

Extract of Count ZINZENDORF'S

# DISCOURSES

ON THE 3

## Redemption of Man

BY THE

### DEATH of CHRIST.

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**SIXTEEN DISCOURSES** upon *Lu-*  
*ther's* Explanation of the Second Ar-  
ticle of the Creed, which is as follows :

**I** Believe that Jesus Christ, very God, begot-  
ten of the Father from all Eternity ; and  
also very Man, born of the Virgin Mary in  
Time, is my Lord ; who has purchased, ran-  
somed, and redeemed me, forlorn and undone  
Man, from all Sin, from Death and the Power  
of the Devil ; not with Gold and Silver, but  
with his holy precious Blood, and with his in-  
nocent Sufferings and Death, that I might be  
his own, and live under him in his Kingdom,  
and serve him in everlasting Righteousness, In-  
nocency and Happiness, like as he is risen from  
the Dead, and now lives and reigns to all Eter-  
nity. This is certainly true.





# DISCOURSES, &c.

*I believe in Jesus Christ, his only Son our Lord.*

## DISCOURSE I.

*I believe.*

**I** *Believe. Thou believest that there is one God, thou doest well: The Devils also believe and tremble, James ii. 19.*

A clear Demonstration, that it is not enough to Salvation, to believe one only true God.

*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.*

And the Gospel is given to this End, that ye might believe, that *Jesus* is the *Christ*; and that believing ye might have Life through his Name, *John xx. 31.*

This therefore is the Difference between our Belief and that of the Devils.

We believe in his Name, which is *Jesus*; for he *shall save his People from their Sins, Matth. i. 21.* We must learn to know his Name aright.

*This is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, John xvii. 3.*

The Lord saw before-hand, that People would think it enough to Salvation, to believe in God; therefore he adds, *Believe also in me. John xiv. 1.*

*That which may be known of God, is manifest in them; for God has shewed it unto them, Rom. i. 19.*

Now if the Enemy of Souls cannot hinder Men from believing thus much, (nay thus he believes himself) he persuades them, that that is the saving Faith which he has.

Some will allow, that there is one only God, and stand in Awe of his Name; because he can punish, chastise, visit, and condemn.

This restrains People from Sinning so freely, and makes *honest and just Men*.

But few know and believe any thing of Christ.

For the Proof of this, one need not go out of Christendom.

What other Nations, *Mahometans* and *Jews*, believe, *the same believe also* those that call themselves *Christians*.

And most People require no more of an honest Man, than to have an awful Regard to God the Creator of the whole World.

A great Unhappiness this, that People have only to do with God, and little with Jesus Christ; as if he had not been found in the World, nor was to be found in the Bible; or as if he was a Cypher, and one could be saved without him.

Hence it is, that Discourses of our Saviour are counted *trivial*, and only fit for Schools; not for wise and great Men, who commonly think and talk but coolly of him.

Others, that among Christians are counted the best and most pious, shew more Zeal than ordinary in the Knowledge of God, and avoid offending him, because he can call them to *His Judgment*.

But Christ is all this while unknown; and I believe many would linger out Years, *without once naming of Jesus*, were they not shock'd sometimes with a sudden Surprise, or with some Pain.

It is highly necessary to lay this Matter to Heart, and make it our earnest Business to know Christ; what there is in his Person and Offices; and that not only in order to improve ourselves, but to set forth evidently the unknown Saviour to all the World, and particularly to the Christians so called.

For tho' they continually say, we must know and have him in our Hearts; yet it is but too true, the World doth not know him, *John xiv*.

Only learn to know Jesus: He alone can deliver us from Sin; he can relieve, when all human Means fall short.

In the Children of God, Sin is look'd upon as a Manifestor and Prisoner, who dare not lift up his Head.

The old Man has had his Sentence pass'd upon him by Christ, that he shall die upon the Cross and be annihilated, *Rom. vi.*

*For this Purpose, the Son of God was manifested, that he might destroy the Works of the Devil, John i. 3. 8.*

The Believer dare not so much as give Ear to Sin, since the solemn Divorce between the Soul and her old Husband through the Body of Christ. The Soul must now cleave to her right and lawful Husband, and bring forth Fruit to everlasting Life.

This Privilege is a great Happiness for us.

But it is not antecedent to Grace. One must have receiv'd Remission of Sins, as an ungodly Person; then this Privilege follows.

The Remission of Sins is obtained by Faith in the Name of the only begotten Son of God.

Our Faith must stand fast upon the Merits of our Saviour; who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.

'Tis necessary in hearing any Discourse, to have the four following Questions in one's Mind.

*First,* What is the Meaning of the Word? How is it to be understood?

*Secondly,* Is the Word well grounded? Doth it agree with the Scripture?

*Thirdly,* Have I experienced this? And then follows,

*Fourthly,* How shall I come to the Knowledge and Practice of it?

And all this must be observed in the Doctrine of Jesus Christ; it must be understood, considered, sought after, and found out.

A real Faith is, to receive Christ, *John i. 12.* As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.

We do not see him with our bodily Eyes, which might be of no Signification if we did, as we may observe in the People of his Time; but the Word of Christ is near us, and sets the Mystery of the Cross in as clear a Light, as if the Lord did still hang before our Eyes.

This his Word we must receive and keep in Simplicity, as the Primitive Believers did ; but more especially, when we perceive the Power of God touches our Hearts, in order to make them burn and set them all in a Flame.

To believe his Word, is the first Duty whereon our Salvation depends.

We must believe in his chief Name, Jesus the Redeemer, the Saviour and Restorer of Salvation ; for he must redeem *his People from their Sins*, Matth. ii. We must believe,

*First*, That he is the Saviour of Sinners, who died for the Sins of the whole World.

*Secondly*, That he, as a Malefactor, hung upon the Cross between two Murderers, and was thus vilified, despised, torn and wounded, out of Love to our Souls.

*Thirdly*, That he has purchased, reconciled, redeemed, and so highly loved us, that he laid down his Life for us ; and that because he so valued our Souls, and bought them at so dear a Rate, he has the first Right to us.

In this glorious Redeemer's Name we must believe.

This Matter is too weighty, and too difficult for human Reason.

Many therefore will not approach this Truth ; and if they try, yet shrink back immediately, because they neither can nor desire to believe.

This is the very Reason why so many Souls are lost, even because of their Unbelief: *For without Faith it is impossible to please God.*

*They can not enter into Rest, because of Unbelief.*

Wherefore Faith is such an especial Gift of God, that, whoever possesses it, can never bless God enough for it.

This is the Point so hard to many, that they rather chuse to do and suffer any thing.

'Tis the Cause of so many religious Exercises, all invented to supply the Place of Faith.

Thus Faith is a strait Gate, which few find, *Matth. vii.* The whole Intreaty in Christ's stead turns upon this, that we be willing to be reconciled, *2 Cor. i. 5.* Free Grace will afterwards do, bestow and perform all the rest.

God is willing to bestow his Grace upon all Sinners for Christ's sake.

Christ died for Sinners, and not for the Righteous:

We are by Nature all equally Sinners before God; but Men are so disguised by Reason and Education, that they do not know themselves.

One judges another from his whole Heart as a Sinner, and condemns himself *unawares*.

Many a one has not had the Opportunity or Temptation to Sin, else he might be far worse than any other. For in the Heart lies hid all manner of Sin.

'Tis but a poor Method to judge of People meerly by their outward Actions; but it is much worse, from the Intermision of this or that Action to conclude, that Peoples Minds are free from Corruption.

The Lord searches the Heart, and his Eye-lids look after Faith.

Outward Actions fall under the Cognisance of publick Justice; but the divine Judgment penetrates the Heart.

Wherefore we must all come to Jesus as Sinners, and accuse ourselves, according to our Hearts, as Rebels, Fornicators, Drunkards; as impertinent, wild and false Creatures; and, as such, implore his Grace, and the Righteousness purchased by his Blood.

The most innocent and most pious, who perhaps has led an unblameable Life from his Mother's Womb, so that he might be counted a Saint, of whom no body had seen or heard any ill, needs this as much as Men of the most reprobate sort.

All want one and the same Grace, the same Mercy, and the same Blood of a Redeemer; neither doth our willing or running, our Repentance and Amendment, avail, but Christ's Satisfaction and Atonement upon the Cross.

This, tho' it may be abused, to carnal Security, yet remains an eternal Truth.

Let every one therefore acknowledge himself a Sinner, and humble himself for the Grace bestowed upon him, which is merited for all.

There are so many sorts of Men enslaved by Satan, through so many Forms of Wickedness, and so many deluded under the Pretence of Goodness, as can never be disentangled, but by being made sensible of an universal Disease, and of an universal Remedy proper for it.

All Men then want Grace, as well profligate as honest; all want the Blood of Christ, which alone can avert the Wrath of God, purify the Heart, cure our Disease, root out the Love of Sin from the Bottom, and restore and make all good again.

We are Sinners as well with all our best Performances, as with all our Enormities.

And, without Christ, no Resolution to avoid Sin, and to live godly, avails any thing.

Wherefore our important Business is to obtain Faith in Christ. Jesus must come to be our Faith, our Love and Hope, the whole and sole Object and End of our Life; so that all our Thoughts, Words and Desires be full of him.

And then we do not tremble like Devils by our Faith, but are sincere and confident like Children.



## DISCOURSE. II.

### J E S U S.

**T**HIS Name is a strong Tower, and a City of Refuge, into which we must fly for Safety, Prov. x. But few Men understand it.

The Angel of the Lord explains it to the Virgin Mary, Matth. i. 21. *Thou shalt call his Name Jesus: For he shall save, or redeem, his People from their Sins.*

The Jews waited for the Messiah as their King, only regarding their outward Necessity, and Slavery; as generally natural People do, who know of no other Trouble than bodily and publick Calamity, and are hardly to be convinced, that Sin is the greatest of all Evils.

For this Reason John was sent to convince the People, that their Salvation consisted in the Remission of their Sins.

And from this very Ground the Angel declares, that the Saviour would deliver them from the Dominion and Power of Sin.

But



But which is that People he is to save? Chiefly and properly the *Jews*.

But when his Office was no where less valued, than in his own Country, and the *Jews* did not receive him as their *Messiah*; then the Heathen and the whole World were chosen; and the Words *His People* had a vast Extent.

*And other Sheep I have, which are not of this Fold: Them also I must bring, John x. 16.*

We are not of the same Fold, but we come in by Grace to supply their Place.

Therefore 'tis said, *Matth. xxviii. Go ye and teach all Nations.* They were to begin to preach at *Jerusalem*, in *Judea*, and *Samaria*; but afterwards to go to the uttermost Parts of the Earth.

It was our Saviour's longing Desire to have that Fire soon kindled he was to send upon the Earth.

*He is a Saviour of all Men, Tim. i. iv.* but his Believers experience, enjoy, and make Use of this.

The Apostles recommend his Salvation in all their Words and Writings, that every one may have a Right to it.

For *Jesus* is the universal Restorer of all Mankind; and the Propitiation, not for ours only, but for the Sins of the whole World, *John i. 2.*

*The Wall of Partition is broken down; and those, who, sometimes were afar off, are made nigh by the Blood of Christ, Eph. ii.*

But this is no Contradiction to that Text, where 'tis said, *John xvii.* that he did not pray for the World, but for his Believers.

For that was his Last Will and Testament, when our Saviour was wholly taken up with making his Will, and constituting Executors.

But on the Cross he remembered not only his own that were in the World, whom he loved unto the End, but also those that crucified him, his Enemies, the greatest Sinners and Transgressors, *Isa. liii.* and made Intercession for them.

The first Proof of his Intercession being answered, was manifested in the Thief that was crucified with him, that was converted and made his Friend.

But which is that Sin he is to deliver us from? Every one knows and feels, that Sin is no Happiness for Man. But one need not make a large Description of it. According to the Gospel, *John* iii. 9. the *not believing on Jesus is that very Sin*; when, from a carnal Mind, one doth not care, either for him or his Fellowship, *Rom.* viii. which Enmity of Unbelief extends itself so far, that even the Children and Servants of God are hated, because they are in Favour with God.

*Ye must be hated of all Men for my Name's sake,*  
*John* xvi.

This has not only happened in Times of Heathenism, when it was said, *Vir bonus, sed malus, quia Christianus*; he is a good Man, but because he is a Christian, he is good for nothing; but it is the same Case now even in the Midst of Christendom.

'Tis very well known how little Honour accompanies the Testimony of Jesus Christ: On the contrary, how much Ignominy and Persecution?

Indeed Believers are not concerned about that; because the Love to the Cross of Christ, and the Salvation they enjoy in their Lord, is dearer to them than any Thing else. They know He fared no better, but was first and most persecuted, *John* xv. and that their Sufferings is nothing in Comparison of what He bore.

Unbelievers may be divided into two sorts; either they are dead, or they are in a manner alive.

The former are quite dead and insensible, *i. e.* very easy in themselves, may sometimes have the Character of very honest, quiet, nay good and pious People, as having a Sense of God and Conscience: But they have no Sense of Christ; they are without him, and consequently without God.

They may nevertheless mean well, do a great deal of Good; their Mind may be raised sometimes by the *Consideration* of the Word of God and the Power of *preventing Grace*; but all this vanishes again, and is no divine Seed.

Nay it may happen, that such People do not obstruct the Kingdom of Christ; yea they may be useful in promoting it, and Lovers of Goodness; but their Heart is and remains a Rock,

They

They may also be convinced, that they are miserable and worthless Wretches; but these are but unsettled and transitory Thoughts; so that they remain indolent and careless, and have no Strength to help themselves.

These *dead* People are either *Virtuous*; who, in a false Sanctity, can proceed so far, that they may have the Appearance of Angels:

Or are *Vicious*; living in many Sins, only they do not blaspheme.

Another sort of Unbelievers are lively and active enough, enlivened by the Spirit of the World, and enflamed by Hell, *James ii.*

They carry the Image of Satan about them, and are declared open Enemies of the Kingdom of Christ; they set themselves with all their Might to overturn it, and make it a particular Merit to be instrumental in opposing the Work of the Lord's Servants.

These are the most dangerous Instruments of Satan, and perhaps become his Martyrs: And since it is almost impossible to convince them of their Errors, the Lord must apply very uncommon Means for their Deliverance.

They are either *Virtuous*, like *Saul*; who thought within himself that he *ought to do many Things contrary to the Name of Jesus*, and yet was *unblameable according to the Law*: Or they are *Vicious*, who, with their gross Sins, are also Scoffers and profess'd Enemies of the Truth; and are grieved to look upon the Servants of Christ, because they *reprove their Thoughts*, *Wisd. ii.*

All these unhappy sorts of People are lost and undone, and want a Saviour; who must save them, if ever they are saved.

But what signifies the Word *Save*? It signifies to rescue Souls *from the Power of Darkness*, and to *translate them into the Kingdom of Christ Jesus*; who will raise the Dead to Life, restore the Slaves of Satan to Liberty, take away their Enmity and Unbelief, and bestow Faith and Love.

Our Saviour himself must make the Beginning of such a Salvation: *I will draw*, saith he, *all Men after me.*

He will do all by his Spirit; send a Fire upon the Earth; pour out his Love into all Hearts; endow the  
Dead

Dead with the Breath of Life. Attend the Voice of the Lord, when he approaches the Heart with his Power, with his Fire, and with his Spirit; and confer not with Flesh and Blood, but be obedient to the heavenly *Visitation*.

