creatures are capable of it, they see the Creator himself *Face to Face*, 1 Cor. xiii. 12. and have the Light of his Countenance shining continually about them, upon them, and in them; whereby their blessed Souls are filled with all true Joy and Pleasure, as much as it is possible for them to hold. And at the last Day, their Bodies also shall be fashioned like to the glorious Body of Christ himself, *Phil. iii. 21*. So that from that time forward, they *shall shine forth as the Sun in the Kingdom of their Father*, Matt. xiii. 43. What a glorious, what an happy Life is this? Thus to live continually in perfect Ease and Quiet in our Minds, in Peace and

and Plenty of all things we can desire, in **Serm.**
 the Blessed Company of Saints and An- **XII.**
 gels, in the special Love and Favour of Al-
 mighty God, and in all the Blifs, and Ho-
 nour, and Glory, that he who made us
 can confer upon us; and that too, not on-
 ly for some Ages, but for ever and ever.
 This is that Life, that eternal Life, which
 our Lord here speaks of, and supposeth
 that we may all have it if we will; but
 faith Men will not come unto him for it,
*Ye will not come to me that ye might have
 Life.*

Where we may observe, in the next place, Eternal
 Life to be
 had only in
 Christ Je-
 sus.
 that this Life is to be had in Christ Jesus,
 and in him only. This he himself here
 plainly implies, and the Holy Scriptures
 all along declare. *For this is the Record,
 that God hath given us eternal Life, and this
 Life is in his Son,* 1 John v. 11. In this
 was manifested the Love of God towards
 us, *Because God hath sent his only begotten
 Son into the World, that we might live
 through him,* chap. iv. 9. He himself saith,
*That he giveth eternal Life to as many as the
 Father hath given him,* Joh. xvii. 2. So
 that none ever had Life, but by him: But
 by him any Man may have it, who is
 therefore called Life it self, *John* xiv. 6.
Col. iii. 4. and *eternal Life,* 1 John v. 20.
 All things relating to it being founded in
 him,

Vol. III. him, as the sole Author, Root, Origin, and Foundation of it. It is he that purchased Life for us : It is he that hath promised it to us : It is he that prepares it for us, and us for it : And it is he, that after all, bestows it upon us. *My Sheep, saith he, know my Voice, and I know them, and they follow me ; and I give unto them eternal Life, and they shall never perish, neither shall any Man pluck them out of my Hands,* John x. 28.

*The Loss
of Life by
the first
Adam.*

To make this as clear as I can, we may observe, that Man being created in the Image of God was made immortal ; so that if he had never sinned, he had never died. But the first Man, in whom the rest were all contained, by sinning against his Maker, in eating the Fruit which he had forbidden him ; made himself and his whole Posterity obnoxious to the Death which God had threatned in that Case, Death in general, both Temporal and Eternal ; both that whereby the Soul is separated from the Body, and that whereby it is separated from God himself, and so from every thing that is Good. *Thus by one Man Sin entred into the World, and Death by Sin. And so Death hath passed upon all Men, for that all have sinned,* Rom. v. 12.

But

But Jesus Christ, the Second Adam, Serm. XII. having taken away the Sin of the World, he hath thereby abolished Death, so that all Mankind, by him, may have Life again. *The restoration of Life by the* For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22. All that die, shall by him be restored to Life again. *Second Adam.* And all that go to him for it, shall by him be restored to eternal Life and Happiness. That is now wholly at his Disposal, and he may give it to whomsoever he pleaseth. And he never fails to give it to those who go unto him for it, *John vi. 37.*

But we being all by Nature dead in Trespasses and Sins, there is a great deal to be done before we can be raised up to Newness of Life, so as to be meet to be Partakers of the Inheritance of the Saints in Light. Neither could it ever have been effected, but by the same Power, which at first gave us our Life and Being. But our Comfort is, he that was our Maker, is now our Saviour. And therefore we may be confident, that he is as able as he is willing to save and bring us to eternal Life.

For which purpose therefore, he being now exalted at the Right Hand of God, *The means of Salvation.* to be a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins, Acts v. 31. He is continually exerting his infinite Power, and applying his All-sufficient

A a

cient

Vol. III. **cient Merits, for the Salvation of those**
 who come unto him. He first gives them
 Repentance unto Life, such Repentance as
 hath Life in the Gospel promised to it.
 He, by his Holy Spirit, opens their Eyes
 that they may see their Sins, and possesseth
 their Hearts with so quick a Sense of them,
 that they are not only sorry for them, but
 likewise abhor and loath them. He, by
 his Power, prevents their falling into
 Temptation, or else by his Grace, raiseth
 them up again. He affords them all the
 Means of Salvation, and assists them in
 the Use thereof. He puts them in Mind
 of performing their Duty to God, and
 makes them uneasy unless they do it. He
 enlightens their Understandings; He di-
 rects their Intentions; He purifies their
 Hearts; He regulates and governs all their
 Passions; He keeps their Conscience always
 awake; He sanctifies them wholly in Soul,
 Body and Spirit, that they may be Holy,
 as he who hath called them is Holy in all
 manner of Conversation. His Grace is
 always sufficient for them, his Strength is
 made perfect in their Weakness, and his
 Power resteth continually upon them; so
 that with St. Paul, *They can do all things*
through Christ which strengtheneth them,
 Phil. iv. 13. And when he hath thus dis-
 posed and qualified them for it he applies
 unto



unto them the Merits of his Death, for the Pardon of all their former Sins, as well as present Infirmities, and for their Justification before God. He, by Virtue of the Sacrifice he offered upon Earth, is always making Atonement and Reconciliation in Heaven for them. He is their Mediator and Advocate with the Father, ever living to make Intercession for them: By means whereof, they are always kept in the Favour of God: Their Faults are all covered, their Duties and good Works, though imperfect, are all accepted; and they themselves, in him, are accounted righteous Persons, and reckoned among the Saints, which he will place, at the last Day, on his Right Hand, and then will say unto them, *Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World, Matt. xxv. 34.* And when others go into everlasting Punishment, these shall go into Life eternal, ver. 46.

Thus they who come to Christ have Life by him, eternal Life and Salvation. Neither is there Salvation in any other. *For there is none other Name under Heaven given among Men, whereby we must be saved, Acts iv. 12.*

But then we must observe, in the next Place, that they who would have this Life

A a 2

What meant by coming to of Christ.

Vol. III. of Christ, must go unto him for it. *Ye will not come to me, saith he, that ye might have Life:* Implying, that none can have it, but they who come to him; but that all who come to him shall certainly have it; and the only Reason why any have it not, is because they will not come unto him for it: Where, by coming to him, he means our believing in him, *John vi. 35, 37.* For it is to this that eternal Life is promised in the Gospel, *John iii. 15, 16. chap. vi. 40, &c.* Which is therefore expressed by our coming to him, because it is by Faith that we go to him, as to the great Prophet of the World, and accordingly assent to all that he hath revealed to us. By Faith we go to him as to our great Lord and Master, and accordingly obey and observe whatsoever he hath taught us. By Faith also we go unto him as to our High Priest, now appearing in the Presence of God, and there making Intercession for us, that we may have eternal Life, and accordingly trust and depend upon him for it, and for all things necessary, in order to it: For Grace to repent and turn to God: For Power to withstand the Temptations of the World, the Flesh and the Devil: For his Holy Spirit to lead us into all Truth, to strengthen our Faith, and to direct and assist us in doing whatsoever he

requireth of us, and in suffering whatsoever he shall see good to lay upon us, in order to our obtaining eternal Life: And then we trust and depend upon him, to absolve us from all our Sins, to justify us before God, to make up all Differences between him and us; and so to bring us, at last, to live with him, and his Holy Angels, in Heaven.

Thus all that would have Life, must go unto Christ for it, so as to believe and trust on him, for all and every thing that can any way contribute towards their having of it; which that we may, we must be sure to walk continually in all the Ways that lead towards him. We must keep our Bodies under, by Fasting and Abstinence, *that we may run with Patience the Race that is set before us*, so as to hold out to the End. We must apply our selves every Day, by Prayer, to him and to the Father, in his Name, for all things necessary, both for Life and Godliness. We must never leave off the Assembling of our selves together, but go as oft as possibly we can unto the publick Congregation of his People meeting together in his Name, where he is always present, ready to receive us. We must hearken diligently to his Holy Word, that we may know what to believe, and likewise have Grace to do it. *For Faith*

Vol. III. comes by hearing, and bearing by the Word of God, Rom. x. 17. Above all, we must take all Opportunities that we can get, of meeting with our Lord at his own Table, to partake of his Body and Blood, as it is there offered, to strengthen and refresh our Souls. For he himself saith, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. But who so eateth my Flesh, and drinketh my Blood, hath eternal Life: And I will raise him up at the last Day,* John vi. 53, 54.

These are the ways which Christ himself hath prescribed, whereby to go to him for Life: And therefore they that would go to him, must walk not only in some, but all these ways; nor only now and then, but as constantly as ever they can. For it is by the constant Exercise of our selves in these holy Duties, that our Minds are inclined to God, and our Faith confirmed in our blessed Saviour; that Faith whereby we go to him for Life. And therefore we must never leave them off, as long as we live; but still go on, till we receive the end of our Faith, even the Salvation of our Souls, or that eternal Life, which all shall have that go to Christ, and none can have but they who go unto him.

And

And yet how few are there in the World Serm. will do it? How few among themselves? XII. Christ himself, who knows the Hearts of all Men saith, *Ye will not come to me that ye might have Life, & desire, ye will not.* Men will not come to Christ for Salvation. He lays the Fault wholly upon your Wills. Though ye all desire Life, and know that ye may have it, if ye would but come unto him, yet ye will not. Though he himself calls you in his Word; by his Ministers, yea and with his own Mouth too, saying, *Come to me,* yet ye will not come: And all, because ye will not. So desperately wicked are the Hearts of Men become, so impetuously bent upon their own Ruin and Destruction. Though the eternal Son of God hath purchased Life for them; with his own Death, and calls upon them to come unto him, yet they will not come, no, not for Life it self. But as the People of Old, when God called upon them, to leave their strange Gods, and turn to him, they answered roundly, *No; For I have loved Strangers, and after them will I go,* Jer. ii. 25. So it is at this Day. Though the eternal God our Saviour calls upon you to leave doting upon this transient World, and come to him, that you may live and be happy for ever; You answer in effect, *No; We have loved the World, and after it we will go.* Let

Vol. III. Christ himself call as often as he please, and promise nothing less than Life it self to all that come unto him ; It is all one, ye will not come unto him, that ye might have Life.