God sees according to his infinite Wisdom, how to deal with every Soul.

The Manner, Occasions, and Times are so different, that they cannot be determined.

The Lord touches one in a Sermon, another at Home, another in the Street, another in the Field, another in the mid Career of his Sins.

Wherefore it is not Gospel-like to prescribe Rules, Methods and Dispositions to all alike. We must leave to the free Grace of our Redeemer, how he may and will lay hold of Souls.

Now since he is ready, it is a great Heaven-piercing Sin not to attend and regard him, when he comes with his divine Power to work upon the Soul.

Wherefore it is highly necessary, whenever such a precious Visitation of Grace appears, to set aside even the weightiest Affairs, because these may be retrieved.

This is well to be observed, that one may not hinder the Work of God, but keep up and further it with Prayers and Supplications.

This may be done in the Heart, if one has no other Opportunity, with *Lord have Mercy upon me a Sinner!* Which is as prevalent with God, as a long Prayer.

The Cause of all Grace is only the Merit and Satisfaction of Christ. He, in his bloody Cross and Passion, is all in all.

For on the Cross he was initiated with the bloody Baptism, as the Saviour of the World; and there his Name, *Jesus*, was sealed to all Eternity.

Wherefore he that understands the Mystery of the Cross of Christ, can never want Comfort and Relief, even tho' he were the greatest Sinner; for Christ is the Propitiation for all Sins past, and future, to all Eternity.

On the Cross he made a Confession for all the World, when he said, *Father, forgive them*: And when he cried out, *'Tis finish'd*, he gave Absolution to all wicked Rebels.

*He that believes on him is not condemned.*

Upon this Consideration we need not be anxious, lest Souls should not be humbled and contrite enough for their Sins.

Indeed all must feel a certain Degree of Humiliation, as much as our Saviour sees *necessary for them.*

But as in the last Day those, that shall be alive and remain, shall not prevent them that are asleep: (What others have experienced who have been long dead, the same they that are then living shall experience in the Twinkling of an Eye, when their Corruption is changed into Incorruption.) Even so some in a Moment, or in a few Hours, shall experience all that which others in many Days and Years feel.

So that no Rules or Bounds can be prescribed to our Saviour in the Humiliation or Conversion of Sinners; but we must submit all entirely to his Wisdom, how much Remorse and Contrition he will distribute to every one, and how soon he will deliver them.

His Delight is to save and deliver speedily.

Thy King comes to thee a Saviour and a Helper.

The ordinary Method of our Saviour is not to prescribe Souls a long Preparation and Form of Repentance: It costs him *oftentimes but one Word*, and Grace is present, and takes away all Sins.

It is highly requisite to meditate seriously upon this Matter; so that we may, by our own Experience, be enabled to say, he can save, he can deliver all that come to him.



## DISCOURSE III.

### CHRIST.

**W**E have found the *Messiah*, which is, by Interpretation, the *Christ*.

This Name he had already in the Old Testament; it has ever been *an Ointment poured out to the Faithful*, Cant. i.

He

He must first manifest himself as Jesus every where; then the Soul will also experience him as Christ. After the Communication of Grace in his Blood, Souls are also made Partakers of his Anointing, *John i. 2.*

The Name *Jesus* is his own proper Name, which he bears as our Flesh and Blood for the Benefit of all Men. Be they ever so dead or sick, or ever so miserable and sinful, by this Name all can and shall obtain Life and Salvation.

But the Name of Christ is the Name of his Office, and belongs only to those that are his redeemed Ones already.

This Name is reverend and of great Importance; for the Father has sealed and sanctified him for that End, *John vi.* He has appointed him to be the Lord and Christ.

All those who have hitherto bore his Name, and never considered its Dignity, ought to be highly ashamed before his Face, and tremble at their bold Presumption.

The Name of Christ belongs only to the Head and his Members.

Therefore he that will call himself a Christian in Deed and in Truth, must be able to say, *I live, yet not I, but Christ lives in me.*

I am not at all able to describe a Name which contains so many Mysteries, Benefits, Offices, and Blessings.

Truly a Soul, that knows the Name of Christ, must humble herself in Dust and Ashes before the Throne of his Majesty; and is, as it were, taken from Jesus's Bosom, and cast to his Feet in Shame and deepest Acknowledgment of her own Unworthiness.

Christ signifies an Anointed. He possesseth all that together in the sublimest Degree, which all those in the Old Testament had, who were called Anointed.

Now there were three sorts of Persons anointed; the Kings, Priests and Prophets. Christ bears all these three Names and Offices: For he is called,

*First,* The King of the Lord, *Psal. ii. yea, The King of Kings.*

*Secondly,* The Priest according to the Order of *Melchisedeck.*

*Thirdly,*

*Thirdly*, The great Prophet, mighty in Word and Deed; *the Teacher come from God; the Leader of the Elders, that rule well and labour in the Word and Doctrine; the First Martyr of the New Covenant.*

*Fourthly*, He himself is the King of the whole World: His Government is universal; all Things depend upon his Breath; the very Beasts of the Field, *Isa. lxiii. 14. And he preserveth them.*

The Father upholds every thing by him as *the Word of his Power*, Heb. i. *All Mankind live, move, and have their Being in him*, Acts xvii. All must serve him according to that Glory and Majesty, which he had before the World was, *John xvii.*

But his Anointing from the Father into this World was for no worldly Throne, but for a Kingdom in the Hearts of Men; wherefore our King of Peace, *in his Kingdom of the Cross*, doth not make use of that Power by which he can *subdue all Things to himself.*

He rests in his Children, when they are to suffer. It seems then often as if the World and Satan, the Prince thereof, could do what they would; and as if it was an End with Christ, and all his Flock were cast down and overcome.

For he doth not hinder nor exempt his Children from the Cross and Sufferings. He has suffer'd himself, and his Kingdom in the Time present is and remains a Kingdom of the Cross.

Christians therefore use no Methods to withdraw themselves, or to avoid Sufferings, by their Riches, Authority or Power. *The Servant is not greater than his Master.*

But when the Time comes, that the Lord will execute something through his Children, and they shall use not only Patience, but also the powerful Faith of the Saints:

Then nothing can resist them, but all must succeed; and all the Creatures, even the Wicked themselves, must promote their Work in the Lord with all their Might.

The Government of our King is wise and wonderful, and humbly to be adored in its Depth.

All must at last submit and be bowed down at his Feet; for he is and remains the King and Judge of all

the World; and all Knees in Heaven, on Earth, and under the Earth, must bend before him in his Time.

His Name as High Priest is likewise majestick to us.

As such, he is appointed to be an universal Mediator, Redeemer, and Intercessor. He atones for, and purifies all by his Blood. He is *a faithful High Priest to make Reconciliation for the Sins of the People*, Heb. ii. 17. *And by one Offering he has perfected for ever them that are sanctified.*

He prays for us.

Restores us to his Father's Face.

As fully ransom'd by his Grace.

He also brings our Prayers before the Lord, and makes them valid.

Altho' we believe, yet we daily want his Blood and Intercession: For our best Deeds are so full of Frailty and Imperfection, that they are of no Value at all without him.

We want his Intercession for ever, that God may be merciful to us; because we neither have, nor shall ever have, any Worth and Merit in ourselves.

His Blood speaks more powerfully than that of *Abel*; for that called for Vengeance against his Brother: But the Blood of Christ interceeds for Grace as well for those who actually shed it, as for us, who had as truly a Hand in it.

Because by Nature we are all his Enemies and Crucifiers.

As we were Partakers of the Sin of *Adam*, nay would be so still, if it were to be committed this very Day.

Wherefore it highly becomes us to humble ourselves, and regard his Grace as a *majestick* Grace, which we ought to seek and to sue for with a most burning Zeal.

This Grace we can never obtain with any Deeds, Promises of Amendment, nor any Mortifications and good Resolutions of our own; but we must beg it with Tears for God's own Mercy's sake, forsaking and abhorring all the Works of our own Righteousness, wherein we formerly placed our Salvation without him.

We must give the Honour to the Grace and Merits of Christ, and throw ourselves before the Throne of his Grace, as poor, miserable Sinners, who neither can nor

know



know to help themselves; *then shall his Scepter be reached out to us.*

He is also the great Teacher come from God, who constitutes all other Servants and true Prophets of God.

'Tis he that puts the Word of Truth into their Mouths. He is Amen, the true Witness, the First-born of Witnesses, and the Truth itself.

He spoke himself with such Emphasis, that the Hearts were burning; and he must still daily pour out his Spirit and co-operate with the Word.

He *forces* no body to his Gospel; but the Sweetness of his Grace constrains Souls, as well as their own Misery, to come to him.

He is also a Preacher to the Poor; plain simple People have ever been his fittest Instruments; and those that hear him, must lay their Wisdom aside and become Children.

And what he is, he communicates also to his Children, and makes them Kings, Priests, and Prophets.

They have the Honour to bear his Oil, his Seal, and his Name. Wherefore it is their Office to glorify and proclaim that Prophet, who has been their Teacher.

As the Husband, so is his Wife. The whole Church is made up of Kings; who, tho' they are concealed to the outward Senses, yet rule in Truth throughout the World, like their Lord and Head.

As to their Bodies, they are subject to all the higher Powers; but for their Spirit, they are placed above all Slavery, in that Liberty to which the Son has brought them.

*They rule their own Mind, Prov. xvi. 32.*

A Man without Christ is a Slave to his Pride, Lust, Avarice, Slothfulness; and cannot resist, but is dragged by their Chains from one Danger into another.

But he that is in Christ, overcomes all that, and becomes a Lord over all his Passions; neither doth he dare to sin any more; and if he durst, he would not.

A Member of Christ looks upon Holiness as a great Happiness and Benefit.

Faith is his Duty, and Holiness his Nature; and whereas other Men fight with Sin, and yet perhaps are

Overcome, the Members of Christ are assured, that Sin is under their Feet.

Christians are Priests of God, who daily walk in their holy Apparel, and *lift up holy Hands without Wrath and Doubting*. They keep themselves unpolluted from all Things, and purify themselves in the Blood of Christ, because they bear the Lord's Vessels.

But the chief Duty of their Priesthood is to carry the Death and the bloody Sacrifice of their Redeemer continually within their Heart, and diligently to enter into the Sanctuary; which Prayer of theirs doth not consist in a long Form of empty Words, but their Hearts keep always more in Store than they can utter.

Again, we are Priests of the living God. We ought to *present our Bodies a living Sacrifice, holy and acceptable unto God*.

He that has well learnt this double Service of the Lord, who can pray and sanctify himself unto the Lord, will never think it difficult to be a Witness of the Lord.

Of old that Office was not tied to a certain Tribe; but a Priest like *Zacharias*, a Prince like *Isaiah*, a Herdsman like *Amos*; all three had a Right to teach.

Christians are a chosen Generation, *All appointed to be Prophets*, to shew forth the Praise of him who has called them, *1 Pet. ii. 9*.

Ye Children of God, ye are an anointed and honoured People; but cast yourselves down at the Feet of Christ, bow down and humble yourselves: Ye are made Partakers of him, whose Anointing ye have received, and ye know all Things.

But all ye, that know nothing of this Mercy, and to whom Jesus is still a Stranger, what will you understand of him?

What Name do you carry about you with the Danger of your Life?

*For the Lord will not hold him guiltless that takes his Name in vain.*

## DISCOURSE IV.

*Very God, begotten of the Father from  
Eternity.*

WE do not design to produce here a Demonstration of the eternal Godhead of Christ, but only relate the most weighty Circumstances of his Divinity.

To prove Christ's Divinity, one need but see whether he is called the Son of God, and the only begotten Son of God; if so, he is, without any farther Demonstration, as surely God, because his Father is God, as a Child is a Man, because his Father is a Man.

*Who has established all the Ends of the World? What is his Name, and what is his Son's Name, canst thou tell it? Prov. xxx. 4.*

We do not find this Question plainly answered in the Old Testament; but, in the New, Christ answers it himself, *Luke x. Matth. xi. No Man knows who the Son is but the Father.*

And thus we know nothing of it but what he and the Holy Scriptures tells us.

And we need use no other Arguments to prove this Mystery, but, *It is written, so we read.*

Most sure it is, that we neither know nor are capable of comprehending the Depths of his Godhead; yet the Comfort is, that he will reveal as much of it as he pleases, *Matth. xi.*

*The Servant doth not know what his Lord doth, but I have called you Friends, John xv.*

He that would not suffer a Teacher of the Jews to call him good, because he did not believe him God; besides whom none could be called good, accepted without Hesitation or Contradiction to be worshipped by the poor Man born blind.

Tho' he did not indeed at all Times expressly proclaim his Divinity, yet he never contradicted it; but accepted of the Honour of Worship, due to none but God.

Nay, he ordered the Administration of Baptism to be

performed, not only in the Name of the Father and the Holy Ghost, but also in the Name of the Son.

St *John* fell at his Feet as dead, *Rev.* i. 17. He made not that Objection, which the great Angel made, chap. xix. 10. *See thou do it not: I am thy Fellow Servant, and of thy Brethren, that have the Testimony of Jesus.*

And because he knew, that all the Angels of God should worship him, he has bestowed upon the Hearts of all his Children the same Mind and Inclination to worship him.

He has given us both an Understanding, that we know how to worship him, and an Example. For he lift up his Hands and blessed them; *and it came to pass while he blessed them, he was parted from them, and carried up into Heaven, and they worshipped him.*

Now we shall mention some of the chief Observations the Holy Scriptures makes about the Divinity of our Saviour.

The first thereof is, that *Christ is the only Son of God in the Bosom of the Father.* For all the others, which are called Sons of God, are but adopted Children, chosen by Grace; not only at the Time when Christ died, which was the Seal and finishing Stamp of our Election; but they were elected from the Foundation of the World: yet all for the *Sake* of Christ the only begotten Son of God, and for the *Sake* of their intimate Relation to him.

This makes us Members of God's Family, and gives us Grace to be called the Children of God, *John* i.

But *Jesus Christ* is by his Birth-right, and by Nature, the Son of God's own Heart and Bosom.

From hence proceeds the second Observation, that *the Father loves the Son by Nature.*

For when he recommended him to Mankind, he said, *This is my beloved Son, in whom I am well pleased.* This is that Mystery of Love betwixt Him and his Father, his last Prayer is full of, *John* xvii.

The Father also testifies his Love to him in this, that he is of the same Mind and Will with him.

He has spoke to us by his Son, who is in his Bosom: He has declared and revealed to us his Father's Will.

The Love of God to Christ can never be diminished, nor increased, nor changed, *John* iii. but is eternal and unchangeable; whereof none can have an adequate Conception but the Spirit, who searches the deep Things of God, *1 Cor.* ii. 10.

The third Observation of the Divinity of Christ in Connection with the Father, is, that he did not spare his only begotten and entirely beloved Son; but has given him up for us all, *Rom.* viii.

*God so loved the World, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting Life, John* iii.

This demonstrates the Depth of Love in God, and his universal fatherly Heart, the Council of God seeing it fit and unavoidably necessary, not able to find out another Way to save lost Mankind, than that God must give himself to be the Propitiation for the World.