This, I confess, is a very melancholy and ungrateful Subject : It would make a true Christian's Heart bleed, to see how People generally slight their only Saviour, and their own Salvation too ; and yet cannot endure to hear of it ; but are ready to fly in the Face of any that put them in Mind of their Folly and Danger. But however, our blessed Lord and Saviour said it, on purpose that Men might take Notice of it : Howsoever they take it, we are bound in Duty and Conscience, to repeat and explain it to them. And therefore I shall briefly consider, both the Truth of this Proposition, that Men will not come to Christ, that they might have Life ; and the Reasons, such as they are, why they will not ?

*Experience
shews that
Men will
not come
to Christ.*

As for the first, we cannot doubt of the Truth of what our Lord here saith, seeing he saith it, who is Truth it self. For having his Word for it, we have all the Reason that can be to believe it, though the Experience of all Mankind should seem to contradict it. But alas ! That is so far from contradicting, that it too plainly verifies

rifies and confirms it. As might be easily demonstrated from the general Practice of Mankind, in all Ages, since our Saviour's living upon Earth to this Day. But not to insist upon former Ages; we have but too many Instances of it in our own. There is scarce a Nation upon Earth, but what hath heard more or less of Christ, as the Saviour of the World: Yet the far greatest Part of them still continue Turks or Heathens; and are so far from coming to him, that they will not so much as profess that Holy Religion which he hath planted in the World; but rather do all they can to intirpate and destroy it. And of those who profess it, the far greatest Part only profess it; and that too, not because it is the Religion of Christ, but only because it is the Religion of the Country where they were born and bred, and where they still live. And of those too, who do not only profess it, but seem to do some things that are required in it; there are but few that do all, but content themselves with being of such a Party or Faction in it; and with the outward Performance of some few particular Acts, whereby they may seem to be religious. This is the farthest that most of those go, who are called Christians. So true is that which our Lord said, *Many are called, but few are chosen,*

Serm. XII.
~

Vol. III. *chosen*, Matt. xxii. 14. For of all who are thus called, there are but few that will come to him: So very few, that they can scarce be reckoned any at all, in Comparison of the many which are called.

I need not descend to Particulars; most of you who are here present, know it to be true of your selves. You are often called upon to repent and leave your Sins, but ye will not do it. Ye are called every Day to the House of God, to perform your Devotions to him, but ye will not come. You are called to partake of all the Merits of Christ's Death, but ye will not partake of them. You are called out of Darknes into the marvelous Light of the Gospel, but ye will not walk in it. You are called to be Saints, but ye will not be so. You are called to eternal Life, by Jesus Christ, but ye will not come to him for it. And so you yourselves make good this Saying of our Saviour; *Ye will not come to me that ye might have Life.*

*Reasons,
why Men
will not
come to
Christ.*

But how comes this about? What may be the Reasons, why Men will not come to Christ for Life? Doubtless there can be none why they should not; yet howsoever, several may be assigned, why they will not do it. In treating upon which, that I may not seem to aim at any particular Persons, I shall speak only of Men in general,
and

and leave it to every one's Conscience to apply what is said to himself, and to consider, which of them is his Reason, that wherefore he is in the Number of those who will not come to Christ that they might have Life. Serm. XII.

First therefore one great Reason is, because Men generally are so stupid and brutish, that they care not for the Life which Christ would give them; and therefore will not come to him for it. For that hath Respect to their future State, to their living hereafter in another World, whereas they are only for this present Life. They, like Brute Beasts, look no further than what lies just before them. If they can but live in Plenty and Reputation among their Neighbours; or if they can but live at present, they matter not what will become of them hereafter: And therefore go on, eating and drinking, and sleeping, and working or playing away their Time upon Earth, till at length Death comes and carries them to a Place they never thought of in all their Lives. This God himself observed in his own People, saying, That they were a Nation void of Counsel, *Neither is there any Understanding in them;* and then adds, *O that they were wise, that they understood this, that they would consider their latter End,* Deut. xxxii. 28, 29. But that Men

Vol. III. Men will not do : They will not consider how to live hereafter ; and then it is no wonder that *they will not come to Christ, that they might have Life.*

2. Self-sufficie

And if they cannot, with all their Art, keep their Consciences always quiet, but they will sometimes be disturbing them with the Thoughts of their future State ; yet howsoever they can make a Shift to flatter themselves with the Hopes, that they should do well enough, without troubling themselves about going to Christ for Help. For they are careful and sober, and diligent in their Callings. They live peaceably with their Neighbours. They pay every one their own. They are not conscious to themselves of any gross Sin, nor sensible of any Guilt that lies upon them, and therefore cannot see any great Necessity of going to another for Pardon and Salvation. This is another great Reason, why there are so few that do it. For Christ calls those only who are weary and heavy laden with their Sins, to come to him, none else being qualified or disposed for it, *Matt. xi. 28.* And therefore it is no wonder, that such as these who are no way concerned about their Sins, will not go to him for Life.

And of those who have some Sense of their Sins, many having a greater Opinion
of

of the good Works which they imagine themselves to have done, they doubt not **XII.** but their good Works will over balance their Sins, and justify them before God, without being beholden to the Righteousness of another for it. This was the Case of the *Jews*, in the Apostles Days, and it is the Case of many who are called Christians now, who being *ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God*, Rom. x. 3. And therefore will not go to Christ for it, by whom alone it is possible to be had.

But there are others, though I hope not so many, who are not rightly instructed in the Knowledge of Christ, or else are poisoned with those Heretical Opinions which the Devil, by his Agents, hath endeavoured to spread among us, denying the Divinity of our Blessed Saviour, and the Satisfaction which he hath made for the Sins of the World, and so overturning, as much as in them lies, the very Foundation of the Christian Religion, and all our Hopes of Salvation in it. Such People will never go to Christ for Life, because they do not think they can have it by him.

But

Vol. III. But though all the Power of Hell hath been engaged to propagate these damnable Heresies ; yet God of his Infinite Mercy hath prevented their taking much Root among us. Few having been infected with them, nor any who seriously mind their eternal Salvation. But still People generally live in the true Faith of Christ, so far at least as to believe him to be the only Saviour of the World, and that eternal Life may be had by him. But yet, notwithstanding, they will not come unto him for it, because they will not understand what it is to do so. If they do but make an outward Profession of the Christian Religion, and do some things requir'd in it. If they say their Prayers at Home every Day, and come to Church to do it, when they have nothing else to do. If they do not work at their Trades upon the Lord's Day, nor suffer any in their Family to do so. If they read a Chapter in the Bible, now and then, and hear a great many Sermons, especially if they come to the Sacrament two or three times a Year, as the Laws of the Land require. If they do but this, they think they do a great deal. And, I confess, with Grief and Shame, it is a great deal more than most among us do. But, alas! They may do all this in their customary and superficial

al Manner, and yet be as far from coming to Christ, as if they had never heard of him. But howsoever, thinking this to be sufficient, they will go no further, and therefore will never come to him that they might have Life. Serm. XII.

But one of the greatest Reasons of all why Men will not come to Christ for Life, no, not for eternal Life, is, because they have other things to mind, which they wisely think to be of greater Moment. They have the Cares of this Life upon their Hands, and in their Hearts too; which they are so full of, that there is no Room left for the Thoughts of another Life to enter. This our Lord himself takes special Notice of, as the chief Cause why Men will not come unto him; and hath therefore represented it to us, in the Parable of the great Supper, which a certain Man made, and bade many to it. But when he sent his Servants to call them, they all, with one Consent, began to make Excuse. The first said, *I have bought a Piece of Ground, and I must needs go and see it; I pray thee have me excus'd.* Another said, *I have bought five Yoke of Oxen, and I go to prove them; I pray thee have me excused.* And another said, *I have married a Wife and therefore I cannot come,* Luke xiv. 18, 19, 20. This always was, still is, and

4. Worldly-mindedness.

Vol. III. and I fear ever will be the common Practice of the World. Though Men be invited to the greatest Feast that can be made out of all the Joys and Pleasures that Heaven can afford ; they all slight it upon one frivolous Pretence or other. But their excuses are most generally taken from the little Trifles of this Life. One Man hath his Shop or Ware-house to mind, another his Barns or Stables, a Third his Sheep or Oxen, or something he hath got in the Field. This Man hath a Wife to marry, and therefore he will not ; another hath marry'd one already, and therefore he cannot come. Some are wholly taken up with studying Arts or Languages ; some with prying into the Secrets of Nature, and guessing at the Causes of them : And some again with contriving how to Advance their Fortunes, and seem Great in the Eye of the World. These have their Ambition, those their Covetousness: a Third Sort have their Revenge, a Fourth their Luxury to indulge and gratify.

And whilst Mens Minds are thus set upon, or running after the Things of this Life, they cannot come to Christ for Life ; or rather will not. For, after all that can be said, the greatest Reason of all, why they will not, and that into which all the other Reasons resolve themselves at last, is
this :

this : They will not, because they will not. If there was but a willing Mind, nothing could hinder them, but that being wanting, every thing that lies in the way doth it. Serm. XII.

Now I appeal to all here present, Whether these can be reckon'd to be wise Men, and really to mind their own Good? I dare say, you cannot think so. And therefore hope you will not be in the Number of them, but take care, that although these Words are true of other People, they shall not be so of you: That Christ may not say of you, *Ye will not come to me that ye might have Life*: For that you are all fully resolv'd to come to him: And will accordingly do it; that ye will deny your selves, take up your Cross, and follow him: That ye will take his Yoke upon you, and become his Disciples indeed, so as to believe and do all that he hath taught you. And that ye will now live with a constant Trust and Dependance upon him for Pardon and Grace, and all things necessary to your obtaining eternal Life.

I hope many of you have thus resolv'd already, and heartily wish ye would all do so, with full Purpose of Heart. For remember the Words of the Lord Jesus, how he said with his own Mouth,

B b

What

Vol. III. *What is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in exchange for his Soul? Matt. xvi. 26. And how he said by his Prophet, As I live, saith the Lord, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his way and live. Turn ye, turn ye from your evil Ways, for why will ye die? Ezek. xxxiii. 11. Why will ye die? Why will ye ruin and destroy yourselves, when ye need not? I know ye all desire Life, and ye may all have it, if ye will. Christ hath purchased it for all; he hath given it to many already; and he is ready to give it to you, if ye will but come unto him for it. And he hath sent me, at this time, to call upon you all to come to him. Come to him therefore, without any more a-do, that your Souls may live; that he may wash you from your Sins in his own Blood: That he may sanctify and cleanse you by his Holy Spirit: That he may present you Holy, and without Blemish, to God and the Father: That when Christ, who is our Life, shall appear, then ye also may appear with him in Glory, and live eternally with him; who liveth with the Father and Holy Ghost, One God Blessed for ever.*

S.E.R.

SERMON XIII.

Abiding in CHRIST, the
only Means of Universal
HAPPINESS.

JOHN XV. 7.

*If ye abide in me, and my Words
abide in you, Ye shall ask what
ye will, and it shall be done un-
to you.*

THERE are two General Heads *Our fall by
the first
Adam.* of Mankind; the First *Adam*,
and the Second, that is Jesus
Christ; who also was in the most
proper Sense of the Word, *Adam*, Man
in general; in that the whole Nature of
Man was in him, as it was in the First *Adam*.

B b 2

And

Vol. III. And so the Apostle calls him, where speaking of *Adam* and *Christ*, he saith, *And so it is written, the First Man Adam was made a living Soul, the last Adam was made a quickening Spirit, 1 Cor. xv. 45.* The last *Adam*, *Christ*, was made a Spirit that maketh or causeth Life, as the First was the Cause of Death. *For as in Adam all die, even so in Christ shall all be made alive, ver. 22.* In the First all died, the Second died for all, so that all may live again in him. And so they all will at the last Day. And all that will, may be quickened by him, with Newness of Life, and restored to the same happy State from which they fell in the First *Adam*. And so many will, according to that of the Apostle, *As by one Man's Disobedience many were made Sinners; so by the Obedience of one, shall many be made Righteous, Rom. v. 19.*

This may seem a great Mystery, that they who fell in one Man, should rise again in another. But the Apostle unfolds it, where he saith, *The first Man is of the Earth, earthy; the second Man is the Lord from Heaven, 1 Cor. xv. 47.* The First Man, in general, in whom all the rest were contained, and therefore fell with him, and in him: He was form'd out of the Dust of the Ground, and so was a mere Man and no more. But the Second Man came

came down from Heaven, and was the Lord, the Lord of Hosts, the Almighty God there, before he came from thence, yea from all Eternity. He was the Lord from Heaven; and came from thence in a Way suitable to his own Divine Glory, by being conceived by the Holy Ghost, and born of a pure Virgin, so as to become Man, and yet be God too in the same Person. And being thus God as well as Man, he was every way qualified to repair the Loss that Mankind sustained by the Fall of the First *Adam*, and to restore them to their First Estate, as perfectly as if they had never fallen from it.

And that we may not doubt, but that he is as willing as he is able to do it for us; he himself hath here promised in Effect, that he will, if we do what he requires on our Part, saying, *If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you.* For to have what we will, is to be as happy as it is possible for Creatures to be; as happy as the first Man was in the State of Innocency, and as we should have been, if he had continued in it. For he that hath whatsoever he desires, or would have his Desires, must needs be satisfied, and his Soul at rest; and, by Consequence, be compleatly happy. All our Happiness consisting in the