The fourth Point of Observation, is this, that the Father did not compel the Son to suffer, but that it was his Sovereign Son's free Choice.

*He had Power to lay down his Life, and to take it up again.*

He was not obliged to redeem Mankind; neither could he have incurred the Wrath of God if he had refused it: If it had not been his own Will, he might have dropt it; he would, nevertheless, have been God, and we the Devil's Sport.

It depended entirely upon him; and notwithstanding he pray'd to his Father on the Mount of *Olives*, that he would take that Cup from him, which was also that momentous Part of Conformity to our Sufferings.

For he was to experience even this sort of Anxiety, Confusion, Darknes, and Perplexity, that he might know, by Experience, how to succour desponding Souls in the like Circumstances, *Heb.* 11:

Yet he was still the Sovereign Lord, to do and to suffer what he would, even unto the Cross and the Grave; but his Love carried him through all the Combat to Victory.

The fifth Observation is, that the Father loves him, even upon account of laying down his Life, *John* x. and

and *humbling himself unto Death, even the Death of the Cross*, Phil. xi.

He look'd upon him with Delight and Satisfaction, even in his holy Purpose, as well as after he had overcome and done all, made good his Undertaking, and ransomed the World.

The sixth Observation is, that the Father did appoint a Reward for all the Labour and Pain his Manhood should undergo in the World.

*He shall see of the Travel of his Soul, and shall be satisfied.*

He shall deliver Man and introduce him into Glory.

As God, he wanted no Reward; but what he accepts as Man, is a Type of the Reward of his Followers, who, after they have overcome, shall sit with him in the Throne of his Glory, *Rev. iii. 21.*

What could he as God, the Lord of all, and Creator of the whole World, obtain and acquire more?

But Judgment is given him, all the Majesty and Glory of the Royal Throne of *Jesus* appertaineth to his Manhood.

And thus it is to be understood, that the Son shall be subject, *1 Cor. xv.* Since he is here the faithful Servant in the Kingdom of Grace, the Steward of God's Family, the Head of his Body the Church, the Captain of their Combat and Victory.

He cannot always be the Servant and Minister, but the Completion of this OEconomy only waits till his last Enemy is made his Footstool.

*The last Enemy which is to be destroyed, is Death.*

*The Servant abideth not in the House for ever, the Son abideth ever,* John viii. 35.

His Manhood and Ministry had their Degrees. He increased in *Wisdom and Stature, and Favour with God and Man.* He did not know — and experienced; He prayed — and was heard.

And it is a fixed Truth, that the Majesty of *Jesus Christ*, which he had from all Eternity, must be well distinguished from that State of Humiliation his Love was pleased to enter into, tho' it be the same Man *Jesus Christ*.

But who can understand this, except he to whom the Son reveals it?

Such a wise Man hears and adores him in Silence, and says to his Godhead and Manhood, Amen.

Thus it stands fast, that Jesus Christ the Son of God, with the Father, is to be praised and magnified to all Eternity; and that he only humbled and emptied himself of his Glory out of Love to us.

Jesus Christ, the same Yesterday, and To-day, and for ever, *Heb. xiii.* Men and Angels shall worship him, *Rev. v.*

May he grant us to pay him that humble Obedience, in this Time of Grace, which is due to him from all his redeemed Ones in Eternity; that we may become true Members of his Body, of his Flesh and of his Bones, according to his sacred Manhood; and he remain for ever the glorious Head of his Body the Church.

Who would not, in Love to him, with Joy, reject and despise the Trifles of this World, and live only to him? Let us never forget these two Considerations:

*First*, That God was a Pilgrim; and such a miserable Man in this World as we poor Mortals are.

For that will make us willing to become a Reward for his exquisite Pain and Labour.

*Secondly*, That our Brother, and inmost-beloved Saviour, is the great Reconciler of Sinners, the Lover of Mankind; tho' here in the miserable Form of a Servant, nevertheless the eternal and living Son of God, and the Lord God in the highest.

This makes us look upon the whole World as a little Corner of Dust, and all the Inhabitants thereof as Grasshoppers. It will make us think, as if we and the Lord were alone in the World, and lose all Admiration, all Sorrow and Joy in him. For he overbalances all, and will himself be all in all to us.

## DISCOURSE V.

*And very Man, born of the Virgin Mary  
in Time.*

THE Father has also given him Authority to execute Judgment, *because he is the Son of Man,* John v. 27.

These are our Saviour's own Words of the Son of God; wherein he plainly declares one of the Reasons of his Manhood.

The well known Reason was, that none could reconcile us to God, no Brother, no Angel, nor any Creature: Therefore God gave *his only begotten Son to be a Propitiation for us all.*

God could not die, and yet he would die: Therefore *he humbled himself, and took the Form of a Servant upon him, Philip. ii. the Form of sinful Flesh, and became as truly Man as he was God.*

As he was in the Form of God before, so he was seen afterwards in a human Form; as very Man in human Form, as the Angels of God adore him in his divine Form.

We therefore, when we on one hand cast ourselves down in Dust before him at his Feet, because he is God, the Lord in the highest, can approach him on the other hand with Joy, cordial Affection, and Confidence, because he is a whole Man, such as we are.

And this is our Labour to preach Christ crucified, and set him forth evidently before the Eyes of Men, with his real Death for them; but risen again, and sitting now at the Right-hand of Power.

Yet this Subject has been made contemptible; because it has been so often rehearsed in Hymns, Prayers, and Sermons, without being understood; while the Teacher did not know what he said, nor the Hearer what he thought.

But whosoever is *wise*, or, as St Paul saith, *is perfect*, to him it is Wisdom, 1 Cor. ii. 6.

The second Reason why Jesus is come in the Flesh, is, that he might execute Judgment.



*He knows what Disposition we are of, Heb. ii.*

He can have Patience with us, and understands how to distinguish betwixt Malice and Weakness.

He has felt our Infirmity; for he was a real Man in Soul and Body, and Partaker of Flesh and Blood, like other Children.

He has experienced whatever they meet with in Life.

He was made like the meanest of all.

There is no Man in so miserable and despicable a Figure, who could not remember, and comfort himself with this, that Jesus had been in<sup>t</sup> the same Condition as he is.

In the Wilderness he felt the Assaults of the Devil, and the fiery Darts of the wicked one.

He, as Man, has been struggling, and was obliged to arm himself with the Word of God, and with Prayer, like other Children of God.

He depended upon his Father in constant Resignation and Faith.

After he had fasted forty Days, he felt a great Weakness of Spirit, and other Symptoms, incident to another Man in the like Circumstances.

From hence it is, that our Saviour, in his State of Humiliation, calls his Father our Father, and his God our God.

Yet we know we are but Men, and He God: We Children by Grace, He the Son of the House: He Lord, and we Servants: He has Life of himself, but we have it from him.

All we have is of his Grace and Mercy.

That is and remains true: In regard of his Worth and Dignity, we are mere nothings, and little Atoms of no value.

We are Creatures, He the Creator: We Members, He the Head. All our Gifts, Graces and Virtues, we have from him.

Yet notwithstanding we are what He was.

We can believe, love, and keep Faith and a good Conscience, as He did.

This he begg'd of his Father in his Last Will, that He might be in us, and we in Him, and that he should keep us, *John xvii.*

This is a Matter of the utmost Importance, which should

should make the deepest Impression on all our Hearts.

We should make it our greatest Joy to tread in his Steps, and walk as he walked.

For every Man that hath this Hope in him, purifieth himself, even as he is pure, 1 John iii. 3. And he that saith he abideth in him, ought himself also to walk even as he walked, 1 John ii. 6.

Nothing but the Life of our Saviour is the Rule.

The Looking-glass of Holiness is this: We have the Mind of Christ,

And this Mind we can obtain no otherwise, than by remembering, that the great and unchangeable God, who dwelleth in *the Light which no Man can approach unto*, 1 Tim. 6 16. has made himself visible, and has appeared in the Form of sinful Flesh, and *has judged and condemned Sin in his own Body*.

This is that great Mystery of the true Religion; *God manifested in the Flesh*.

And this is what St Paul wanted to apprehend, *viz. to know him, and the Power of his Resurrection*.

And when he saith, *Fight the good Fight of Faith, be thou Lord over Sin, the World and the Devil*, he adds, *Lay hold on eternal Life*, 1 Tim. vi. 12.

But this is Life eternal, to know Jesus Christ.

Here it is nothing but Patchwork, where one doth not know the whole: But there is perfect Knowledge, where we shall know him, as we are known, 1 Cor. xiii.

Wherefore true Religion consists in being initiated, Day by Day, more and more into this Truth, That Jesus by Grace is become a Man, and has been like one of us; and that at last it may and must be said of us, *As he is, so are we in the World*, 1 John iv. 17.



## DISCOURSE VI.

*Is my Lord.*

**M**Y Lord and my God! Thou knowest all those Blessings we enjoy in the Knowledge of thy Government, and in what manner we are to be delivered at once from all our former Sins.

Thou,

Thou, King of the whole World, knowest how happy thy free Subjects are, that have given themselves up to thee, and submitted to thy Government.

Make us all so happy, that are here before thy Presence, that this important Truth of thy Sovereignty may be declared, if not with all due Exactness, yet according to thy real Intention, for thy Mercies sake. *Amen.*

*If any Man love not the Lord Jesus Christ, let him be Anathema Maran-atha.*

I will not enquire at present, whether this is the Form of a Ban or Curſe, or a Relation of the unhappy State of thoſe Souls that do not love Jeſus, like that in *Rev. xxii. 11.* *He that is unjuſt, let him be unjuſt ſtill; and he that is righteous, let him be righteous ſtill:* So as if he would ſay, He that doth not love the Lord Jeſus, is curſed, and cannot inherit the Bleſſing; he is undone, our Peace cannot reſt upon him; for the Source of all Peace is Chriſt our Peace.

But be that as it will, the Declaration remains firm, that all the Souls, of any Congregation, that does not love Jeſus Chriſt, are accuſed.

The Threatening of the Apoſtle might not improperly be applied to us Chriſtians, who uſe the outward Form, and will not be excluded from God's Family and the Church of Chriſt: But I wave that, and only declare to all, that the old Corruption we have by Nature, and which ſhould have been, nay, may have been actually taken away by Baptiſm, is yet preſent and returned again; is ſtill preſſing, nay, will preſs you down to Hell, if you do not love the Lord Jeſus.

This great Privilege of the Love of Chriſt, is grounded upon ſeveral Principles of the Holy Scripture.

The Apoſtle ſaith, *He died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them and roſe again,* 2 Cor. v. 15. and Rom. xiv. 9. *To this End Chriſt both died and roſe and revived, that he might be Lord both of the Dead and the Living.*

To him therefore belongs the Kingdom and Sovereign Sceptre over all Souls, over all Mankind upon the Face of the whole Earth; particularly over thoſe that are in

one Society and Congregation, where his Doctrine is freely confessed and publickly declared. These surely have nothing to object, when they hear of Jesus laid home to their Hearts.

But wherein doth his Lordship and Sovereignty consist ?

In this particularly, that his Subjects are a free, willing People, whose Delight is to serve him with Joy and Gladness; which the Lord expresses thus, *If a Man love me, he will keep my Words*, John xiv. 27. And Luke vi. 46. *Why call ye me Lord, and do not the Things which I say ?*

Truly this Subject, that Christ is our Lord, is of exquisite Energy and Experience.

Whosoever knows in this present evil World, that Jesus is his Lord, the same has found out a Mystery, which can support and comfort him all the Days of his Life.

We know if we live in Time, or in Eternity, we keep this our Lord.

We need not quit his Service; we are happy for ever in his Communion.

He is a most gracious Lord; and if we mistake any Thing in our Poverty and Frailty, he will always judge us according to our Hearts, and never require of us the Issue of Things, but look upon the Sincerity of our Intention. Great Works do not convince our Saviour that we are his.

To remove Mountains, cast out Devils, cure the Sick, and work Miracles, are no Proof that we are his.

*For in the last Day, when People shall say, Have we not prophesied in thy Name? And in thy Name cast out Devils, and in thy Name done many wonderful Things? Then he will profess unto them, I never knew you.*

On the other hand, the poorest and greatest Sinner, that obtains Grace, tho' he has not one Moment's Time to do any good Work, has as gracious, loving, and kind a Lord and Master, as he that has actually done many good Works in God.

It sounds terrible to Self love, that we deserve nothing at all with all our Works; that all our best Deeds, tho' they are done in and for God, when we shall appear before his Face in the last Day, can merit nothing.

But the very doing any Thing, for our blessed Redeemer's sake, is Reward enough of itself.

That

That we serve him, is already a Reward ; and is attended with so much Satisfaction, Peace and Serenity of Mind, that whenever we have done any thing, we are rather ashamed, that he has made Use of us, than to put it to his Account.

Nay, if one should rejoice at any Time in any Labour of Grace, a holy Shame seizes and convinces us of so many Frailties, that we have Reason enough to thank God, when we forget ourselves, and think upon nothing, but that we have a Saviour:

Thus it is with his Servants.

Nothing is here required but a sincere Will and Faithfulness.

But if they will merit any thing, they get nothing but Pain and Trouble.

He rewards according to his Pleasure, and the last receive the same as he gives the first, *Matth. xx.*

Do but agree with thy Saviour, he will abate thee nothing, but certainly perform what he hath promised : But thou must not look upon him with an evil Eye, that deserves nothing, and yet receives as much as thee.

The Sum and Substance of all that can be said to all in general, or to every one in particular, is this, O might Jesus be thy Lord ! Didst thou once know what a Lord he is, thou wouldst love him.

The World promises a great deal, but performs little ; and if she keeps her Word, and perhaps outdoes her Promise, it doth not come up to him, who promises nothing but Sufferings, Persecution, Poverty and Death for his Name's sake.

This is the Salary, by which the Soul enjoys more Ease and Content, and has far less Thoughts to change her Master, than any one can have in that Service, where he could have all the Pleasures and Treasures of the World.

I beseech you all sincerely to enter deeply into the Meditation of the Sufferings of Jesus.

A Man of the meanest Capacity can comprehend and experience this, as well as the greatest, wisest, and most honourable and venerable of all.

I cannot deny, however, that here a great many Things may be wanting which our Saviour requires,

and many Things may occur, whereof the Soul may be ashamed before his holy Face, when this happens all on a sudden; for the Drawings and constraining Motions of Love to him are quicker than our Thoughts and Reflections.

But by this we see what a good Lord we have; how faithful he is; how he deals and bears with us; how he knows to rectify all our Faults, and to supply, by his Wisdom and Faithfulness, all the Wants of our Experience.

The living and abiding Impression of this is ever increasing, and never leaving us, wherever we are; whenever we eat, or drink, or travel, 'tis present with us, and mixes itself in all Discourses, upon all Occasions, and in all our Business and Actions of Life.

This Impression doth not permit us to do what we please, but ties us to the Yoke and Regularity of Christ.

This Impression cannot take Effect till the Man is alive; till the Son of God makes him hear his Voice.

And this is the blessed Effect of the Blood of the Lamb, which makes the Heart melt in a Moment, and casts out Death, that Life may take place; if Men, at the Hour when the Lord comes with his Spirit, to imprint the Word of the Cross, do not make their Hearts as an Adamant, and harden themselves, seeking Relief by Books, by Men, by Diversions, and other fruitless Amusements, against our Saviour's kind and solemn Invitations.