Serni.
XIII.
~~~~~

*Christ as  
willing as  
able to  
save us.*

Vol. III. full Satisfaction of our Souls, in the Enjoyment of all that we desire. And therefore he, the Second Man, the Lord from Heaven, having here told us, that we shall ask whatsoever we will or desire, and it shall be done unto us, upon the Terms here propounded, it is the same in effect, as if he had said, that he will restore us again to the same Staté of Happiness, from which the First Man, by Transgression, fell, and we in him.

But to our right understanding the true Meaning and Extent of this Divine Promise, it will be necessary to consider, *First*, The Conditions upon which it is made, which are only Two: *First*, that we abide in him, and then, that his Words abide in us.

What it is  
to be in  
Christ.

*First*, saith he, *If ye abide in me*. He doth not say, *If ye be in me*, but *if ye abide in me*. For speaking to his Disciples, he supposeth them to be in him, upon that Account, because they were his Disciples. And he speaks to such only: For none can abide in him, unless they first be in him; that is, unless they be taken out of the Stock of the First *Adam*, and grafted into him the Second. Thus he himself explains it in this Place, by comparing himself to a Vine, and his Disciples to the Branches in that Vine, *I*, saith he, *am the Vine*,

*Vine, ye are the Branches*, ver. 5. Implying, that his Disciples are in him, as a Branch is in the Vine, so as to receive Sap and Nourishment from it. The same thing is elsewhere explained, by their being Members of his Body the Church: For the Church, or Congregation, of all his faithful People, is called his *Body*, Eph. i. 23. Of this *Body*, he himself is the *Head*, Col. i. 18. And his Disciples are all and every one in his Place and Station, *Members of this Body*, Eph. v. 30. and so are acted and governed by that Holy Spirit, that proceedeth from him the Head; which could not be, unless they were in him as a Branch is in the Vine, or a Member in the Body of a Man.

But how can we, who are by Nature of the Stock of the First *Adam*, be taken out from thence, and made the Members of the Second, or which is the same, his Disciples? This he himself hath taken care of, by ordaining a Sacrament for this end and purpose, saying to his Apostles, and in them to all the Ministers of his Church, *Go ye therefore and make all Nations Disciples, by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, as the Original Words plainly import, *Matt. xxviii. 19.* Hence they who are baptized according to this Form, instituted by Christ

Serm.  
XIII.



*We are made Members of Christ by Baptism.*



Vol. III. himself, for that purpose, are said to be  
 baptized into him, *Rom. vi. 3.* And the  
 Apostle saith, *As many of you as have been  
 baptized into Christ, have put on Christ,* Gal.  
 iii. 27. But they who are baptized into  
 Christ, must needs be in him: And they  
 who are in him, have laid aside their Rela-  
 tion to *Adam*, and have put on Christ, so  
 as to belong now to him, as his Flock, his  
 Disciples, his peculiar People.

*What it is  
 to abide in  
 Christ.*

But it is not enough thus to be in Christ,  
 but we must abide in him. *If ye abide in  
 me*, saith he, implying that some may be  
 in him, and yet not abide in him. Such  
 are they, who were once baptized, and  
 so made Members of his Body, but are  
 afterwards cut off by his Church, or by  
 themselves: Such as renounce their Bap-  
 tism, or leave off to profess his Doctrine  
 and Religion, and such as only profess it,  
 but do not take care to believe, and live  
 according to it. Such, although they  
 were once in him, yet they do not abide in  
 him; and howsoever they may seem to be  
 his Disciples, really they are not; as he  
 himself hath taught us, where he saith to  
 the *Jews* that believed in him, *If ye con-  
 tinue in my Word, then are ye my Disciples  
 indeed,* John viii. 31. intimating, that  
 although they believed in him, at present,  
 yet unless they continued to do so, they  
 were

were not his Disciples indeed, though they might be so in Name and Shew: And therefore, in order to his restoring us to a State of Happiness, he requires not only that we be in Him, but that we continue or abide in him. Serm. XIII.

And as we must abide in him, so his Words must abide in us. *If ye abide, saith he, in me, and my Words abide in you;* where it will be necessary to consider, what we are here to understand by his Words, how they are to abide in us, and what Effect or Influence they will have upon us, if they do so.

As for the First, the whole Scripture, in a large Sense, may be called his Words; in that it was all given by his Inspiration. For he, the Second Man, having undertaken the Restoration of Mankind, immediately upon the Fall of the First, he all along took care to make known the Will of God unto them, by his Servants the Prophets, which were sent by him, and spoke in his Name, as they were inspired, moved and directed by his Spirit that was in them, *1 Pet. i. 11.* Neither did he only speak by them, but in them; so that what they said, were his Words in their Mouths, but uttered often as from his own. As where he saith, *Thou wilt not leave my Soul in Hell. They parted my Garments among them. The Spirit* *All the Scriptures are Christs words.*

Vol. III. *Spirit of the Lord was upon me.* These, and many such Expressions, in the Old Testament, were plainly the Words of Christ, as any that are recorded in the New.

*Those Words, which Christ spake whilst in earth, more especially his Words.*

But by his Words, in my Text, he seems to mean, in a more especial Manner, those which he spake, when he was upon Earth. For when he had actually taken our Nature upon him, he appeared among Men as one of them, as he really was, and conversed familiarly with them, as they use to do with one another. But he being God, as well as Man, every Word he spake, was the Word of God. The very Officers that were once sent to take him, could not but confess, *that never Man spake like this Man*, John vii. 46. Though he spake as Man, yet every thing he said was uttered with that Divine Authority and Power, that People could not but take Notice of it, and perceive there was something more than ordinary in it; insomuch that they were astonished at him. *For he taught them as one that had Authority, and not as the Scribes*, Mark i. 22. *And all bare him Witness, and wondred at the gracious Words which proceeded out of his Mouth*, Luke iv. 22. For whatsoever he spake, he spake it as the Son of God, sent by the Father on purpose to speak it: *My Doctrine*, saith he, *is not mine, but his that sent*

sent me, John vii. 16. For I have spoken Serm. nothing of my self, but the Father that sent XIII. me, he gave me Commandment what I should say, and what I should speak: And I know that his Commandment is Life everlasting. Whatsoever I speak therefore; even as the Father said unto me, so I speak, chap. xii, 49, 50. And therefore all his Words were truly and properly the Oracles of God, given out from God the Father, by God the Son, such as never any Words were but his. But such were all his, and ought therefore to be received as such, by all that heard them, or shall ever hear of them.

Especially considering, that as the only End of his coming into the World was to save Mankind; so all he said, as well as what he did, or suffered here, was for the same End. And it was for that End also, that he caused so many of his Divine Sayings to be recorded by Persons assisted and directed by his own infallible Spirit in it, that all future Ages might certainly know, though not all he said, yet as much as was necessary for their Instruction and Direction in the Way to Heaven: For which purpose also, he often spake in Parables, delivering his Doctrine under such Schemes of Speech, as were most plain and obvious to the Vulgar; that what he said might be

*All that Christ spoke, intended for the Salvation of Men.*

**Vol. III.** be better understood by them, and make deeper Impressions upon those who heard it. And every thing he said, was expressed in as easie and familiar Terms as such divine Matter was capable of, that all might apprehend his Meaning, and be edified by it. Neither is there any thing necessary for People to know, in order to their obtaining Salvation by him; but he upon one Occasion, and one way or other, put them in Mind of it. So that whatsoever he hath not made known to us, we may be confident, that it is not necessary for us to know it.

*The per-  
fection of  
Scripture.*

And as his Words were all of infinite Weight and Moment, so they also which are left upon Record, are very many; so many, that it would be endless to recount and weigh them all, and every one particularly as they deserve. It is our unspeakable Happiness that we have them all translated into our own Language, and may read them when we will, in his Holy Gospel. And therefore we need not descend to particulars; only we may observe, in general, that he hath revealed many great Truths, necessary for all Men to know, or made them clearer than they were before. He hath given us a full and perfect Interpretation of the Moral Law, and the several Branches of it; and hath  
added

added some other Precepts of great Use **Serm.**  
 and Advantage to Mankind. He hath **XIII.**  
 fully made known unto us, the severe  
 Punishments that shall be inflicted upon  
 those who continue in Sin or the Trans-  
 gression of his said Laws, and the Rewards  
 that shall be given to such as repent and  
 believe the Gospel. He foretold also many  
 things to come, particularly that all Men  
 shall rise again at the last Day, and shall  
 then give account to him of all their  
 Actions, and that the Wicked shall then  
 go into everlasting Punishment, and the  
 Righteous into Life eternal. These are the  
 great things to which all his Words and  
 Discourses tended; which therefore, as he  
 himself here expresseth it, *should abide in*  
*us.*


What he means by that Expression, is  
 the next thing to be considered; and it had  
 need be considered very seriously, seeing  
 so great Weight is here laid upon it; and  
 therefore to set it in as clear a Light as I  
 can, we must first observe, that in order  
 to our having his Words abiding in us, it is  
 necessary that we know them, and that we  
 know them to be his Words; that he said  
 such and such things. We must not read  
 his Gospel like other Books; much less pre-  
 fer the reading of other Books before it;  
 but look upon it, as really it is the best  
 Book

*How  
 Christs  
 words  
 ought to a-  
 bide in us.*

Vol. III. **Book in the World** : And accordingly read it with the utmost Care and Attention that our Minds are capable of ; taking particular Notice of every thing that our Saviour said ; and considering who it was that said it ; not our Fellow-Creature ; not a mere Man, or an Angel, or an Archangel, but the eternal God our Saviour. It was God that said it, and therefore before it is true : It was God our Saviour that said it, and therefore before it is necessary for us to know it, otherwise he would never have told us of it.

*We must know the sense of Christs Word.*

But it is not enough thus to know that he spake such Words, but we must strive to understand the Meaning of them, of every one of them. For he never spake any one idle or impertinent Word ; but every Word that came out of his Divine Mouth, had its Weight and Emphasis ; so that the Sense would have been imperfect without it. And one great Reason, why People so often mistake his Meaning, is because they take his Sayings as it were by the Lump, without considering the several Words which he used whereby to express it. For if they did that, they would find that one Word gives such Light unto another, that the whole is plain and easy. Wherefore, as ever ye desire to have the Words of Christ abiding in you, ye must  
take

take all Opportunities that ye can get of **Serm.**  
reading, or hearing them read to you ; **XIII.**  
and apply your Minds all along to every   
one of them, that ye may rightly apprehend, and be fully possess'd with the Sense and Meaning of them. Ye must not read or hear them, as People are apt to do, so carelessly and cursorily, as if there was no great Matter in them ; but ye must attend to them with the same Care and Diligence, as if you heard them at the same time uttered, by a Voice from Heaven, or published as the Law was upon Mount *Sinai*, with Thundring and Lightning. For every Word that came out of our Saviour's Mouth, was spoken by the same God that gave the Law, as well as preach'd the Gospel ; and therefore should be received with Reverence and godly Fear : And likewise with that Love and Affection that is due to the best Friend we have in the World, and to every thing that he said ; who said nothing but what some way or other tended to our good, and so was an Expression of his Love and Kindness to us. For which Reason also, we ought to value and prize his Words, above all that were ever spoken ; and rejoice and be glad of every Opportunity that we can get of having them repeated to us. Esteeming, as *David* did the Judgments of the Lord ;  
That



**Vol. III.** That they are *more to be desired than Gold, yea than much fine Gold: Sweeter also than Honey, and the Honey Comb,* Psal. xix. 10. When we have attained thus far, even so as to know, understand, reverence, live and rejoice in the Words of Christ; then, and not till then, we shall be rightly disposed to have them abiding in us.

*We must believe them.*

But that which is chiefly required towards it, is to believe them: Not only so, as to own and acknowledge them to be true in general, but so as to be fully persuaded in our Minds of the Truth and Certainty of them, as we can be of any thing we see, or hear, or converse with every Day; not doubting in the least of any thing that our Lord said, but taking his Word for it, therefore only believing it, because he said it: And said it therefore, that we might believe it upon his Word, without troubling our Heads about the Reason or the Modus of it, how such a thing can be as he saith it is. It is sufficient for us, that he who cannot lye, hath said it: And therefore it cannot but be true, whether we are able to comperhend it or no. For he often speaks of things as much above our Comprehension, as the Heavens are above the Earth, and infinitely more. For many of his Words are concerning that Infinite Being, which made and governs

verns the whole World, which our Finite **Serm.**  
 understandings are in no Capacity of reach- **XIII.**  
 ing, no more than as if we had no Under-  
 standing at all: And therefore, altho' he  
 requires us to read, and know what he said,  
 and to lay it up in our Hearts, as he said it ;  
 yet he never requires us to understand, or  
 comprehend it, but only to believe it.  
 This was the first thing he taught, so soon  
 as he shewed himself to the World, saying,  
*Repent and believe the Gospel,* Mark i. 15.  
 The Gospel contains the Summ and Sub-  
 stance of all he said. This he commands  
 all Men to believe, and that too upon Pain  
 of eternal Damnation. *He that believeth*  
*saith he, and is baptized, shall be saved ;*  
*but he that believeth not shall be damned,*  
 Mark xvi. 16.

And it is no wonder that so great  
 Weight is laid upon our believing the  
 Words of Christ, recorded in his Gospel,  
 that we shall be saved or damned, ac-  
 cording as we do, or do not believe them :  
 For they who do not believe what he  
 said, make him a Lyar, which is such an  
 Affront and Dishonour to him, that no  
 Punishment can be too great for it ; not  
 Hell Fire itself ; which is therefore called  
 the Portion of Unbelievers, *Luk. xii. 46.*  
 It is allotted for them, for all of them,  
 upon that very Account, because they are  
 C c Un-

Vol. III. Unbelievers; because they would not believe in him, and his Words, who alone can save them from it; but saves none but such as believe.

All others receive no Benefit at all from what he did, nor from what he suffered for Mankind, nor yet from any thing he said, *The Word he preached doth not profit them, not being mixed with Faith in those who hear it, Heb. iv. 2.* Yet this was the Case of many of the Jews, to whom he therefore said, *Because I tell you the Truth ye believe me not, Joh. viii. 45.* And so it is of many at this time; because he hath told them many great Truths which they could never have thought of, unless he had revealed them, nor can comprehend now he hath revealed them; therefore they believe him not. But wo be to all such Infidels; they are condemned already, because they believe not in the Name of the only begotten Son of God, nor the Words that he hath said unto them, *Joh. iii. 18.* For they are so far from having his Words abiding in them, that they reject what he said, and cast it from them; and therefore can expect no other, but that he should reject them, and cast them into the Lake that burneth with Fire and Brimstone; *Where the Worm dieth not, and the Fire is not quenched, as he himself hath told them,*  
*Mark*

Mark ix. 44. And they will one Day find **Serm.**  
 his Words to be true, although they would **XIII.**  
 not believe him; *For Heaven and Earth*  
*shall pass away, but his Words shall not pass*  
*away, Matt. xxiv. 35. No, not any one of*  
 them: As every thing he said is most cer-  
 tainly true, so every thing that he hath  
 foretold, shall most certainly come to pass,  
 whether Men believe it or no.

From hence ye may easily see, how  
 much it concerns you all to live with a firm  
 Belief of all that Christ hath said, *That he*  
*may dwell in your Hearts by Faith, Eph. iii.*  
 17. and so his Words may abide in you,  
 which without Faith they never can.

Supposing therefore that ye thus know *We must*  
 and believe the Words of Christ, if ye *remember*  
 would have them always abiding in you, *them.*  
 ye must be always thinking of them,  
 or at least calling them to Mind as oft as  
 ye have Occasion, as ye often have, if  
 not continually. Thus he himself, in this  
 very Chapter, said to his Disciples, *Re-*  
*member the Word that I said unto you, the*  
*Servant is not greater than his Lord, ver. 20.*  
 And his Apostles told the Bishops of *Asia,*  
 that they ought to remember the Words of  
 the Lord Jesus, how he said, *It is more bles-*  
*sed to give than to receive, Acts xx. 35.*  
 And thus you ought to remember his Words  
 whensoever any thing occurs, to which  
 C c 2 they

Vol. III. they may be applied; as they may be to every thing that happens, that is of any Moment through the whole Course of a Man's Life. As for Example: Are ye tempted by the Devil, or his Agents, to deny or doubt of his Divine Glory and Power. Remember the Words of the Lord Jesus, how he said, *I and my Father are one*, John x. 30. Are ye tempted to Idolatry? To give Religious Worship or Service to a Creature? Remember how he said, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. xxii. 37. Are ye apt to be too careful and anxious about the things of this Life; Remember how he said, *Seek ye first the Kingdom of God and his Righteousness, and all these things shall be added to you*, Matt. vi. 33. Do ye pray to God for any thing you want that is good for you? Remember the Words of the Lord Jesus, how he said, *Whatsoever ye shall ask the Father in my Name, he will give it you*, John xvi. 23. Do ye meet together in God's House to perform your publick Devotions to him? Remember how he said, *Where two or three are gathered together in my Name, there am I in the midst of them*, Matt. xviii. 20. Are ye touched with so quick a Sense of your Sins, that ye are ready to despair of Mercy? Remember the Words of the Lord Jesus,

laying

saying to you, *Come unto me all ye that labour and are heavy laden, and I will give you rest*, Matt. xi. 28. *And him that cometh to me, I will in no wise cast out*, John vi. 37. Serm. XIII.

Are your Hearts overwhelmed with Grief and Trouble for any thing that befalls you? Remember those Words of the Lord Jesus, *Let not your Heart be troubled; ye believe in God, believe also in me*, John xiv. 1.

Thus there is nothing can fall out, but our Lord hath said something so pertinent to it, as if it was designed for that very purpose: And ye ought accordingly, thus to remember his Words upon all Occasions; as ye cannot chuse but do, if they abide in you: Whatsoever happens, some or other of them will come into your Minds, either for your Direction or Comfort. And if ye thus accustom your selves to call his Words to mind, you'll take the ready Course to keep them there, so that they may abide in you.

And so they must do; not only for some time, but all your Life long. If they ever cease to be in you, how long soever they were there before, they cannot be said to abide in you, as our Saviour here requires they should. For that supposeth that they always abide in you; that ye be not like those he speaks of in the Parable of the Sower, *Which when they bear, receive the*

*We must keep them to the end.*

**Vol. III.** *Word with Joy, and these have no Root, which for a while believe, and in time of Temptation fall away, Luke viii. 13. But that his Words be rooted and grounded in you, that you may abide in them, and they in you, notwithstanding all the Temptations and Devices of the Devil to get them out; otherwise they will stand you in no stead, nor ever bring forth Fruit unto Perfection; For the Promise is not made to those who only receive the Word, but to those who keep it, and who keep it to the end. Thus he himself explains, what he means by his Words abiding in us, where he saith, He that overcometh and keepeth my Words unto the end, to him will I give Power over the Nation. Rev. ii. 26. And he that endureth to the end, the same shall be saved, Mark xiii. 13. Which being also his Words, as well as any other, they likewise ought to abide in us, that all the others may do so, and so have their due Effect upon us.*

*The effect  
of Christ's  
words a-  
biding in  
us.*

What that is, is the last Thing to be considered about Christ's Words abiding in us, even what Effect they have upon those in whom they abide. This I know is a Thing very difficult to be explained; at least so, as that any should apprehend it but they who have and feel it. Howsoever, I shall offer at something towards it, from  
the

the Words of Christ himself, which are the best interpreters of one another. He therefore, in this very Place where he speaks of our abiding in him, and his Words abiding in us, saith to his Disciples, *Now ye are clean through the Word which I have spoken to you, v. 3.* And in the Prayer he made to his Father, for them, he saith, *Sanctify them through thy Truth; thy Word is Truth, John xvii. 17.* Whereby he hath taught us, that his Words, which are Truth itself, sanctify and cleanse them in whom they abide, or make them clean and holy; and so certainly they do in a wonderful and divine Manner. For whereas by our Fall in the first *Adam*, and our own manifold Transgressions of God's Law, consequent upon it, our Nature is depraved, and our Minds darkned and defiled, so as that we cannot discern aright, between Truth and Error; nor, by consequence, betwixt Good and Evil; but are liable to perpetual Mistakes, and never certain that we are in the Right. By the Words of Christ abiding in us, our Minds are enlightened, our Judgments rightly informed, our Consciences purged, and our whole Souls purified and cleansed from the Filth which they had contracted; and therefore can clearly apprehend the Truth, and follow it; as well as see all sorts of Error and Vice,



**Vol. III.** Vice, so as to avoid and shun them. For the Words of Christ being Truth it self; wherethey abide, there Truth abides. And therefore our blessed Saviour promised his Disciples, that his Holy Spirit should *bring all things to their Remembrance, whatsoever he had said unto them*, John xiv. 26. and then, that he should *guide them into all Truth*, chap. xvi. 13. which was the same thing in other Words, which he seems to have used, on purpose to teach us, that we are lead into all Truth, by remembering his Words, and having them always abiding in us; and so cleansing us from our former Ignorance and Errors: And therefore St. Peter also saith, that God purifies our Hearts by Faith, *Acts xv. 11.* even by Faith, in the Words of Truth, abiding and reigning in us.

And again, whereas by our Sins, we have contracted not only Filth, but so much Guilt upon our selves, that we can see no Ground to hope for Mercy, at the Hands of God; and therefore, no Reason why we should take Care and strive to cleanse ourselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God; seeing, when we have done all we can, we can never merit his Favour, nor expect that he should be reconciled to us. By the Words of Christ  
abiding


abiding in us, we have firm Ground, where-  
 upon to build our Hopes of God's Mercy  
 and Favour to us: For he hath said, that  
 he came to *save the World*, John xii. 47.  
 that he came to *give his Life a Ransom for  
 many*, Matt. xx. 28. *That his Blood is the  
 Blood of the New-Testament, which is shed  
 for many, for the Remission of Sins*, ch. xxvi.  
 23. *That whosoever believeth in him should  
 not perish, but have everlasting Life*, Joh.  
 iii. 16. And that he went to Heaven to pre-  
 pare a Place for us, chap. xiv. 2. Now by  
 these and such like Words of Christ abiding  
 in us, we clearly see, that he is *the Propi-  
 tiation for our Sins, and for the Sins of the  
 whole World*; and therefore, that for his  
 sake, Almighty God will have Mercy up-  
 on us, forgive us our Sins, and receive us  
 again into his Grace and Favour, upon our  
 Faith in him, so as to bring us, at last,  
 to everlasting Life; and that he went to  
 Heaven for that End and Purpose; that  
 when we leave this World, we also may  