Our own Hearts will tell us how often we have done, and do this still.

And now I must mention, in a few Words, how we ought to behave in our Call, that we may not frustrate the same.

Here many will object and say, tho' I would willingly resign myself entirely to my Saviour, yet I cannot do it, because I serve such a Lord or such a Master, where I have something else to mind; or the Circumstances of my Affairs with other People will not permit it.

But all this doth not, in the least, interfere with our Saviour's Service.

One may be, and do any Thing in the World, provided the Condition, or Business, is not sinful in itself.

What particular Conviction any one may have of his own Condition, is quite another Case; for what is hurtful to one, may be useful to another.

What can forward one, may be a Hindrance to another: The Lord may, with Patience, bear in one, what he cannot suffer in another.

But, in general, in all the outward States, Conditions and Trades of Men, (if they are approved in Scripture, or tolerated) our Saviour may be the Lord in them all.

For all Men in the whole Universe are his Subjects, and all the Creatures his Servants. *You serve the Lord Christ.*

Even the Servants, that were Slaves to their Heathen Masters, were commanded to do their Masters Business as to the Lord Jesus.

*Whether you eat or drink, or whatever ye do, do all to the Glory of God, 1 Cor. x 31.*

The Lord our Saviour is so intimately united with his Men and Maid Servants, that he has a Hand in all their meanest Offices.

Whatever they do with Chearfulness, without any Design for Self-interest, but from a true Principle, so that they can say, 'tis my Office, my Duty, I will do it with all my Heart; this is what the Lord blesses, directs, prospers and protects, as we see in the Example of *Joseph*.

Our Saviour shews his Servants in the most simple and natural Manner, whether we please him or not.

He convinces us of what is contrary to his Will; but that is an unprofitable Servant, who, whenever his Lord requires it, doth not, in a Moment, abandon all his Fortune, Honour and Glory.

He doth not send Trials to no Purpose, but is very exact in his Demands.

As the Preserver of the whole World he will have every Thing to be done in Order, and loves to see his Children dispersed upon the Earth; and his Disciples to sanctify all States, all Employments, and all Conditions, as those do that are governed by another Spirit.

It were therefore to be wished, that this whole Country and City might be replenish'd with Men and Maid Servants of Christ, who neither changed nor desired to forsake their Condition, but endeavoured to get a new Heart, another Spirit, and a new Principle, to do their several Businesses by.

Then would this human Generation rejoice, and even those would be the better for it, who do not know Jesus, but are still under the Patience of God, tho' not his Children yet.

Thus it is with the Service of our Lord, which is grounded upon this, *Thy Sins are forgiven thee*: And begins with this, *I will, be thou clean*.

He that pretends to belong to God's Family, is accursed by the Apostle, if he doth not love the Lord Jesus.

But whosoever rejects all those outward Things, and freely confesses that he doth not trouble neither his Head nor Heart about a Saviour, he lies both under the Wrath to come, and under the universal Corruption; where he puts on the Curse like a Shirt, which will never leave him; nay all is deadly and damnable about him; and his whole outward Life is but a Curtain drawn betwixt him and eternal Perdition, or Hell itself: So that when his earthly Tabernacle falls to Pieces, he sinks immediately into the Pool of Damnation, without knowing how to help himself.

This is truly that lamentable Condition, which turns all the Glory and Riches, all the Crowns and Scepters, and all the Palaces and Pleasures of this World into Torments and Wildernesses.

And here we can appeal to all Mankind's Experience; for it lieth in every Man's Breast, of what Condition or Quality soever he may be.

But to have that Experience, which all those blessed Souls enjoy, that live in and with our Saviour, Men must wait with Patience for the Voice of the Son of God.

O Thou true and ever blessed Redeemer, I beseech Thee with an humble and filial Heart, to have Mercy upon all those, that in these Days have been pleased, and for the future shall be pleased to hear the Testimony of thy Dominion, of thy eternal Peace and Love, of thy



thy Merits, and of the blessed State of those Souls that are united to Thee: Embrace them all with the Arm of thy infinite Compassion, and be present with them in all their Ways, and make them sensible of thy Glory, that thou mayest enter with thy blessed Spirit to forgive their Sins, to take away from them all Death and Perdition, receive them into thy Kingdom, and bless the remaining Days of their Lives, and all their Circumstances, with Peace and Joy.

For thou art the great and good Saviour and Lover of Souls, all which are of an inestimable Value to Thee.

They are thy Joy and Glory, they are the Crown of thy Head; take them all into thy Protection.

The Father has given them to thee: Thou art to be their Head and King; thou art to dwell in them, and walk with them.

Do this, O most merciful Lord and Saviour, particularly in all that are here before thee; establish thy Government in their Hearts, and pour out thy Peace, which passes all Understanding, for thy infinite Love and Faithfulness sake. *Amen.*



## DISCOURSE VII.

*Who has redeemed me, a lost and undone Creature.*

**I** Am come to send Fire on the Earth, and what will I, that it were already kindled? Luke xii. 49.

This was our Saviour's longing Desire, when he came upon the Subject of executing the great Design of our Salvation.

When we speak of the Salvation of us all, the Nature of the Subject leads us to three general Observations:

*First,* That we are lost.

*Second,* That we are condemned.

*Third,* That we are to be redeemed; or rather, according to the much more emphatical Expression of our Article, that *we are redeem'd already.*

*These*

These three Things we must have in our View, *viz.* that we are lost, condemned, and redeemed. And all these three Qualities are verified in us at once, *viz.* Every Man, who neither has, nor knows Jesus yet, is in the Eyes of a Servant of Christ, that understands the Mystery, not only a lost and condemned, but also a redeemed Man.

And this is the Reason why the Children of God are not easily provoked to be angry with wicked People: For, notwithstanding all their most miserable and unreasonable Doings, by which they hurt themselves most, they are looked upon as redeemed Ones, and may become such as we are.

For we are entirely convinced, that we are but by Grace and Mercy what we are.

We know, we are even such lost Creatures as they, and are redeemed by the same Blood of the Covenant as they are.

He that is convinced of this Truth, can easily evade all those Difficulties, which are opposite to that loving Desire, of furthering Souls in the Knowledge of their own Redemption, and bringing them to the Land of the Living.

O how were it to be wish'd, that the Satisfaction, the Grace and the Blood of Jesus Christ, shed for them all, were once so truly present with, and applied to them, that it might be as manifest in their Hearts and Consciences as it is in the holy Sight and Judgment of God! Then they would receive the Benefit and Comfort of it.

But whence is it that we are so hard to be persuaded of our own Redemption, nay, doubt of it, when we look upon ourselves; and that all Conversions begin with a Doubt, not only whether we are redeemed, but also whether it be possible for us to obtain Grace?

Whence is it that Trouble and Anxiety are the first Thoughts of a Man that comes to himself, and awakes from his deadly Sleep? Hence it is, because he makes no due and true Reflection upon his lost and damnable State and Condition.

For did we believe this, we could easily comprehend and reconcile the other.

*Isaiah*

*Isaiab says, We all, like Sheep, have gone astray, we have turned every one to his own Way.*

To be lost, is, according to common Sense :

*First,* Not to be there where we should be, and can be found of those that seek us ; neither are we able to find our Way back again from our straying Condition,

*Second,* To have neither Hope nor Prospect to recover one's Estate, Health or Life. This, and the like, is called, in the World, to be in a lost Condition ; which, in a spiritual Sense, is as much as to say, we have lost the Way of Salvation out of our Sight, neither do we know how to find it again, nor where we are.

*St Paul says, Destruction and Misery are in their Ways, and the Way of Peace have they not known, Rom. iii. 16, 17.*

To dispute with Men about this, that in their Ways is nothing but Misery, is almost unnecessary. For it will not be long, but they will grow sober from their Drunkenness, which makes them fancy, that they are in a good and safe Condition ; nay, you will see hardly any one go out of this World, that will not confirm it in his own Person, and say, *In my Ways are nothing but Destruction and Misery ; my Days are vanished, I have seen no Good in them.*

But often, before this, while Men are secure, and do not care what becomes of them, the gracious Hand of God overtakes them, and makes them tremble at his Judgment, and their imminent Danger, that they do not know what to do.

They are convinced they cannot escape, but must fall into his Hands now or hereafter.

This is such a Shock they cannot resist.

His Word is a Hammer that breaks the Rocks.

And all that a Soul feels in that State of her own Condemnation, is a Scene of eternal Wisdom and Grace. Whosoever sees a Soul in that Condition, cannot but rejoice and think, O that poor Child, which is oppressed and bowed down with the Weight of his Sins and his own Condemnation, the Lamb is now certainly paying his Ransom.

From this State one enters into the State of Redemption.

One knows and can say with chearful Confidence, I was lost and am found ; I was condemned, and am redeemed.

But you can never prove this Holy Truth to People that have had no Experience of it.

As long as a Soul is not convinced, that she is dead and in a State of Damnation, the preaching of Grace will be to no Purpose, and the glad Tidings of the Gospel will have no Effect upon her.

One may reform, do good, and get the Credit of an honest and pious Man.

But Grace never takes place, but where a Man knows himself to be condemned.

Then our Saviour and all his Apostles preach the Gospel to the Poor.

Then Streams of Grace run from the Wounds of our Redeemer, that one can say, Abba, Father ; and from that Moment 'tis manifest in the Soul, that one is a Child of Grace.

Our Redemption consists properly in this : The ever-living Son of God, who is as truly the Son of God as any Man's Son is a Man, has been pleased, because Sinners could be redeemed by no other Means, in the Love of his Father, through the Co-operation of the Holy Ghost, (yet out of his free Choice) to humble himself, and to be born a Man, in the Form of sinful flesh, like as other Children are ; to suffer a most vile, shameful and cursed Death, in the Eyes of all the World ; to hang upon the Cross, as a Malefactor, between two most notorious Thieves ; to be railed at, spit upon, scorned and mocked at ; and all this with no other View, and to no other End, but to redeem the whole Race of Men from Sin, Satan, Death and Hell ; to take away the Curse from the whole Earth, and to restore eternal Righteousness, which had been lost by Sin ; to exalt Mercy above Judgment ; to gain a Victory, the like the World never heard, nor will hear of : and thus, in one Moment, by the Resignation of his Spirit into the Hands of his Father, and laying down his Life, to execute the best Design of Divine Wisdom, and which the Will, Counsel and Love of God had resolved upon from all Eternity. He arose afterwards, and shewed himself

self to a few Souls, teaching and explaining to them the Mystery of his Kingdom more accurately and fully, that so they might become his Witnesses in all the World: After all these Transactions, he ascended above all Heavens, where he, as Man, sits at the Right-hand of Power, as the Head of all his faithful Believers, to reign over all the World, but in the Form and Figure of the Cross: wherein He and his Believers are looked upon as nothing, or as if they were made for nothing else but Sufferings, and for a Spectacle of Angels and Men.

But the greatest Part of the World, or almost all the Souls for which he died, go on carelessly under his Eyes and Patience; and are far less concern'd for his Redemption, Death and Resurrection, than he would be for the Loss of any Trifle.

Altho' this is a divine Truth, able to inspire us, who believe, with Love, Resignation and Awfulness; and to preserve and deliver us from all Sin in Time and Eternity; yet all Men have not Faith, *1 Th. ff. iii. 2.*

*Amen:* I declare to all that hear me, that next the Incarnation and Death of our Redeemer, it is the greatest Mercy, the highest Benefit, and the deepest Wonder, God can bestow upon, or reveal in us, when he makes us believe in his Son Jesus Christ; who, by his Death and Martyrdom, has redeemed all the Souls of Men, taken away Sin, suffered and underwent that Baptism which he so much longed for to fulfil: by all which he, as Man, merited and obtained the Right to become a Preacher, who speaks more powerfully than the Blood of *Abel*, and of all other Witnesses; a Teacher, in whose Words is Grace, Redemption and Salvation.



## DISCOURSE VIII.

*Ransomed, gained, or purchased.*

**A**LL Things are yours, but you are Christ's, *1 Cor. iii. 22, 23.*

*To this End Christ both died, and rose, and revived, that he might be Lord both of the Dead and the Living, Rom. xiv. 9.*

*They*

*They were thine, and thou gavest them me, John xvii. 6.*

These three Texts of Scripture demonstrate one and the same Thing, *viz.* That Souls, which are redeemed by Jesus Christ, are great and mighty Men; who can boast with Truth, that all is theirs.

St *Paul* says, the Apostles are yours; all Men in the World, they may treat you as they please; all Things in the World are yours; Life and Death are yours; What can you desire more?

Were this permitted to Men in their corrupted State, it would produce a great Confusion and Disturbance; and if Men were allowed to use all Things, as they do sometimes the few Things of their own, there would be no living in the World; but all this is guarded against.

For all those that live still in their natural Depravity, are so little Masters over all, that they themselves are meer Slaves of Sin and Death.

But those that can claim all for their own, are a Mystery unknown to the World, and stand in an Obedience towards their faithful Redeemer, which the Apostle calls the Obedience of Faith; an Obedience which proceeds from this, that we know he is our Lord; that we see him with our Hearts, as if we saw him with our bodily Eyes; that we keep close to his Cross and Death, and to our Redemption in him; and that we cannot but love him with all our Hearts.

As the *Israelites* were cured from the Bite of the fiery Serpents, by looking upon the brazen Serpent; so do we look upon Jesus, *the Author and Finisher of our Faith.*

So did the sick and distressed People in his Time; they look'd upon him with the Eyes of Faith.

With these Eyes we lay hold of his Heart; so that we live in a most intimate and tender Communion with him.

But it doth not stop here; but we take also his Yoke upon us, as the golden Chain about our Neck. We are drawn with Cords of Love; and these are likewise the Ornament to the Cloaths of Salvation, and to the Robe of Righteousness.

'Tis also called the Badge of our Order, which we carry about us as a Pledge of his Love and our Faithfulness, that we dare not do our own Pleasure; but that we have

no other Mind and Will than what the *Virgin Mary* had in all her Happiness : *Behold the Handmaid of the Lord.*

Christ is now the Lord to the Glory of the Father, and we are his Subjects upon three Accounts.

1. He has redeemed us. 2. He has purchased us. And 3. He has gained and won us. These are three different Rights.

The Redemption is made by a Ransom or a Price which is paid.

The Purchase is made and obtained by Pain and Labour.

The Winning or Victory is gained by a Battle.

*First*, Our Saviour has redeemed us and all the World. He gave himself, says the Apostle, for all to be saved ; and this should be preached in its due Time.

Wherefore our Saviour commands his Disciples, conformable to those Words, declaring to us, instead of a solemn Oath, that being delivered from the Hands of our Enemies, we should *serve him, without Fear, in Holiness and Righteousness all the Days of our Life.*

*Go ye*, says he, *into all the World, and preach the Gospel to every Creature. He that believeth and is baptised, shall be saved ; but he that believeth not shall be damned.* And why ? *Because he has not believed in the Name of the only begotten Son of God.*

*For God sent not his Son into the World to condemn the World, but that the World thro' him might be saved.*

*He that believeth on him, is not condemned ; but he that believeth not, is condemned already.*

Thus we see what Stumbling-block lies in the Way of all the World, of all wicked Doers and Infidels in all Nations, of all Barbarians, all half Beasts and Cannibals, of all honest Men, great and poor, of all Learned and Laymen, of all Formalists and Scoffers, of all Bestial and Moral Men, of all Philosophers and Men of lower Capacities ; in a word, of all that are not saved, nothing but Unbelief.