 go thither, and live with him for ever.  
 Now who can believe all this, and have it  
 always in his Mind, and not strive all he  
 can to be Holy, as he who hath thus cal-  
 led him is Holy in all manner of Conver-  
 sation? St *John* lays it down as a general  
 and undoubted Truth, *Everyone that hath  
 this Hope in him, purifieth himself, even as*

be

Vol. III. *he is pure,* 1 John iii. 3. And every one may well do so, seeing all that have the Words of Christ, and therefore this Hope in them, they have Christ himself in them. His Grace is sufficient for them; his Strength is made perfect in their Weakness; his Power rests upon them: So that altho' they can do nothing of themselves, they can do all things through Christ that strengtheneth them, by his Spirit and Words abiding in them.

And hence it comes to pass, that where the Words of Christ abide, there all manner of Vertue and Good Works spring up and flourish: As he himself also hath told us, in the Verse but one before my Text, saying, *I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit: Whereby he hath given us to understand, that as a Branch that hath the Sap and Juice of the Vine in it, will certainly bring forth Grapes; so every one that hath him, and his Words abiding in him, will as certainly bring forth much Fruit, even all such good Works as are required to his obtaining eternal Life, through him, whose Words they are; The Author and Finisher of our Faith.*

Nothing now remains to be explained in these Words, but the Promise which is here made;

made; that if ye abide in Christ, and his **Serm.**  
 Words abide in you, ye shall ask what ye **XIII.**  
 will, and it shall be done unto you;   
 Which Promise, being made by Christ  
 himself, we cannot doubt of the Perform-  
 ance of it. For it cannot but be perform-  
 ed, when the Conditions, upon which it  
 is made, are so. For if ye abide in him,  
 and his Works in you, your Hearts, as we  
 have shewn, will be so cleansed and puri-  
 fied, that ye can Will nothing, but what  
 God Wills, and therefore ask nothing but  
 according to his Will, which is always per-  
 formed. And as his beloved Disciple ob-  
 serves, *This is the Confidence that we have*  
*in him, that if we ask any thing according to*  
*his Will, he heareth us,* 1 John v. 14. And  
 as such always Will only what God would  
 have them, so having Christ's Words al-  
 ways abiding in them, they ask what they  
 would have, only in the way wherein he  
 would have them ask it, according to  
 those Words of his, *If ye shall ask any*  
*think in my Name, I will do it,* John xiv.  
 14. Having therefore his Word for  
 it, and asking accordingly in his Name,  
 they can never fail of having any  
 thing they would, that is good for them;  
 and if it be not so, they would not  
 have it.

Seeing

**VOL. III.** Seeing therefore that they who abide in  
 Christ, and have his Words abiding in  
 them, may thus ask whatsoever they will,  
 and it shall be done unto them. It follows  
 in Course, that they are as happy as the  
 First Adam was in his First Estate: For  
 they are as happy as they wish to be in  
 this World, and shall be eternally happy  
 in the next, through the Last Adam, even  
 Jesus Christ our Saviour and our Lord;  
 who of God is made unto us, Wisdom and  
 Righteousness, and Sanctification, and Re-  
 demption; every thing that is necessary to  
 the sanctifying and saving our Souls.

*applicati-*  
 on.

Wherefore, in his Name, I beseech you  
 to take all the Care ye can to lay up his  
 Words in your Hearts, and to keep them  
 there, that they may abide in you; or at  
 least the Sense and Doctrine contained in  
 them; that ye may have Recourse to it,  
 upon all Occasions, to keep you stedfast in  
 his Faith, and obedient to his Laws; I  
 know there are but few that mind these  
 things, or ever think of them: But I would  
 have you in the Number of the Few that  
 take care of their Souls, and love and ho-  
 nour him, who alone can save them; so  
 as to abide in him, and to have his Words  
 abiding in you. You have now heard of  
 what mighty Advantage this will be unto  
 you; but your hearing it, will signifie no-  
 thing



# SERMON XIV.

## Bearing much Fruit, the CHARACTERISTICK of CHRIST'S Disciples.

JOHN XV. 8.

*Herein is my Father glorified, that  
 ye bear much Fruit, so shall ye be  
 my Disciples.*

*The Chri-  
 stian Reli-  
 gion the  
 only true  
 one.*

**O**F all the Religions professed upon  
 the Face of the Earth, there is  
 none wherein Men Worship the  
 True God aright, but only the  
 Christian; neither is there Salvation in  
 any other. *For there is no Name under  
 Heaven, given among Men, whereby we  
 must be saved, but the Name of Christ, Act.*

iv.

iv. 12. And therefore it must be acknowledged to be a great Blessing, to be born and bred where this, the only true Religion, is publicly and generally professed: But we must take heed, that we do not take up with the bare Profession, and so lose all the Benefit of it, as many have done before us. When it was first planted by Christ, and propagated by his Apostles, it throve to Admiration, although for near 300 Years together it was no where received as the Religion of the Country, nor had any Civil Magistrates or Laws made for it, but all against it. Yet nevertheless, it then spread it self, increased, and flourished, and brought forth Fruit abundantly, to the Glory of God, and the Benefit of Mankind. They who then professed it, really were what they appeared to be, and appeared to be as they were, far better than all other Sorts of People besides: More pious towards God, and zealous for his Honour: More meek and humble in their own Eyes: More sober, and modest, and just, and kind, and charitable towards others; every way eminent in Vertue and good Works. But when it was publicly received into the *Roman Empire*, and so by Degrees became the Religion of whole Nations, then it began sensibly to decay; for Men generally took it up, as they do their Habits,

only

Serm. XIV.



**VOLUME** only because it was in Fashion: And professed themselves to be Christians, for no other Reason, than that which made them Heathens before, even because it was the Religion of their Country: Not but that there were still many who embraced it upon Choice, and in good Earnest; yea, doubtless many more than there were before. But these were so few, in Comparison of those Multitudes that came into it, upon other Accounts, that they could scarce be seen in the Croud. The far greatest Part of those who professed it, having no other Design, but only to profess it as their Prince and Fellow Subjects did, without ever troubling their Heads about believing and acting according to the Principles and Rules prescribed in it.

*The knowledge of the true Religion no advantage, unless we practise it.*

And so it is to this Day. We have infinite Cause to bless God, that the Christian is the only Religion generally professed in the Kingdom, that it is established by our Laws, that we in our very Infancy, were admitted by Baptism into it; and that we still continue to profess ourselves to be Christians, or the Disciples of the ever blessed Jesus Christ. But how great a Blessing soever this may be in it self, it will not be so to us, unless we make a right Use of it, by living up to what we profess; as God knows, very few among

us do. For being fully perswaded, as we ought, that we are of that Religion where-  
 in Men may be saved, we take it for granted that we shall be so, without taking any further Care about it. And therefore go on in the outward Profession of our Religion, or else run, perhaps, into Parties and Factions, spending our Zeal in hot Disputes about the Circumstances of it, till we have none left for the main substantial Duties required in it. And, by Consequence, never so much as aim at, much less come to the End wherefore Jesus Christ revealed this Religion to us, even that we may truly serve, honour and glorify the Almighty Creator of the World, by doing the Works which he for that purpose hath set us; and so living as becometh those who are his Disciples, in Deed, as well as by Profession.

This the great Founder of our Holy Religion foresaw, when he first laid the Foundation of it upon Earth. And therefore often forewarned us of it, particularly in the Words which I have now read; wherein he, for that purpose, teacheth us these three Lessons; 1. That they who profess themselves his Disciples, *should bear much Fruit.* 2. That it is by this that God is glorified: *Herein, saith he, is my Father glorified, that ye bear much Fruit.* 3. That

*The Text  
 teaches us  
 three Les-  
 sons.*

D d

they

Vol. III. they, and they only who thus bear much Fruit, so as to glorify God, are truly his Disciples: So, saith he, *ye shall be my Disciples*. All which I shall endeavour, by his Assistance, to explain so as that you may all learn, how much it concerns you all to practise, as well as to profess, that Holy Religion which he our Lord and Master hath taught us.

*First Lesson, that Christ's Disciples should bear much Fruit.*

*First* therefore, in that our Lord here saith, *That it is by bearing much Fruit, that we glorify his Father, and become his Disciples*; he plainly declares it to be his Will, and, by Consequence, the Duty of all who profess themselves to be his Disciples, *to bear much Fruit*.

*What is meant by bearing much Fruit.*

But that we may understand his Meaning aright, we must first consider what is here meant by *bearing much Fruit*; and then, why his Disciples should all do so. As for the First, we must observe, that our Master is here teaching us, that all the Power we have of doing good, comes immediately from him. And that we may the better apprehend it, He compares himself to a Vine, his Father to an Husbandman, that taketh care of that Vine; and those who are baptized into, and profess his Religion, he compares to so many Branches grafted into it: To whom he therefore saith, *Abide in me and I in you. As the Branch*

*Branch cannot bear Fruit of itself, except Serm. it abide in the Vine, no more can ye except ye XIV. abide in me. I am the Vine, ye are the Branches. He that abideth in me, and I in him, the same bringeth forth much Fruit: For without me ye can do nothing, ver. 4, 5.* Where by *bringing forth much Fruit*, it is plain that he means, the doing much Good the performing many such Works as are proper for his Disciples, as such, to do, by that Power and Spirit which they receive from him: As a Vine Branch brings forth Grapes, suitable and proportionable to the Juice and Nourishment that is conveyed into it from the Stock. And seeing he useth the same Metaphor in my Text, it must there also be understood in the same Sense. Wherefore, by *bearing Fruit*, he means the doing such Works, as for the Quality of them, are agreeable to the Profession of his Religion. And by *bearing much Fruit*, he means the doing of so many such Works, as for the Quantity also, may exceed those which are done by Men of other Professions.

*First*, therefore, as to the Quality, they are such Works as Christ our Lord and Master hath set us; which he himself calls good Works, *Matt. v. 16.* His Fore-runner, *Fruits meet for Repentance, Matt. iii. 8.* His Apostle calls them, *The Fruits of*  
Good Works the Fruit which Christ's Disciples must bear.

Vol. III. *Righteousness*, 2 Cor. ix. 10. Phil. i. 11.

Such as are conformable to those eternal Rules of Justice and Equity, which he hath revealed to us in his Gospel, and enables his Faithful People to perform by that Holy Spirit which he gives them for that End and Purpose, which being the Root and Principle from which they Flow, they are therefore called also, *The Fruit of the Spirit*. And that we may not be ignorant of what they are, the Apostle hath reckoned them up particularly, and given us a Catalogue of them, saying, *The Fruit of the Spirit, is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*, Gal. v. 22, 23. To which all sorts of good Words, whether they have Respect to God, to our Selves, or to other Men, may be referred: And which the same Apostle elsewhere reduceth to these Three Heeds, saying, *That the Grace of God appearing in the Gospel, teacheth us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously and godly, in this present World*, Tit. ii. 12. These therefore are the Works which Christ our Master teacheth all his Disciples or Scholars to do. This is that Fruit which he would have all to bear, that are grafted into, and so made the Branches of him the true Vine.

But

But they must not only bear this kind of Serm. Fruit, but much of it. They must excel in XIV. the Quantity as well as in the Quality of what they do. Other People may do some things, but they must do all that is required of them, so as to abound in all manner of Vertue and good Works. According to that of the Apostle to the Disciples at *Corinth*, *Be ye stedfast, unmoveable, always abounding in the Work of the Lord*, 1 Cor. xv. 58. And, *As ye abound in every thing, in Faith, in Utterance, and Knowledge, and in all Diligence, and in your Love to us; see that ye abound in this Grace also: even in the Grace of Charity, or Liberality to the Poor*, 2 Cor. viii. 7. He would have them want nothing; no Grace or Vertue whatsoever that a Christian ought to have. To the same purpose is that of *St. Peter*, who writing to all Christians, saith, *And besides this, giving all Diligence, add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness brotherly Kindness, and to brotherly Kindness Charity*, 2 Pet. i. 5, 6, 7. and then he adds, *For if these things be in you and abound, they make you that ye neither be barren, nor unfruitful, in the Knowledge of our Lord Jesus Christ*, v. 8. from whence we may observe, that they who have not these, all

*Christ's Disciples must excel in Quantity, as well as Quality of what they do.*

Vol. III. these Vertues, and abound in them too, they are barren and unfruitful; so far from *bearing much Fruit*, that they bear none at all; for there is that Concatenation and Dependence of one Christian Vertue upon another, that they can never be parted, but all go together. He that hath not all, hath none: And he that doth not all he ought, doth nothing as he ought to do it. And therefore he that would do any good at all, must be sure to do all he can. Otherwise he can never be said to *bear much Fruit*, as all Christians are obliged to do, as ever they desire to live as becometh Christians. This is that which St. Paul means, where he prays, That the *Colossians might walk worthy of the Lord unto all pleasing, being Fruitful in every good Work*, Co . 10. Implying, that it is by our being fruitful not only in some, but in every good Work, that we walk worthy of so great a Lord as our Lord is, and suitably to our Profession of his Holy Gospel.

*The Obligations of Christians to bear much Fruit,*

And certainly the Disciples of Jesus Christ; or, as they were called *first at Antioch*, Acts xi. 26. Christians, they of all Men, ought to *bear much Fruit*, or do much good more than other People. For though all Men have many Obligations upon them to do so, they have more. They solemnly promised, when they were made Disciples, that

that they would keep all God's Command-  
 ments; and therefore unless they do so,  
 they break their own Promise as well as his  
 Commands. They Name the Name of  
 Christ, and therefore they should *depart*  
*from all Iniquity*, 2 Tim. ii. 19. They are  
 called out of Darkness into his marvellous  
 Light; and therefore should walk as the  
 Children of Light, and shine as Lights in  
 the World. *They ought to be Holy, as he*  
*who hath called them is Holy, in all manner*  
*of Conversation*, 1 Pet. i. 15. They know  
 their Duty better than other People, and  
 therefore are bound to do it better. For  
 they being the Scholars or Disciples of Je-  
 sus Christ, have the best Master in the  
 World to instruct them, and therefore must  
 needs know all that is necessary for them to  
 do, far better than other People can, who  
 have none but blind Guides to lead them.

But some, perhaps, may say, It is true, Christians  
 they who were Christ's Disciples when he now as ca-  
 was upon Earth, and conversed with him pable of  
 every Day, they might well understand knowing  
 his Mind, and know every thing he would their duty  
 have them do: but we never saw him in as those  
 our Lives; nor heard him speak, nor ever who liv'd  
 expect to see or hear him as long as we live. and con-  
vers'd  
with  
Christ.  
 How then can we be taught by him? To  
 that I answer, that altho' we cannot hear,  
 yet we can see and read the Words he spake



Vol. III. to them, and the several Lessons which he taught his first Disciples; and so may in all Respects learn our Duty as well as they; and in some Sense better. For he spake many things to them only once; which they might not presently apprehend, or might soon forget, so as not to be able ever to recover them without a Miracle, even by his Holy Spirit, bringing them to their Remembrance. But we have his very Words, all which he ever said, that was necessary for us to know, we have them all infallibly recorded by his said Holy Spirit; so that we can read, mark, learn, and inwardly digest them. We can observe and consider them over and over again, lay them up in our Hearts, and fix them upon our Minds and Consciences, so as to have them *always abiding in us*, as he himself also requires, *John xv. 7.* And if we do that, as all his Disciples ought, we must needs be fully instructed in every thing that he would have us to believe and do.

*Christians  
are better  
instructed  
in their  
duty than  
others.*

Hence therefore, they who have given up their Names to Christ, and are become his Disciples, they are obliged, above all Men, to bear much Fruit; to be and to do good in the highest Manner that they possibly can in this World. For as much as they are taught of God, of their Great Lord and Master, Jesus Christ, what, and how,

how, and why to do it. They are taught Serm. XIV.  
of him to be perfect, as their Father which is in Heaven is perfect, Matt. v. 48. They are taught of him to love the Lord their God with all their Heart, and with all their Soul, and with all their Mind, and their Neighbours as themselves, ch. xxii. 37, 38. They are taught of him, that the Wicked shall go into everlasting Punishment, and the Righteous into Life eternal, ch. xxv. 46. They are taught of him, That except their Righteousness exceed the Righteousness of the Scribes and Pharisees, they shall in no Case enter into the Kingdom of Heaven, ch. v. 20. These and many such Divine Lessons they are taught of their Master, Christ; And particularly, that it is not by their bearing some, but much Fruit that God is glorified: and therefore, unless they bear much Fruit, do much Good in the World, more than other People, they do not live as they are taught. Though they know their Duty, they will not do it; and so must be beaten with many Stripes, as he also hath taught them, Luke xii. 47.

And besides, they ought to bear much Fruit, because they have much Strength whereby to do it, much more than other People have. For indeed other People have none at all; not so much as to be able to think any thing that is good; much less

*Christians have more strength than others to perform their duty.*

to

Vol. III. to do it. For Christ himself here saith, *Without me ye can do nothing*, John xv. 5. nothing that is good in itself, or that will be accepted of as so by God : And therefore all that are without him may talk of good Works, and may seem to do them, but really they do none, nor can do any, no more than a Branch that is cut off from the Tree, can bring forth Fruit. This we may be sure of, for we have it from Christ's own Mouth, saying, *As the Branch cannot bear Fruit of itself except it abide in the Vine, no more can ye except ye abide in me*, ver. 4. But then he adds, *I am the Vine, ye are the Branches. He that abideth in me, and I in him, the same bringeth forth much Fruit*, ver. 5. whereby we are fully assured, that all who by Faith are united unto Christ and continue his Faithful Disciples, sound Members of that Body whereof he is Head, they continually receive such Supplies of Grace and Vertue from him, as to be able to bring forth much Fruit ; all that is expected or required of them, in that State and Condition of Life, wherein God is pleased to set them. This St. Paul found true, by his own Experience, being able to say, *I can do all things through Christ which strengtheneth me*, Phil. iv. 13. And all that are truly Christ's Disciples, as he was, may find and say the same as truly as he did. For his

his Grace is always sufficient for them: his Strength is made perfect in their Weakness; his Power resteth continually upon them, 2 Cor. xii. 9. And what cannot they do, who have such Almighty Power by which to do it? There is nothing but they can, and, by Consequence, nothing but they are bound to do; otherwise the Grace that is bestowed upon them, would be in vain, and to no purpose; which all that are Christ's true Disciples dread above all things else; and therefore must needs make it their constant Care and Study to bring forth much Fruit, to do so much good in the World, that all that see them, may admire and magnify his Grace and Power in them.

This brings us to our next Stage, the Reason which Christ himself here gives, why his Disciples should bring forth much Fruit, even because this is for the Glory of God. *Herein, saith he, is my Father glorified.* My Father, that is God, who is his Father, not only as he is Man, but likewise as he is God and Man in one Person. For being made so by the Power of God, therefore also that Holy Thing is called the Son of God, Luk. i. 35. But he calls him his Father also, as he himself is God; for as such also he is the only begotten of the Father; his essential and eternal Son. *Herein,*


*Second lesson of Text, that God is glorified by Christians bringing forth much Fruit.*

Vol. III. *in*, saith he, *is my Father glorified, that ye bear much Fruit*; not that ye bear some, but much; not by your being as good, but by your being better, and doing more good than other Men.

But here we must consider, what is meant by God's being glorified: How he is glorified by our *bearing much Fruit*; and wherein the Force of this Argument lies, that we should *bring forth much Fruit*, because God is hereby glorified.

*What is meant by God's being glorified.*

When God therefore is said to be glorified, we must not understand it so, as if any thing could be added to his essential Glory: For that being infinite, as himself, it is not capable of any Accessions: But is still the same, whether we bear much Fruit or none at all; whether we do Good or Evil, it is all one to him. He is neither better nor worse; neither more nor less Glorious by any thing we do, or do not. But he is then said to be glorified, when his Creatures see and acknowledge his infinite and transcendent Glory. It was for this End that he made all things, even to manifest his infinite Wisdom, Power and Goodness, and the rest of his most glorious Perfections, to such of his Creatures as he for that Purpose hath made capable of reflecting upon them. And when they accordingly do reflect upon them, so as to own  
and

and admire, and set forth the Glory of Serm. them, they are then said to glorify him, XIV. or to give him the Glory that is due unto his Name. 

And thus it is that he is glorified by all the good Works that his People do. According to that of our Saviour to his Disciples, *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven*, Matt. v. 16. To the same purpose is that of St. Peter to all Christians; *Having your Conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good Works, which they shall behold, glorify God in the Day of Visitation*, 1 Pet. ii. 12. For as the Glory of his Wisdom, Power, and Goodness, shines forth in his Creation and Government of the World; so the Glory of his Mercy also, and Truth, shines forth in the Redemption of Mankind, and in all the good Works they do in order to their Attainment of it. For seeing they do them all only by his Assistance, the Glory of them must needs redound to him. Herein we see the Glory of his Mercy, in promising such Assistance, and the Glory of his Truth, in fulfilling the said Promise, and therefore cannot but admire and praise him for it.

And

Vol.III.

*The Wisdom, the Power, and Goodness of God are manifested from the good Works of Christians.*

And certainly, as we have infinite Cause to praise God for every thing he doth, so particularly for this; that we, who by Nature, can do nothing else but Sin, and are utterly averse to every thing that is good should, notwithstanding, be enabled, by him, to do good Works, such Works as he himself can accept of as good. For this most clearly sets forth the Glory of his *Grace and Truth that came by Jesus Christ*, John i. 17. Without which no Man could ever have done any one good Work: whereas by this means any Man may do all that is required of him; which is as great an Instance as can be given of the Divine Wisdom, Power, Goodness, Mercy and Truth all together. For here we see the Glory of his Wisdom shining in the admirable Way that he hath made, for the restoring Lost Man to his first Estate, and the purifying his corrupt Nature, so as that he may be, and do good again. Here we see the Glory of his Power shining in Fruit brought forth by Trees that were quite withered and dead; in Holy and Righteous Acts performed by those, who of themselves had neither Power nor Will to perform them. Here we see the Glory of his Goodness shining forth in his approving and accepting of Works imperfectly done, as well as if they had been done perfectly.

Here