The Scripture declares, we are redeemed from several Things ; as,

He has redeemed us *from the Wrath to come, from all Unrighteousness, from the Power of the Devil, and from this present evil World.*

He has redeemed us also *from our vain Conversation received by Tradition from our Fathers.*

Redemption, according to a scriptural Sense, is an Action, whereby any Thing or Person, that is in unhappy Circumstances, is set at Liberty in such a Manner, against which the old Possessor has nothing to object, because of the Satisfaction that is given him.

The Redemption of Mankind is made by a Price or Ransom.

St *Peter* warns People, they should not think that they were redeemed with Gold or Silver, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot.

We are as truly bought, as we can buy any Goods from another, or can ransom a Slave from his Captivity. We are bought and redeemed from Wrath, Judgment, Curse, and all Destruction; from Sin, Death, Hell, and the Devil, by a true, and in God's Treasury, plenary and satisfactory Payment and Ransom, *viz.* thro' the Blood of him, who by the Grace of God has tasted Death for every Man.

*Israel* is justly redeemed, and his Prisoners are justified.

They could not be redeemed but by an eternal Righteousness and an eternal Redemption.

For they were delivered up and sold by a Sentence as irrevocable as the Letters of the Kings of *Persia*.

The Law of Sin and Death was established in the deepest Abysses of Eternity.

It was declared before that Tribunal, whose Sentences are valid, and must be executed thro' all the Eternities.

But the Issue of all was this: Satan, who had really bound the Souls fast according to his Will, (for, *to whom they yield themselves Servants to obey, his Servants they are*) has nothing to object, because he himself has executed the Council of God, by putting it into the Heart of *Judas* to betray his Master Jesus, and by persuading Men to kill the Prince of Life, by nailing him to the Cross, and bringing the Effect of his Blood and Death upon themselves and their Children.

Wherefore he must now resign them all to him, whom  
they



they have offended, whom they have crucified, and who has purchased them all anew for his Inheritance.

To that God, to whom *Vengeance belongeth, Vengeance is his, he will repay*: He will love all his Enemies, bless them that curse him, do good to them that hate him, and pray for them that despitefully use and persecute him; for he is the only begotten Son of the Father.

In a word, we are free from the Devil.

The World, which had enslaved us anew, to which we had sold ourselves.

The frequent Signification of the Word *Purchase* is this: When a Man gains something, either with his Hands, in the Sweat of his Brow, or by taking a great deal of Pains with his Head.

*Jacob* laboured fourteen Years for his *Rachel*, and six for his Wages, to which he appeals against his Father-in-law: *I was consumed with Heat by Day, and with Frost by Night, and my Sleep departed from mine Eyes, Gen. xxxi. 40.*

When we consider the Life of our most glorious Redeemer, the long and great Pains he underwent in the World, the last Years of his publick Ministry, when oftentimes he had not so much Leisure as to eat, when he tired himself with Labour by Day, and with watching by Night, when he suffered at last the most exquisite and inconceivable Travel in his Soul, which made him sweat Blood; we may well believe him to have gained and purchased *something* by all that Travail of his Soul.

Certainly, if we compare our Saviour's Labour and Fatigue with ours, we must be highly ashamed.

Those whose Mind is set upon their Business, take a great deal of Pain and Care; but what is all this to that World of more than Man-like Toil and Pain the Son of God went thro' in his whole Life of *Humiliation*, who had not where to lay his Head, and sweated Blood in his Agony in the Garden.

By this his Pain and Labour we are properly, and in a particular Manner, his Purchase or Reward, or (according to the prophetick Expression) his Delight and Satisfaction.

. In another Place 'tis said, *My Delight is with the Children of Men*: That he may have Joy and Pleasure in us, and be satisfied with us, *that* is the Reward of his infinite Pains.

He has also won us, or, as the Original Greek very emphatically expresses it, *He carries us about in Triumph*, 2-Cor. ii. 14.

The common Acceptation of the Word, is to conquer and to shew the Booty of the Victory, as formerly the old Conquerors did; who tied their Enemies to their triumphal Chariots, in token of their Victory.

And thus it is, says the Apostle, God carrieth us in Triumph thro' all the World, and manifests thro' us the sweet Smell of his Honour and Glory, and that in a different Manner; to some to their Destruction, to others to Salvation, to Life or Death.

He is set for the Fall and rising again of many.

One of the old Patriarchs said, *This I have got with my Sword and Bow*.

Our Saviour has holpen himself with his Arm, so that the Blood of his Enemies has stained all his Raiment. *Isa. xiii. 3. He has deliver'd us from the Power of Darkness with his Arm, he rode on because of the Word of Truth, and his Right-hand has taught him terrible Things.*

*His Arrows were very sharp, and the People were subdued unto him, even in the Midst of the King's Enemies.*

*Therefore he is said to go forth conquering and to conquer, Rev. xiv. 2.*

But this is not a Victory only like that of subduing one's Enemies, but like that of rescuing one's Allies from the Hands of their Enemies, and setting them at Liberty; who afterwards serve as honourable Trophies of their Friend, of their Protector and Supporter, to go forth with him.

*In the Day of thy Power the People shall offer thee Free-will Offerings, Psal. cx. 3.*

The Enemies must experience this with Terror and Anguish, but his People with a thousand Joys.

The Chariots are his free-willing People, which freely confess to every one, that they are willing Servants of Jesus.

Thus

Thus *Saul* saved a City in its utmost Distress, and deliver'd it from the Hands of its Enemies, 1 *Sam.* xi.

Even so did the old Servants of God succour and support their Allies. *Abraham* procured Rest and Peace to the Kings his Neighbours, which made *Melchisedech* to meet and bless him, *Gen.* xiv.

And even so did our King Jesus, who was ours, and we were his; who had promised from Eternity to be our Surety, and to pledge his Body for the whole Race of Mankind.

Wherefore he is called the Lamb slain from the Beginning; who, by his long and great Sufferings, has truly purchased us, and at last, in the Sweat of his Brow, obtain'd his Suit, and gained the Victory for us on the Tree of the Cross, in the Form of a suffering and cursed Malefactor, who bore the Sins of the whole World.

He has brought forth Judgment unto Victory, made his Enemies his Footstool, and made a Shew of them openly.

Now since he has truly redeemed, ransomed, and purchased us from all Sins, a careful Attention is requir'd on our Part; *How shall we then escape, if we neglect so great a Salvation?*

Why have we not long ago made it our Honour and Joy to receive this Redemption, and the Enjoyment of that Conquest obtained for us all by Jesus Christ?

He is so nearly present, and so ready to give us all; and to bestow on us his Redemption, that every one may apply it to his own particular Person, and say, I have been purchased and ransomed too.

He would fain make us know that we are his purchased Good, his Bride which he labour'd for, his conquer'd Joy, the Reward of his Cross, his Delight and Crown, wherewith he was crowned in the Day of his Heart's Delight, on a Day of Joy, which none can name but himself, and those that are of his Mind: For the Crown, in which he sees all his Souls as precious Jewels twisted together, was the Crown of Thorns.

And those torn, bloody, death-pale and stiff Limbs, with which he hung before God, Men and Angels, as a most abominable Sight, scorn'd, spit upon, and sorely distress'd:

These are indeed they which alone still pierce and wound the Hearts of all poor Sinners to this very Day.

For this Figure of our atoning Saviour was the Copy of our condemned abominable Souls; yet he loved us unto Death, and obtained this by his Sufferings upon the Cross, that now he dare not conceal, but shew us to every Body as his Trophies, as his delivered Allies and his peculiar People, whom he carries through the World, protects them as their Hero, and never forsakes them to the End of the World.

*To-day, if you will hear his Voice, harden not your Hearts.*

We are not bid to force ourselves, but only *not to harden our Hearts.*

Harden not your Hearts for the sake of a little despicable Honour, uneasy Pleasure, uncertain Greediness, or shameful Laziness.

When you feel the Power of God, do not resist it; let us not be govern'd by our Fancy, thinking this or that Man will despise, ridicule and forsake us, or make our Life miserable.

We cannot deny, that the natural Inclination to what is evil outweighs by far the Impressions of the Cross of Christ.

Be that as it will, the Word is now declared; you have heard it, and I hope it will prove a Witness in your Hearts.

You are all together redeemed, purchased and ransomed by the Merit, Sufferings and Death of the eternal Son of God, our Saviour, our Head, and our Lord.

Now what Soul soever will still remain a Servant of Sin, and die under the Direction and Guardianship of her Husband the Flesh, her old Corruption shall one Time, with the Enemies of the Lamb, desire to shelter herself under Hills and Mountains; and will then, if not sooner, be convinced, that it was her own Choice, and she would have it so.

## DISCOURSE IX.

*From all Sin.*

**D**EATH is swallowed up in Victory. O Death! Where is thy Sting? O Grave! Where is thy Victory? Thanks be to God, who gives us the Victory, through our Lord Jesus Christ.

He will have Mercy upon us, blot out our Iniquity, and cast all our Sins into the Bottom of the Sea.

And this is the Victory in which Death is swallowed up.

The Sea is the Abyfs of the Mercy of God, which is cover'd all over with the Blood of the Son of God, as the Earth is with Water.

He drowns the Curse of all Sin, never to rise again, like a Stone cast into the Sea.

Death is quite the Reverse of that, to which the Love and Mercy of God created us.

God created us to Life, and that we have lost; but he, who has the Son of God, has that Life again.

He that has not the Son of God, is still in Death.

Yet People generally take Sin to be a Delight.

But if it were so, how could it be called a Sting?

Our Saviour tells us better what Sin is: *You are of your Father the Devil, and the Lust of your Father you will do,* John viii. 44.

Every Man subject to his Lust, Covetousness, Ambition, or Love of Ease, &c. is a Drudge and a Slave of the Devil.

And if he obtains the intended End of his Ambition, Covetousness, Lust, or Ease, he remains Satan's secret Diversion; and is, according to the different Passions of Men, either admired or envied, beloved or hated, or counted a happy Man.

But if he has tormented himself twenty, thirty, or forty Years in his Pursuit, and obtained nothing at all, then he is expos'd to all the World, and laugh'd at as an ambitious and proud Fool, or pointed at for a vile, covetous Wretch; *that* is the Reward he has for his Pains.

The infinite Compassion of our blessed Redeemer,  
moved

moved him to send his Messengers to Mankind, *to open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God.*

If we will live then to see good Days, let us turn to our good Lord, that our Sins may be blotted out, and *the Time of Refreshment may come from before the Face of the Lord.*

Then that laborious Toil of sinning loses its Strength and Nourishment, faints away and dies.

But from whence doth this proceed ?

*Thanks be to God, who gives us the Victory through our Lord Jesus Christ.*

He has redeemed us. We may have committed never so many Sins, they are all drown'd in the Ocean of the Blood of Christ.

All that hear and believe this, and whose Hearts are really desirous to be redeemed from all Sin, may experience it this very Day.

No Sinner, never so long nor so grossly, is excepted from this universal Redemption : There is no Sinner to whom Satan has not lost his Claim.

Ye Whoremongers and Thieves, ye Revengeful and Murderers, ye Liars, and whoever ye are, ye Fearful and Unbelieving that hear and read this, will you be saved ?

Believe then that Jesus has paid a Ransom for you all, and that ye may experience it this very Moment, and know that ye have been healed by his Stripes.

The Well of Salvation is open for all Sin and Unrighteousness.

Take the *Absolution*, look upon him, believe and rejoice, arise, gird yourselves and run.

*He died for all, that they, which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.*

We are his, and belong to him.

As we have been the Delight of Satan before, so we may now be the Delight of our Saviour.

Those Things in his Service, which the World counts a Burden and Trouble, shall be our Joy and Pleasure.

We are his Spouse; the Reward of his thirty and three Years laborious and painful Purchase.

Whether

Whether we eat or drink, sleep or wake, labour or rest, all is done to his Glory.

He has fought and conquer'd Satan for us, and accomplish'd his Victory in Triumph.

He included and delivered us up to his Father in his last Words; *Father, into thy Hands I commend my Spirit.*

There God gained us again. Ye are dead to the old Husband, to live to another.

In short, all turns to this, that, after we have received Christ, we live now, as we should have done before the Fall, unblemished and holy; only more blessed and more sure.

Since he is our Lord, we must be his People, follow him and serve him.

And whoever lives so as he did, must, of Necessity, be hated as he was.

But whoever can say, *I live, yet not I, but Christ lives in me*, makes light of all those Difficulties.



## DISCOURSE X.

*From Death, and from the Power of the Devil.*

**F**Orasmuch as the Children are Partakers of Flesh and Blood, he himself likewise took part of the same; that thro' Death he might destroy him that had the Power of Death, that is, the Devil; and deliver them, who, through Fear of Death, were all their Lifetime subject to Bondage, Heb. xi. 14, 15.

By our Wages we know what Master we serve.

The holy Scriptures demonstrate this.

Whoever has the Gift of God for his Salary, is surely a Servant of God.

But he who gets Death for his Wages, is a Servant of him that can give nothing but Death, let him promise what he will. For he has nothing but Death in his Power; and this is the Devil.

By this Death we must not understand our natural Exit out of the World, which is generally called Death.

*He*

This is evident from our Saviour's Words, *He that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die.*

'Tis worth our while to consider these Words; because they plainly demonstrate, that the putting off this mortal Tabernacle, which People call Death, is no true Death, neither in itself, nor in its Consequences.

And for this very Reason the Scripture wisely distinguishes betwixt the first and second Death.

All Things born into the World, are subject to the first Death, *viz.* unto that which is introduced into the World by Sin.

And this Death we not only bring with us into the World, but carry it about us, wherever we are, or in whatsoever we do; nay, from the very Moment of our Conception, Death is entail'd upon us by Nature.

The immortal Soul, which can never die, is, while in the Body, inclosed in a deadly Prison, in which it is carried about in the World.

The Motions, Sensations, and Experiences, which she might have, as a free Soul, are disturbed by another Being, and the Soul is many times pressed down, as it were, with a leaden Weight, and turned from her Purpose by an Accident; so that the whole natural Life of Man is but a continual Death.

Therefore our Saviour could not mean his Disciples should never die in this Sense.

But that they soon shall live, and Death shall cease:

*St Paul saith, To me to die, is gain.*

It is a true Gain to die: It delivers the Soul from its Prison, and from that great Burden she has bore so long in Humility and Patience, according to God's Appointment, and the Example of her Saviour Jesus Christ; who had just the same Body, and did not say, *It is finished*, till the Hour came to give up his Soul into the Hands of his heavenly Father.

Thus Life begins, when this outward Tabernacle is put off; no Death is to be expected any more.

Then the Soul is delivered from her Incumbrance, and comes to breathe, as it were, in the free Air.

That which before died, and now is laid aside, is to be cured in the mean Time; and, by the wonderful  
Power



Power of God, is changed into an incorruptible State.

Thus, when we hear our Saviour has delivered us from Death, 'tis as much as to say, he has given to his Believers, that as soon as those Days and Years, in which, according to the just Sentence of the Fall, they should die, are fulfilled, they shall enter, at once, into Life for ever; be freed from Death at once, and their Soul, which has been washed and cleansed by the Blood of Jesus Christ, shall not be found naked, but cloathed, as soon as the House of their corruptible Body shall be pulled down and taken to Pieces.

For they wear the Righteousness of Jesus Christ as their Garment, after they have put him on here in Time, and are found cloathed with him.

Whereas all other Men have nothing to expect but Terror, when the Time of their Dissolution draws nigh.

But why? because here they are like the Children of God, who, in their outward Life fare no better; but they have a Death within them, which they do not feel, a Death much more dangerous and intolerable than the Children of God have to struggle with. For *these that are Christ's, crucify the Flesh with the Affections and Lusts thereof*; they know how to keep the Body of Death under and in Order.

These, by all their Labour, Faithfulness and Fatigue, and by their Self-denial, can prevent many Eruptions of the Poison of Death; and dispose themselves in such a Manner, that, in all their outward Affairs and Transactions in and for God, their Heart is always above, where their Treasure is: And thus, being busy in the Things of God, and the Salvation of Souls, they do not think upon their Decay, because God rejoices their Hearts.

They likewise perceive their transitory Tabernacle less than other Men, because they pamper it less.

Whereas other Men mind nothing else but what makes them feel their Death in a most sensible Manner; they are continually busied about Things, which do but increase their Torment.

Thus, when such poor Worldlings, void of Spirit, quit this Life, they have nothing to expect; but, after they are delivered from their burthensome Cottage, and the Soul freed from the Body, then there begins a new  
Tor-

Torment, *viz.* the second Death, and the Soul is cloathed with something else ; for she is naked.

And this unhappy and sullied Garment will be far more tormenting to the Soul, than all the Misery of the former Cottage was.

Here in the World they knew how to moderate the Bitterness of Death by several Amusements, invented by Satan to divert the Thoughts of his Servants, in order to keep them from thinking upon the one Thing needful, and from all Considerations which might recover them out of his Snare.

But when they enter *Eternity*, all their Amusements are gone. All those Diversions, all those Reasonings, and other Things with which they have been delighted in Time, remain not ; the Eyes are closed, the Senses destroyed, the Arguments, which they reserved to answer the Accusations of the Heart, are forgotten. Then their Souls sink down into Death ; for they are condemned, because they do not believe in the Name of the only begotten Son of God.

And that is unchangeably the Case, as soon as the Soul plunges into *Eternity*, where nothing is but Truth, and every thing appears in reality without all false Figures and Ideas ; and thus she sinks down into the second Death with all her Knowledge, Convictions, and Sensations.

These ensuing terrible Events, tho' here they be never so many Ways diverted and stilled, yet are always attended with some secret Gnawings, and foreboding Omens : So that Satan keeps them nevertheless in his Slavery, and doth with them what he pleases ; because he hath Death in his Hands, which for our Sins is entailed upon us, and with which he can torment and fright us whenever he will.

He can spoil our best Days and most joyful Hours at once, that we do not know where we are.

All that is in his Power. He is the Prince of Darkness, that worketh in the Children of Disobedience.

And as the Servants of Christ say, he is our God, in whom we put our Trust ; so these poor Souls under the Tyranny of Satan, must acknowledge him to be their  
Head

Head and Master, and dare not stir without his Leave; he is their God.

Wherefore the Beginning of their Reformation must be made by the Grace of the Lord Jesus, and his Mercy, by his Atonement and Redemption from the Power of Satan.

This leads me to say something about the Combat against Sin.

All sincere Souls agree, that one must never give way to any sinful Thoughts, Inclinations or Desires whatsoever.

And every honest Man can relate by his own Experience, how violently he has resisted his natural Inclinations upon many Occasions, and broke his own Will.

Such a continual Conflict St *Paul* relates of himself, when he was a great Philosopher and Teacher among the Pharisees.

He gives a large Account of it; whenever he had an Inclination to do good, he could not, and was soon overpowered by a contrary Principle, which forced him to do what he would not.

This went on, till he was no longer a Slave to the Body of that Death; for which he thanks God, thro' Jesus Christ, and draws this Conclusion from it,

*That he, who lives in Jesus Christ, doth not walk after the Flesh, but after the Spirit. There is no Condemnation to them which are in Christ Jesus, the Law of Death being then abolished.*

As soon as St *Paul* found this by Experience, he was set at Liberty, and delivered from the Power of Sin at once.

As long as we live without Jesus, and have not found Redemption in his Blood, so long we wrestle with Sin, and strive against it, but prevail not.

And here a Man of a sincere Disposition, and of a good natural Understanding, may be driven so far, that he doth not know what to do; nay, we have Instances of such People, that have run mad, for no other Reason, but because they would be good, and do righteously, but could not effect it.

The Devil still treads them under Foot, notwithstanding all their Struggle and Combat: They are in

the same Condition with *David*, when he says, *The Enemy has persecuted my Soul; he has smitten my Life down to the Ground; he has laid me in the Darkness, as the Men that have been long dead.*

All this proceeds from their being Servants of Sin; they are looked upon as Adulterers; they have no Power to leave Sin, their old Husband, and dare not live with another.

But he who knows the Salvation that Jesus has purchased us, understands the Mystery how to get rid of Sin in a most easy Manner; so that it must give way, must fly and die.

We keep ourselves, that the *wicked one toucheth us not*, and *resist the Devil*, that *he must fly from us.*

And this is to be obtained no other Way, than by an entire Dependance upon Christ. When we humbly confess and say to him, My blessed Saviour, I of myself can do nothing; I am a Man weary and heavy laden. Have Mercy upon me, I scarce can breathe under the Weight of Sin; I cannot overcome it; deliver me from this Body of Death, and set me free from my Perdition. Apply the Efficacy of thy Death to my Soul. Do thou say to mine Enemies, Be gone. Cast my Sins behind thee, and swallow up Death in Victory. Then will our Saviour soon take our Case in hand, and receive us, who has said, *He that comes to me, I will in no wise cast out.*

He knows very well, that we can do nothing without him.

Thus when such a poor Soul, which has tired itself, and yet effected nothing at all, comes to him, according to his kind Invitation, the first thing he doth with us is, he presents himself to us, and says, *This Child shall be disturbed no more.*

Souls that are just passed from Death to Life, that are but just new born; those he puts to sleep, as it were, and then begins to feed and nourish them with his own Flesh and Blood, keeps and nurses them till they grow up to the Stature of perfect Men.

Of whom *St Peter* says, *As new born Babes, desire the sincere Milk, that ye may grow thereby.*

At that Time Satan dare not touch us, who are as Children in their Cradle.

That Child rests in perfect Peace, which keeps its first Love.

A Beginner in the Kingdom of Christ, who but just has received Remission, whom our Saviour has but just laid upon his Shoulders to carry him home with Joy, lives in such Security, which no Man can imagine; he can say with *David*, *Thou hast lifted up my Head from the Gates of Death.*

Indeed when we are grown up, have got Strength of Faith, and put on the Armour of God, then the Enemy gets leave to try the Children of God, what People they are, what the Lord has made of Sinners, and what he has endowed them with.

But then the Devil is treated in quite a different Manner than before.

Then it cannot be denied, that we fight with him.

The World we avoid, and fly from it; and this is our best Way.

But Satan we must stand fast against, and overcome, by the Power of God, whenever he attacks us.

The Lord treads down Satan under our Feet.

Sin is the most miserable and mean thing under the Sun; and if any thing comes to put us in mind of any past Sin, we must treat it as the most contemptible thing, and kill it as a Fly.

Sin has neither Right nor Power, nor is it worthy of our least Regard.

We must never suffer it to stir, or get the least Admittance.

For our Saviour has broke down its strong Hold, and spoil'd its Building.

A Thought may come flying, and there may appear again somewhat of the Seeds of Satan, of his Craft or Violence; but it is crushed immediately under Foot.

The Faith of a Child of God is so active, that when he perceives Sin afar off, the Anointing is immediately ready to warn us; and this Intimation of the Spirit is so powerful, that ere Sin can put itself in any Posture, it is routed already.

*Whosoever is born of God, doth not commit Sin; for*

*his Seed remains in him: And he cannot sin, because he is born of God.*

Thus we have spoken a little of Death, and of the Power of the Devil; likewise of the Power we have, as soon as we begin to live.

Then one can say, amidst all the Agonies of Death that may befall this mortal Cottage, Farewel, the Time is near at hand, when Death shall be destroy'd.

Now I am dead, I am crucified with Christ. I know the Hour will come, when People shall think me dead and gone, so that all is at an End; but my Soul will think quite otherwise, and look towards a glorious Resurrection.

That is true; I shall not re-take this corruptible Body.

My Body and I shall never meet again in this deadly Figure; my Head-ach shall never return.

But is this Death or Life?

That is indeed a blessed State, to be past all those Difficulties and Dangers, all those Troubles and melancholly Prospects the whole World is surrounded with.

Every earthly God, who is still under the Power of Satan, must, with an envious Eye, look upon the meanest and poorest Man in a Hospital, that loves Jesus Christ.

For he must of Necessity have a princely Spirit, and an heroick Soul, who can give up his Life and All for Jesus's sake, and knows he is happy.

Surely as one has been a Slave thro' Fear of Death all his Lifetime; so one comes to be a Lord thro' the Hope of Life.

'Tis no Wonder that the World would willingly draw us back, and therefore tries all the Methods possible for that Purpose.

But it is impossible for us to engage in any thing else.

The whole World, with all its Pomp and Splendour, can never come to the least Comparison with that Salvation we possess, nor with that Life we enjoy, to which all our Endeavours are stretched out Night and Day; because we know, that we are to be transformed into his Image; that he who raised up Jesus from the Dead, will also raise our mortal Bodies to Life, because his Spirit dwells in us.

## DISCOURSE XI.

*Not with Gold or Silver, but with his holy, precious Blood, and with his innocent Sufferings and Death.*

**W**Hosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John iv. 15.

Thus it is with a Soul, that has Faith and Life.

As soon as one knows and feels, that Jesus is the Son of God, every thing follows of Consequence; one is a Child of God, one is willing to resign all.

But Flesh and Blood cannot reveal this.

Education, human Arguments, and Convictions, do not imprint it upon the Heart.

It must be done by that Light whercof St Paul speaks: *God who commanded the Light to shine out of Darkness, has shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ,* 2 Cor. iv. 6.

But how is it with those, who really believe that Jesus died for them?

St Peter says, *Not fashioning yourselves according to the former Lusts in your Ignorance. But as he, which has called you, is holy, so be ye holy in all Manner of Conversation: Because it is written, Be ye holy, for I am holy. And if ye call on the Father, who, without respect of Persons, judges according to every Man's Works, pass the Time of your sojourning here in Fear. Forasmuch as ye know, that ye are not redeemed with corruptible Things, as Silver or Gold, from your vain Conversation received by Tradition from your Fathers, but with the precious Blood of Christ, as a Lamb without Blemish and without Spot,* 1 Pet. i. 14, 19.

Here are two Things beyond our Conception. *First,* The Weight and Importance of the Subject. *Secondly,* How to attain those important Truths, after we have given our Assent to them.

Every one must acknowledge, if it be true that Christ is made Man, I have no Excuse but Ignorance or Incredulity.

Ignorance, when I have heard nothing of it.

Incredulity, when I cannot receive or believe it.

Of the former 'tis said, *The Times of Ignorance God winked at.*

But of Incredulity our Saviour saith, *He that believeth not, is condemned already,* John iii.

He that doth never feel the Wrath of God, is dead in Sin.

Has he been baptised? Then he is twice dead.

The Moment a Soul begins to live, and the Spirit of God overshadows her, she hears the Voice of the Son of God, which speaks of nothing but the Blood of Propitiation.

Then can one say, *He has loved and washed us from our Sins in his own Blood,* Rev. i. 5.

The divine Efforts in the Heart, which drives the Sinner to the Cross of Christ, doth effect all this.

Here one need not anxiously endeavour to mend one's self.

For Grace overflows all our Sins; they are all covered with the Blood of the Lamb.

He that hath once tasted the saving Sweetness of the Name of Jesus, will give him his whole Heart; and can be pleased with nothing else, but with our Saviour and with following him.

Ye Children of Grace, that can present your good King with nothing of your own, render Thanks to that Mercy, which has not broken the bruised Reed, nor quench'd the smoking Flax of your Faith.

In his Sight all Men are Sinners, the pious as well as the profane.

All have sinned, and all must be saved by his free Grace. They must bow themselves before his Face, till he relieves them out of their wretched State.

This is a Doctrine, not of the Head, but of the Faith, which draws and kindles the Fire of divine Love in the Heart.



## DISCOURSE XII.

*That I might be his own.*

**H**E shall see of the Travail of his Soul, and shall be satisfied, *isa. liii. vi.*

Observe, 1. *The Labour or Travail of his Soul.*

2. *His Reward.*

I. His Labour is called the Travail of his Soul. What our Saviour suffered in his Body, is not properly the thing by which he has purchased us for his own Property.

In his Body he became a Sacrifice for us on the Tree, reconciling us to God by his Death, and quench'd the Fire of eternal Wrath.

The Cause of his Sufferings was the redeeming Mankind from the Slavery of Sin and Satan, and to do Penance for us on the Cross.

There is no need of our Piety and Godliness to make us Partakers of the Death and Cross of Christ; but we obtain that as Sinners, without any Regard to our Works, if we believe.

This is the Effect of the crucified Body of Jesus.

But the Matter which lays the utmost Obligation upon us, is this, That his Soul was in Travail, and laboured.

He expected his Death above thirty Years, and knew that he should die for the Sins of the whole World.

In that whole Time he felt whatever a Man could suffer in his Soul, all our Infirmities, Diseases, Temptations, and Trials.

All that join'd together, when he sweated Blood on the Mount of Olives; and when he cried out upon the Cross, *My God, my God, why hast thou forsaken me?*

All these Sufferings he underwent on Purpose to gain our Souls to be his Bride.

And this he suffered in a quite different Manner from his Witnesses.

For they enjoy'd the greatest Chearfulness of Spirit in their Sufferings; whereas he was deprived of all Joy and Comfort.

II. His Reward for this Labour was foreordained to our Redeemer by his heavenly Father.

Two Things were promised him.

1. He shall see his Delight.

And, 2. He shall be satisfied.

I. He shall see his Delight.

In the present Course of the World we cannot but observe how little Regard is paid to our blessed Redeemer.

His Children, whose Number is but small, are look'd upon as Monsters in the World.

Their whole Ambition and longing Desire is to become the Reward of his Soul's Labour.

And yet they are look'd upon as dangerous People, or such as one should be very cautious to converse with.

And if they are allowed to pass for the Children of God, yet the World doth not change its Behaviour, but remains as it was before.

Yet the Happiness of those is great, whom our Saviour acknowledges to be his Delight.

No Man can desire a greater Salvation.

And our Saviour takes his Delight in all those whom he knows will receive and embrace him.

He foresees how many in ten, twenty, and thirty Years, shall be added to the Number of those that are saved.

*Secondly;* He shall be satisfied.

This Expression goes beyond the Reach of our Conception.

According to our common Acceptation, to be satisfied, is to get as much as one wants; to obtain as much Provision as one stands in need of; or to eat as much as to satisfy one's Hunger.

But if the Son of God shall satisfy his Hunger and Thirst after Souls, that must, no doubt, be something unspeakable and inexpressible; nay, far exceeding all our Thoughts and Hopes.

This encourages his Soldiers to fight, and to labour with Pleasure.

There will be still a Time, wherein his Souls shall be numbered by Millions and Myriads.

Indeed the full Extent of this Expression surpasses the Reach of all Words.

He,

He, who with Hunger and Thirst after Souls, spent above thirty Years, and ventured his Life more than *David's* mighty Men, to quench their Master's Thirst; nay, even at his Death, expressed his longing Desire by his Thirst; he, I say, shall be *satisfied*.

We, who are to be the Reward of our Saviour, must be brought so far, that we can say with Truth: I have no Will of my own; I renounce all the Honour, Riches, and Pleasures of the World.

All I have, belongs to my Saviour. Neither is there any Need of enumerating any Virtues and Good Works.

All is his from this very Hour. He demands his Reward, and we believe that he deserved it.

And this is the Matter, which all true Servants of Christ ought highly to observe.

When Souls are dead, they may be told too soon, that they are the Reward of our Saviour.

He demands these Wages of his Labour, when he forgives our Sins.

We must first know, that we are redeemed and purchased by him.

This is sometimes our Saviour's Business, *by the Law*, whereby we are brought into Straits. He shews us our Misery, strips us of all our self-conceited Virtues and Merits, and convinces us that we are Sinners.

By these Means we learn to value the eternal Worth and Weight of our Saviour's Merits; and when he forgives us our Sins, we fall down at his Footstool, and acknowledge, that it would be a Heaven-piercing Sin, to with-hold the Reward of his Labour from him; as if the bloody Sweat of Christ trickled down upon the Ground in vain.



## D I S C O U R S E XIII.

*To live under Him in his Kingdom, and to serve Him.*

**L** O R D, remember me, when thou comest into thy Kingdom, Luke xxiii. 42.

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*To live under Him in his Kingdom, and to serve Him.*

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These Words represent to us one of the most beautiful Circumstances in our Saviour's Passion.

The Lord understood the Sense of it exactly by his Answer, *Verily I say unto thee, To-day thou shalt be with me in Paradise*, Luke xxiii. 43.

The Man, who wanted to be remembered by our Saviour, was a Robber; who, still upon the Cross, was unconverted; and not only took Jesus for such an one as he was himself, but also revil'd him: *For those that were crucified with him, who were no more than two, reviled him*, Mark xv. 32.

That hearty Intercession, *Father, forgive them, for they know not what they do*, could not possibly be without a saving Effect, Luke xxii. 34.

By this his Heart was touched, and began to awake; or, as it was said of *Lydia, The Lord opened his Heart*.

So that, without any Hesitation, he said, *Lord, remember me, when thou comest into thy Kingdom*.

The Lord, who would shew us the Method of saving Souls, replied immediately, *Verily I say unto thee, To-day thou shalt be with me in Paradise*.

*Through this Word* the Thief was made immediately a Companion of our blessed Redeemer.

This Instance is not at all extraordinary, as many well-meaning Teachers, to prevent Mischiefs, endeavour to prove; and that such an Instance may happen but once in an Age; or that this may be an Instance which happened only at the Passion of our Lord.

But more of this hereafter. The Subject of our Discourse at present is the Kingdom of Jesus and his Subjects.

I. The Kingdom of Jesus Christ is threefold.

1. The Kingdom he had before the Foundation of the World was laid, and which shall endure for ever.

2. The Kingdom he began at his Incarnation, and continued until his Exaltation.

3. The Kingdom he partly began at his Ascension, and shall continue to all Eternity, tho' under several Degrees.

1. Before the Foundation of the World He was the eternal Son of God, and had that Kingdom before the World was.

Where.

Wherefore he could say in his last Prayer, *Father, glorify Thou me with thine own self, with the Glory which I had with Thee before the World was,* John xvii. 5.

*In the Beginning was the Word, and the Word was with God, and the Word was God. All Things were made by Him,* John i.

He has had that Kingdom, which was continued in Majesty, Honour and Glory, from an Origin we can never fathom.

We can never say his Kingdom began, but it continued uninterrupted and unchangeable, till he was pleased to empty himself of it, *Phil. ii. 14.*

*As the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same,* Heb. ii. 1.

2. Here began a new OEconomy, a new Kingdom, which had been expected so long, and is called the Kingdom of the Cross.

And this Cross represents nothing else but the real Form of the King; in which as he appeared, so likewise do all the Subjects of his Kingdom.

When the King of *Persia* wanted to honour *Mordecai*, he asked, *What shall be done unto the Man whom the King delighteth to honour?* The Answer was, *Let the Royal Apparel, which the King useth to wear, be put upon him, and bring him on Horseback through the Streets of the City,* Esther vi.

So every one, who will be a Servant of our Saviour, must wear his Robes, his Reproach, and his Cross.

The whole Kingdom of Christ appears most glorious in those Souls that have a spiritual Taste.

The Lord forbids us to say, 'Tis here or there; but you may easily say, There it is not.

To the great and magnificent Description the World gives of it, (who make their outward Pomp and Grandeur, and *worldly Power*, the Character of the true Church) one may, without the least Hesitation, give a flat *Denial*.

Those applauded Christians can never demonstrate themselves to be the People the King honoureth.

For they want his Ornament, the Nature of his Princes, and the real Ensigns of his State.

In this Kingdom nothing is to be found but real Satisfaction,

tisfaction, and perpetual Hours of Blessedness ; but all this in the Heart.

*The Kingdom of God is Righteousness, Peace, and Joy in the Holy Ghost, Rom. xiv. 17.*

But to all that do not understand the Mystery, this Kingdom is but poor, mean, and insignificant.

*The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him : Neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14.*

3. His third Kingdom begins partly from his glorious Ascension, and endures to all Eternity ; but it will be then fully manifested, when all those shall be brought into it, who are still sweating in the Kingdom of the Cross.

*His Servants shall see his Face and glorify him.*

Whatever we can say of this, his Kingdom consists in nothing but Figures.

It surpasses our Imagination ; it is more glorious than any Idea we can possibly frame.

*Beloved, now we are the Sons of God, and it doth not yet appear what we shall be : But we know, that when he shall appear, we shall be like him ; for we shall see him as he is, John iii. 2.*

The Thief entered this Kingdom.

II. The Subjects of our Saviour's Kingdom are the Souls of Men ; in the Kingdom of his Power none are excepted. All Souls are his.

*But God hath chosen us in Christ before the Foundation of the World, to the Praise of the Glory of his Grace, Eph. i.*

All our Days are written in his Book that are yet to come.

We must promote his Kingdom, tho' never so much against our Wills : We are obliged to do every thing in his Kingdom, whatever he desires ; only we receive no Benefit from it, if it is not done with a good Heart.

We shall also become Subjects of his Kingdom of the Cross.

*When I shall be exalted from the Earth, I will draw all after me. He will not leave one Soul of us undrawn.*



We are all appointed to be Subjects of this his Kingdom.

The calling of Mankind to the Kingdom of the Cross may be considered in a threefold Manner. 1. With regard to Time. 2. With regard to the Things they are to do. 3. With regard to the Manner how our Saviour will dispose of them.

1. The Time in which Men are to come to this Kingdom, is in God's Hands, in the particular Treasures of our Saviour's Wisdom.

When one of fourscore Years old lies a-dying, who had always been in a dead State, and had never perceived any of our Saviour's Grace in his Heart, and in the last Hour of his Life is drawn of our Saviour the first Time, he is as happy as the Thief upon the Cross, and goes immediately to Heaven.

Our Saviour, when he calls in the last Hour, is satisfied even with his last Hour.

The Servants of Christ can be fully assured, that such People are as happy as themselves.

There is a great Number of those, like the Thief on the Cross, who learn but at the last of their Lives what Jesus is to them, and what they should be to him.

Such poor Souls must not be detained with a long Account of their Enormities, but they must be straight-way directed to Jesus Christ.

For such a Soul, that is thoroughly sensible of its being lost, the Lamb has paid the Ransom.

Provided, however, that they were never awakened before, nor consequently suppressed the Motions of Grace.

But People that have known what Jesus and his Salvation is, cannot but in their last Moments be a Proof of that Unhappiness which is felt when Jesus has been rejected, and the Heart has swerved from him.

Howbeit, if these Souls could but take Courage to come to Christ, surely there would be Help for them.

But their Case is a thousand Times worse, than that of those that are quite dead in Trespasses and Sins.

And this Difference the Messengers of Peace ought to observe in their Declarations of the Gospel.

Both of the forementioned sorts of People have indeed nothing more to do than to receive the Grace offer'd them.

But with him who is called betimes, and has still Time to act for, and live to his Saviour, the Case is quite different.

Of this sort of People, whoever would trust and lean upon Grace, and not endeavour to improve it, nor perform that which our Saviour has called and appointed him to do, he would most miserably deceive himself.

As soon as one has Time and Opportunity, one ought to testify of Grace, to serve the Cross, and live as a Triumph of the Lamb.

2. With regard to the Things our Saviour appoints Men to do in his Kingdom, they may be reduced to two sorts.

Some Men the Saviour uses in a common Way, whom he permits to busy themselves in Things necessary for a civil Life.

These nevertheless may do all to him, and be faithful and graceful Christians.

But there are others, whom he appoints in a special Manner to his Service.

In the Old Testament we have an Example of this as in a Type, where every Tribe had its particular Portion of Land allotted them; but the Priests dedicated to the Lords special Service, were no where at home.

These are a sort of Outlaws.

No Sanction can ever be established, by which they can be exempted from Persecution.

These must be ready every Hour to quit their Right, their Conveniency, and give up every thing.

But we will also see what our Saviour puts us upon in his Kingdom, and what we may expect of him.

Here our Saviour has several Dispensations.

One he leads by his Understanding chiefly.

Another he visits with many spiritual Sensations.

To the third he gives a deep Knowledge of his revealed Word.

Every one has his natural Talent, which the Lord sanctifies, when it is laid down in the Dust, and given up to our Redeemer.

A Man doth not chuse his own Way, but our Saviour ac-

accommodates himself to our Capacity and Disposition.

He that is endowed with a penetrating Judgment, our Saviour leads by that; but such an one must beware of reasoning against God.

He that wants this, is led through many Sensations and great Impressions of his Grace and Love.

These enjoy much Happiness; but they ought to take care lest they run into idle Imaginations.

The third sort, which keep close to the Word, are led by that; but they must beware of empty Speculations and vain Criticising.

The Lord manifests himself according to the different Capacity of every one; so that they are happy in this World, when they keep what our Saviour has given them.

The Service of our Saviour is continued even in the Kingdom of Glory, where it will be the Cause of inward and outward Rest and Satisfaction. Here in the World it is surrounded with many Troubles and Difficulties; but there it will be a Part of our Joy and Blessedness.

His Servants shall see his Face, and serve him at the same Time.

Yet all our Labour in Eternity will be without any Merit.

The only Merit that is and shall be mentioned hereafter, is this, *Thou hast been slain; thou hast loved us and washed us from our Sins in thy own Blood, Rev. i. 5.*

## DISCOURSE XIV.

*In Eternal Righteousness, Innocency and Happiness.*

**P**UT on the new Man, which, after God, is created in Righteousness and true Holiness, Eph. iv. 24.

Here observe two Things, what is meant by eternal Righteousness, Innocency and Happiness; and how we may obtain them.

The Means to obtain eternal Righteousness is Justification ; Holiness brings eternal Innocency, and Redemption eternal Salvation.

That which makes us so happy in the Kingdom of our Redeemer, is called Righteousness, Innocency and Happiness.

But here we must consider, what these glorious Qualifications were *before the Fall* ; what Condition they were in *after the Fall* ; and how they appear again after our blessed Saviour's Restoration *from the Fall*.

Before the Fall we were endowed with Wisdom, Righteousness, Innocence and Happiness. They were all true and real ; but, as the Event shewed, not eternal.

We were then dignified with such a Wisdom, as I am not able to describe, because it is not expressly reveal'd in Scripture.

The true Righteousness was, that God had created Man for this Purpose, as he declares himself, *Gen. i. 26, 28.* that he should rule over the Earth and subdue it.

The Lord, who alone was his Superior, having made Man Master over all the World, gave him, at the same time, but one Rule which he should observe, to testify his Dependance upon his divine Maker, *who in his Throne would be greater than he*, *Gen. xli. 40.*

Here the whole World was subject unto Man, and the Image of the invisible God was transplendent in him ; which gave him such a Lustre and uncontrollable Authority over all the Creatures, that every one in particular was at his Command.

He could demand the Fruitfulness of the Earth, and the Glory of Heaven, as a Tribute that belonged to him.

No Creature in the Forest can enjoy its Food, where-soever, with more Freedom and Innocency, than Man, in his primitive State, could use and enjoy every Thing about him.

His Holiness, before the Fall, consisted in his Innocency ; he did not know what Sin was, nor could he have any Notion of it.

And he was but cheated into it ; so that he fell but by Craft.

His Happiness before the Fall was this, that he was perfectly

perfectly easy; no Evil nor Weariness disturbed him in all his Labour, but Rest and Peace attended him every where, and in every Thing he did.

2. But, after the Fall, the Case is quite altered.

Our natural Wisdom now is nothing but a vehement Desire to know all Things that we could be happy without; on the contrary, we know not that which all our Happiness depends upon.

We are rather inclined to learn any Thing, than what belongs to our eternal Salvation.

Hence our Wisdom is called Foolishness before God.

What we know, are generally Things we have no need of, and are either uncertain, or, at most, but probable.

Our Righteousness, after the Fall, consists in this, that we patch up something, which we fancy to justify ourselves before God withal.

I speak of such People as are at the Pains to seek God; as for others, one cannot even say so much of them.

These endeavour to make God their Friend by all sorts of Worship and good Works; which Opinion soon crept in among the *Israelites*, and doth still prevail every where. The Righteousness of Men that have a Regard for God, consists, generally, in doing good, eschewing Evil, giving of Alms, &c. and this, they think, shall justify them.

And altho' this is sometimes contradicted from the Pulpit, yet the Practice is still the same.

Our Sanctification, after the Fall, consists either in a gross Ignorance, or in a patch'd up Holiness.

Ignorance seems to have some Resemblance to the Innocence before the Fall, because it doth not know any Thing of this or that sort of Wickedness.

But it differs, *First*, That besides the Capacity, it has even an Inclination to Wickedness, and wants nothing but an Occasion to exert it.

*Secondly*, That before the Fall it was universal; but that after the Fall is particular, and can be said of some Persons, or some particular Things only.

We are ignorant but of some certain sorts of Vices.

As one Person may not be unchaste, another not proud, a third not covetous, and a fourth not unactive; but all

this may not proceed from a Love to God, but from Education or Constitution of Body, which inclines them to this or that Virtue, and makes them unfit for the contrary Vices.

Even this Holiness, therefore, is good for nothing; because it doth not proceed from him, who must work all that is good himself.

*The Children of Reason (mind) are Children of Wrath even as others, Eph. xi. 3.*

The Happiness of natural Men consists in obtaining what they desire, and keeping what they have obtained as long as they please.

I speak of those that have a Shew of Happiness; that have healthful and hopeful Children; a well ordered Family; kind and reasonable Neighbours; moderate and sufficient Liberty.

But if a Man is in Possession of all this, and his Heart is not at home where it ought to be, neither one, nor all these Things, will be able to secure his Contentment, except he is quite indolent and stupified.

Thus Happiness, after the Fall, is no Happiness at all.

3. That is now, after the Death of Christ, true Wisdom, true Righteousness, true Holiness and Redemption, which is *incorruptible, undefiled, and that fadeth not away.*

This Wisdom is the simple and uninterrupted Contemplation of the Love of Jesus; the highest Knowledge of all, and worthy the Meditation of any human Soul.

When a Man drops and loses all the Right he has by Nature; and, by Faith, receives from our Saviour, an Assurance, that all his future Expectations depend entirely upon his Grace and Mercy; when he has leave to ask for, and receives all that Jesus has merited for us:

This is that eternal Righteousness obtained by Jesus our Mediator.

He that has it, knows it.

What Man fancied he had before, was mere Delusion; and what he actually had was the Curse.

But what he now has is mere Grace.

Our Innocency after the Fall begins with Holiness, and refers to the former primitive Innocence.

None

None can be innocent, but he that has obtained the Righteousness of Christ; for he may be innocent in one Thing, and yet not in another.

He that obtains the Righteousness in the Blood of Jesus Christ, receives also Strength to subdue all the Evil he knows in himself, and which he must constantly study to find out more and more, and to tread it under his Feet, till at last, after he has long conversed with his Saviour, he forgets Sin quite, and relies entirely in his Redeemer: And this is to be obtained by constant Grace, Faithfulness, and close Imitation of our Saviour's Example; so that we can say with St Paul, *I live, yet not I, but Christ lives in me.*

For as much as one lives to himself (*αὐτὸς ἑγώ*) he is a Sinner; but he that is justified never meddles with Sin, but acts always contrary to it; or, if it begins to stir, he stifles and conquers it presently.

The Happiness is, that a Man recovers and enjoys all that he had before the Fall, *viz.* Rest, Contentedness, a Happiness suitable to the Mind of the Lord; but all this in the Spirit and in the Heart.

The Body keeps its Order, and the Children of God experience what our Saviour did whilst he was in the World; yet their Heart is joyful, and in Safety and Certainty.

We are made Lords over our Bodies and its Incumbrances, and live contented, let the outward Circumstances be ever so hard.

Such is the happy State of the Faithful?

But here is the Question, How can one obtain all this? How can we become so wise, so righteous, so innocent, so happy, and all this for ever?

The Way to attain it is no other but what we are taught in the Gospel.

It doth not consist in Words; but when Jesus Christ teaches us, we learn (*ἀρρητὰ Πήματα*) Words that are inexpressible.

We obtain a divine Certainty of the Truth.

The Wisdom of this World is changeable; but this is unchangeable.

The very Wisdom of the Apostles is also ours.

The very poorest and most miserable People of former

mer dark Times, who had Jesus, spoke the same which we do now, tho' with other Words.

No Soul, since the World began, was ever saved any other Way but by the Blood of Christ, without any Merit or Works of their own.

The common Proverb is, *Many Men, many Minds*; but here it is said, We are all of one Mind in Christ.

This Wisdom is, the Myſtery of the Merits of Jesus Christ; which Souls, by Nature, know nothing of, tho', perhaps, they may be able to say a great deal about other, even good Things.

No, it must be given from above.

By Nature, we have no Parts for it. No Doctor nor Philosopher can find it out; no natural Capacity can comprehend it.

But as soon as our Saviour begins to instruct us, there is no need of many Arguments, but he does something in the Heart which is felt without Contradiction.

It is mere divine Power and divine Wisdom.

The Way to true and eternal Righteousness is Justification.

Our Saviour has but one Method, both with all Mankind in general, and with every Soul in particular.

When we are weary and heavy laden, then our Saviour shews his Father that he hath made Satisfaction for us.

And then a Sinner is convinced of that eternal Privilege, that the Blood of Jesus Christ is her safe Conduct through the World, Sin, Death and Hell.

Holiness is given, when the holy Spirit assures us, that our Sins are forgiven us through the Merits of Jesus. Then the Proud and Ambitious abominate Honour; the Luxurious, Lusts and Pleasures; the Lazy and Indolent abhor Idleness; and the Covetous fly from Riches.

And this Work our Saviour carries on to the last Day of our Life; so that we grow more holy, more righteous, and more happy. Our Saviour doth not proceed, like moral Philosophy, to mend an unholy Life by Degrees, but all that must be denied at once.

He drowns all Wickedness in his Blood, and suppresses it with his Power.

But



But, on the contrary, Goodness and Holiness admit<sup>s</sup> of Degrees.

The Man grows more chaste, more humble, more liberal and more active; or, to speak plainer, the Scholar comes to be a Man, and, by Degrees, a Master.

One always learns to get a deeper Insight into the Mystery of Holiness, grows more familiar with the Practice, gets more and more Advantage and Success by Use and Application: And this is very much advanced by continual Use; the Senses more exercised, and Experience obtained.

This is being happy, when nothing comes in Competition with our Saviour and his uninterrupted Presence with us; when nothing in the World is able to cause a Separation between him and us, then his Peace keeps our Hearts and Minds for ever.

We are happy wherever we stand or go, sit or lie down, wake or sleep, suffer or conquer, live or die.

The World cannot disturb our Happiness. Neither dare the Flesh shew itself any more.

Only the wicked One remains, whose Power is great and terrible; and is ever very busy about the Faithful, to try whether he can find an Opportunity to assault and overcome them; wherefore our Saviour not only teaches us continually to pray, *Deliver us from Evil*, but thought it necessary to pray for us himself, that at the Time when Satan desires to sift us, our Faith may not fail.



## DISCOURSE XV.

*As He is risen from the Dead, lives and reigns for ever and ever.*

OUR Saviour explains this in few Words, *John* xiv. 19. *I live, and ye shall live also.*

From which Words let us learn these two fundamental Truths. 1. That he lives. And, 2. That we shall live also.

He that lives, is the same, who lay in the Grave and tasted Death for us all.

But

But the Son of God could not remain in Death.

When Princes stoop to mean Offices or Circumstances, every one knows that is not their proper Business, but it is only for some other End and Purpose.

Whoever has seen the Son of God on the Cross, must have concluded, that he could not remain in that low Condition, but that it would tend to some great and inexpressible Purpose.

He then prepared a Way to an ever-abiding Life of many Souls. And this Way was his Death.

No Soul enters Eternity and comes before the Throne of God, unless her Tabernacle is changed.

For this Reason our Saviour laid his Body into the Grave, as the Place where others should be laid.

But because he did not want to remain longer in Death, he rose again by his divine Power.

He suffered innumerable Pains and Agonies, but they were at last dissolved by his Power, because he has the Keys of Death.

As he acted as Lord in his Death, so he did in his Grave; where he remained his appointed Time, or as long as he pleased, and left it again after he had sacrificed his Body, and then conversed with *his*, as long as he thought necessary.

Thus we see who it is that lives, *viz.* the eternal Son of God in the Bosom of his Father; at whose Name all Creatures must bow in Heaven, in Earth, and under the Earth, and all Tongues must confess, that Jesus Christ is Lord, to the Glory of the Father, *Phil. ii. 10, 11.*

But what is the Manner of his Life?

1. *He is risen from the Dead, and lives and reigns for ever. Christ being raised from the Dead, dies no more, Rom. vi. 9. He ever lives to make Intercession for us, Heb. vii. 25. He has overcome, and is set down with his Father in his Throne, Rev. iii. 21.*

This is our Saviour's Manner of Life: He labours continually, that the World may subsist; and that is the ancient Work of his Divinity.

But he labours also as Man, and ever draws one after another, interceding for them with his Father, looks to his Enemies, pursues and spares them, till here and there

there he makes an Example of them for the Benefit of the World.

This Life endures for ever and ever, according to that special Word, *John viii. 35. The Servant abideth not in the House for ever, but the Son abideth ever.*

His Time of Service, his Subjection, as glorious as it is, shall have an End, when he has subdued all his Enemies, and accomplish'd all his Offices: But then he will live in his Divinity after all the Periods of Time are past; his Entrance will be from Eternity into Eternity, as his coming forth was before all Time.

And this is the Life of our Saviour.

*Secondly*, Ye shall live also. This he says of us and our Life, We are the People that shall live.

'Tis no small Matter to live, and particularly so, as Jesus doth, and to sit with him in the Throne of his Father.

*I count all Things but Loss, for the Excellency of the Knowledge of Jesus Christ 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, Phil. iii.*

St Paul wanted only to know him and the Power of his Resurrection. He wanted to be sure of his living.

All Men shall not live. Ye shall die, says our Saviour to a Number of Men, *John viii. 24.*

If you have spent your Life, which is nothing but Death, in this World, either with a philosophical Thought of a future better Life after this, or with a fanciful Faith and Hope of being saved, or have believed nothing at all; and thus quit your mortal Cottage the Soul was imprison'd in, you will enter into a new Death, and die for ever.

I will give but a short Description of those that die an eternal Death, and enter the Lake which burns with Fire and Brimstone, which is the second Death, *Rev. xx. 8.*

Here not only the Murderer, Whoremonger, Thief, and the like, enter, but the loving Apostle names also the *Fearful*, and places them in the Front of all those woful Wretches that shall be thrown into the fiery Lake, and die eternally.

To be *fearful*, is the Character of those who are ever beginning and resolving anew to be converted, but never put their good Resolution in practice.

This is not a Description of wilful Sinners, but of such as die in their Wishes, *Prov. xx. 25.* of those that will not accept of the Power and Efficacy of Christ's Death, nor partake of this glorious Life, nor can with Truth say, *I am his.*

Whoever cannot say this, is such an unhappy Wretch, that dies eternally the very Moment he goes out of this World.

Our Thoughts and Wishes can easily deceive us. Not only a firm Resolution and Promise; but also a living Faith is required, if one will escape eternal Death.

We must make the Resurrection present to our Minds, and meet it with our Hearts lifted up on high.

This is being sure without wavering or drawing back, but keeping close to Jesus, tho' invisible, as if we saw him with our Eyes.

Thus he shall live that believes, and takes his Delight in his Saviour and his Resurrection: who neither sets his Heart at Ease, nor lays his Head to Rest, till he can say with Assurance, *Yea, Amen, I shall live.*

Our Saviour often puts his Children to the Trial, that they may sound and search their Hearts.

And all the Considerations our Saviour raises in our Hearts, in order to know whether we are his, do but serve to enflame our Hearts the more with Love and Joy towards him.

Our Misery and Infirmities cannot detain us from him.

He that has got once into his Acquaintance, has no need to leave him, or swerve from him: But if he finds any thing contrary to the Majesty of our Saviour, he lays it before him, and says, *Here is something, which is not fit to bring before the holy Thronc, cleanse and wash it away; but if that will not do, sift, melt, and refine it, Mal. iii. 3. and make me precious in the Furnace of Affliction, Isa. viii. 10.*

Whoever is not fearful, may be delivered every Moment from all that troubles him; from all his Temptations and Damnation.

Thus

Thus all those Sinners live, that look for Jesus and find him, that could not be at rest, till they had received him.

2. The Life we receive, divides itself into two Branches.

The first is, we are dead, and our Life is hid with Christ in God.

The second is the Consequence of the first; but when Christ, who is our Life, shall appear, then shall we also appear with him in Glory.

We live from that Moment, when Jesus says to us, *Thou shalt live.*

The hidden Life in God, and the Salvation in Christ, begins the very Moment when we know what we have in our Saviour.

When the World takes us for *civilly* dead, useless and unhappy Men, we then are Citizens and Elect, and belong to God's own Family.

Concerning our outward Life and Behaviour, we often do nothing else, but what other People do, but with a Child-like, loving, and cheerful Heart towards God and Man.

This is that secret Life, so disagreeable to the Eyes of other People.

But he, whose Eyes search all the Corners of the Earth, looks upon it in Mercy.

*The King's Daughter is all glorious within, Ps. xlv. 14.*  
*The hidden Man of the Heart in a meek and quiet Spirit, is of great Price in the Sight of God, 1 Peter. iii. 4.*

"Tis in the Heart as it is in Heaven.

But what will that Life be in our Father's Kingdom? Hereof we can say but little. Our Discourses tend only to excite the Mind to consider that Subject a little deeper, and consult the Word of God; which, being read with a Heart that is touched and raised to Life, will be better than all human Words.

This Word, indeed, points to the Lamb, and so doth the Word of God; but with Expressions we cannot find out with our best Understanding, but may be felt and tasted by an indwelling intimate Sensation of the Spirit.

This I recommend to all your mature Considerations; and humbly beseech the Holy Spirit to read you an em-

phatical Lecture upon these Words, *That Jesus lives and you are to live with him.*



## DISCOURSE XVI.

*That is certainly true.*

**T**Hese are the last Words of the second Article.

*I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that Day, 1 Tim. xii.*

I believe that my Saviour, my King, bears his Name with Honour and Glory,

I believe his eternal Divinity : I believe his real Humanity : I believe that I am one of his Family : I believe I was lost and damned : I have known my Sentence of Death and Damnation.

But I believe also for certain, that I have been ransomed and absolved.

I believe that I am the just Reward of all his Labour, of all his Sweat, and of all his Pains.

I believe he has won and gain'd me by his own Sword and Bow.

I believe I am no more obliged to sin.

I believe I shall not die

I believe that I am the Devil's Lord and Master.

I believe that I am redeemed merely by the Death and Punishment the Son of God has suffered for me.

I believe that I now belong to none but to him who has purchased me.

I believe him to have the Kingdom over all.

I believe, that wherever I am, I live in him, in his Protection, and in his Peace.

I am now assured that I have the same unchangeable Right with all my Fellow-citizens, to be as uninterruptedly holy, and as incessantly happy as they.

But I believe also, that I am nothing without him ; and that I live only for this Reason, because he lives ; and as long as he lives I live also.

And all this I am as firmly assured of, as I know that my Head is joined to my Body.

A particular Certainty is required when any one believes.

That a Man must be able to confess and say, *I believe*, is evident from the manifold Questions of our Saviour, *Believest thou? If thou couldst believe, Canst thou believe?*

'Tis impossible to please God without Faith.

When we believe we see the Glory of God to our Astonishment; all the Senses, Desires, Ideas and Motions of our Heart and Mind are changed.

Not only others must confess the Wonder, that the Man is so alter'd, but we are amazed at the Change ourselves.

We become a Wonder to ourselves; for we see with our own Eyes, and perceive that he has given us of his Spirit.

Who doth not see, that we must assuredly know that we believe, when we will be Partakers of divine and heavenly Things?

Then the Blood of Christ, which interceeds for us with the Father, has its purifying and sanctifying Effect immediately.

Whenever one sees no Change in a Man, then one may say with Truth, either thou never has had any Faith, or thou has forgot that thou was purged from thy Sins; which is as much as to forget ones Salvation.

*As soon as one receives