Here we see the Glory of his Mercy shining forth in his forgiving the Sins of his People, and the Infirmities of their best Performances. Here we see the Glory of his Truth also, shining forth in his exerting these his Divine Perfections continually, according as he had promised in Jesus Christ, from the beginning of the World. So that there is nothing which he hath made or done, wherein his Glory shines more gloriously, than it doth in the good Works which his People do by his Grace and Power. Serm. XIV.

This may be made plain to the meanest Capacity, by the Similitude of a Vine or Vineyard, which our Lord here useth for that purpose, saying, *I am the true Vine, and my Father is the Husbandman*, ver. 1. For when a Vine bears no Fruit, it reflects much upon the Husbandman, as if he had not taken that care of it, and dressed it as he ought. But if it bear much Fruit, that is much for his Credit and Reputation, as shewing his Skill and Care about it : So when they, who profess themselves to be Christ's Disciples, live, notwithstanding, like other Men, without doing any good in the World ; this is a great Dishonour to their Master : For Men will be apt to think that he had not taught them so well, nor taken such Care of them as he might have done. But when they are fruitful, abound-



**Vol. III.** abounding in every good Work, this is highly for the Honour of God, in that it plainly shews that he, according to his Word, hath wrought in them, *both to will and to do, of his good Pleasure*, Phil. ii. 13. *Inasmuch that they are filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of God*, chap. i. 11. And therefore he might well say, *In this is my Father glorified, that ye bring forth much Fruit.* And we may well praise God, and bless and glorifie his Holy Name, for all his Saints and Servants departed this Life, in his true Faith and Fear.

*The Glory of God the best End we can aim at.*

But why is this here used as an Argument, wherefore we should *bear much Fruit*, because God is thereby glorified? What is that to us? Wherein are we the better for that? Much every way; for that God may be glorified by us, is the best End we can ever aim at, and the greatest Good we can ever get. It was for this End he made us at first: It is for this End he still maintains and upholds us in our Being. It is for this End he doth every thing he doth, and gives us every thing we have. It was for this End he redeemed us too by the Blood of his only begotten Son. *For ye are bought with a Price, saith the Apostle, therefore glorifie God in your Body, and in your Spirit, which are his,*

1 Cor.

1 Cor. vi. 20. And, by Consequence, when we glorifie God, we both answer and attain the End of our Creation, Preservation, Redemption, and of all the Favours that God is pleased to bestow upon us; which is the greatest Happiness and Satisfaction to our Minds that we can possibly have. For hereby our Souls are at rest, in their proper Center: It being impossible to look further, or aim higher, than at the supreme End of all things. Yet this they actually attain, who glorifie God. Other People live to no purpose, they to the best that can be; to that for which they came into the World; and therefore they always live under his Care and Protection that sent them hither. They do the Business he sent them about. They glorifie him, and are so highly in his Love and Favour for it, that he is graciously pleased to glorifie them. *Them that honour me, saith he, I will honour, 1 Sam. ii. 30. And if any Man serve me, saith our Lord, him will my Father honour, John xii. 26.* And how happy must they needs be whom God himself is pleased to honour? This Honour have all they who glorifie God. They have it not only in this World, but the next too; where, as they shall glorifie him, so they shall be glorified by him, for ever.

E e

From

Vol.III. From hence therefore we may see, that  
 as the Glory of God, is the great End  
 which we ought to propose to our selves in  
 every thing we do, according to that of  
 the Apostle, *Whether ye eat or drink, or  
 whatsoever ye do, do all to the Glory of God,*  
 1 Cor. x. 31. So this is the greatest Mo-  
 tive, the strongest Argument that can be  
 used, wherefore we should *bring forth much  
 Fruit*, even because God is thereby *glorified*.  
 And we ought to do so for that very End  
 and Reason, according as we are here taught  
 by our great Master: *Herein is my Father  
 glorified, that ye bear much Fruit.*

Third Les-  
 son of  
 Text, that  
 none are  
 true Chri-  
 stians,  
 who do not  
 bear much  
 Fruit.

And so, saith he, *Ye shall be my Disciples:*  
 Which is another Motive, to our *bearing  
 much Fruit*, to our doing much good in  
 the World; even because, by this Means,  
 we shall be Christ's Disciples, his Disciples  
 indeed. Other People may be called his  
 Disciples, and may seem to be so in the  
 Eyes of Men: But they who *bear much  
 Fruit*, are really so in the Eyes of Christ  
 himself. He owns, he esteems, he asserts  
 them here to be his Disciples: We have  
 his own Word for it, and therefore may be  
 confident, that all who *bear much Fruit* are  
 his Disciples; yea, therefore his Disciples,  
 because they *bear much Fruit*. This being  
 both an infallible Sign, that they abide in  
 him, and the Reason also, why he reckons  
 them

them to do so. *If ye continue in my Word,* Serm.  
*saith he, then are ye my Disciples indeed,* XIV.  
 John viii. 31.

*My Disciples indeed.* Whereby he gives Difference  
 us to understand, that he hath another Sort betwixt  
 of Disciples so called, which are his Dis- Nominal  
 ciples only in Name, Profession, and out- and Real  
 ward Appearance; not in Truth and Re- Disciples.  
 ality. They may reckon themselves his Dis-  
 ciples, but he doth not reckon them to be so;  
 nor will own them for such at the last Day.  
 Hark what he himself saith, *Many shall*  
*say unto me, in that Day, Lord, Lord, have*  
*not we prophesied in thy Name? And in thy*  
*Name have cast out Devils? And in thy Name*  
*done many wonderful Works? And then will I*  
*profess unto them, I never knew you, depart*  
*from me, ye that work Iniquity,* Mat. vii. 23.  
 How confident were these People that they  
 were Christ's Disciples? And what good  
 Ground did they seem to have for it? See-  
 ing they did not only profess his Name, but  
 had done many wonderful Works by it?  
 Yet, after all, he will not own them; and  
 all because they wrought Iniquity. They  
 did not live as became his Disciples, and  
 therefore he will not own them to be so.

He hath had many, too many such Dis-  
 ciples all along. There were such in the A-  
 postles Days; of which St. Paul speaks  
 with Tears in his Eyes, saying, *Many walk;*

**Vol. III.** *of whom I have told you often, and now tell you even weeping, that they are Enemies to the Cross of Christ, whose End is Destruction, whose God is their Belly, who mind earthly things, Phil. iii. 18, 19. I wish we could not take up the same Complaint now: But alas! We have but too much Cause, when the greatest Part of those who profess themselves to be Christ's Disciples, live not only in the Neglect of his Discipline, but quite contrary to it? When instead of loving one another, which he hath made the Mark of his Disciples, *John xiii. 35. They hate and devour one another; when instead of seeking the Kingdom of God and his Righteousness, in the first Place, as he hath directed them, Matt. vi. 33. They never seek it at all, nor regard it any more than as if there was no such thing to be had; when instead of that Piety and Temperance which he hath taught them, they give themselves over to all manner of Profaneness and Debauchery, when his Divinity is openly opposed, his Doctrine contradicted, his Service neglected, his Sacraments slighted, his Religion turned into Schism and Faction; and so his Sacred Name abused by those very Persons who profess it. What is, if this be not to crucifie to themselves the Son of God afresh, and to put him to an open Shame? Woe be to such Christians: It would**

would have been well for them if they had never been baptized; well, if they had never been born at all. For what will Christ say to them at the last Day? Not, *come ye Blessed, but depart ye Cursed into everlasting Fire prepared for the Devil and his Angels.* Serm, XIV.

But how happy, on the other side, are they who bear much Fruit, and so are his Disciples indeed? He looks upon them as his own, and loves them to *the end*, Joh. xiii. 1. He takes a particular Care of them, and of all their Concerns; He prays for them, he prays not for the World, but for them which God hath given him out of the World, *John xvii. 9.* He is their Advocate with the Father, continually making Reconciliation and Intercession for them. He washeth them from their Sins, in his own Blood, and presents them Holy and Spotless before God. He gives them his own most Holy Spirit to lead them into all Truth, to direct them in all their Ways, and to support and comfort them in all the Occurrences of this Life. He makes all things work together for their good. He communicates to them his own most blessed Body and Blood, to preserve both their Souls and Bodies to eternal Life. He is always with them while they live, and when they die he receives their Souls or Spirits to himself, *The happiness of Christ's true Disciples.*

*Acts*

Vol. III. Acts vii. 59. And at the last Day, he will set them on his Right Hand, and say unto them, *Come ye blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the World, Matt. xxv. 34. Where they shall live with him in Glory, and shine forth as the Sun in the Kingdom of their Father, for ever, Matt. xiii. 43.*

*Exhortation to Christians, that they would bear much Fruit.*

Now what a mighty Encouragement is this to us all to *bear much Fruit*, seeing we shall then be Christ's Disciples indeed; and, by Consequence, as happy as Christ himself can make us. This therefore is that which I would now, in his Name, advise you to. You are all baptized into Christ, and so made his Disciples: You still profess yourselves to be so: You call upon his Name: You hear his Word: You own him to be your Lord and Saviour, and hope accordingly to be saved by him. But take heed, that after all, you be not deceived: As you certainly will be, unless you observe all the Rules that he hath set you, and so bear the Fruit that he expects from all that are planted in his Vineyard. *For now the Ax is laid to the Root of the Tree; therefore every Tree that bringeth not forth good Fruit, is hewen down and cast into the Fire, Matt. iii. 10.* Remember what he himself hath taught you in the Parable of the Fig-tree: When the Master of the Vineyard, where it was plan-

planted, came Year after Year, and sought Fruit thereon, but found none; he said to the Dresser of his Vineyard, *Cut it down why cumbereth it the Ground,* Luke xiii. 7. **Serm. XIV.**

And have a care that this be not your Case. Blessed be God you are all admitted into his Church, and so planted in his Vineyard. But you serve only to cumber the Ground, and therefore will be cut down e'er long, and cast into the Fire, unless ye bear Fruit.

And much Fruit too: For there is more expected from a Tree that is planted in a Garden, than from that which grows wild in a barren Wilderness. It is not enough for you to be like the best of *Jews, Turks* or *Heathens*, that never heard of Christ, or never owned him for their Saviour. You have given up your Names to him, professing to be his Disciples; to believe and do as he hath taught you; And if you really did so, as he is the best of Masters, you would be the best of Men; excelling all others, more than they excel the Beasts that perish.

This therefore is that which I must now advise you to do; Be no longer careless and indifferent about your Religion, as if it was no great matter, whether you be of any or no; but mind it in good earnest; follow it with all your might; tread in your Master's Steps, by making it your  
Meat



Vol. III. **Meat to do the Will of your Heavenly Father, and to finish the Work which he hath given you to do, even to glorifie him in the World, Job. iv. 34. ch. xvii. 4.** Study every Morning, how you may serve God best, and do most good that Day, in the Place and Station wherein he hath set you, and according to the Ability that he hath given you. *Finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report; if there be any Vertue, and if there be any Praise, think on these things, Phil. iv. 8.* Think on them, and do them heartily, sincerely, constantly; that you may adorn your Christian Profession, with all the Sorts of good Works, which it requires of you. By this you will glorify God, and shew your selves to be Christ's Disciples indeed. For you will then be as Trees that bear much Fruit, and will therefore be counted worthy to be transplanted e'er long into Paradise, where you will flourish, and enjoy the Fruits of your Labour, for ever, thro' him who is gone before, to prepare a Place for you, even Jesus Christ, *To whom be Glory, &c.*

F I N I S.







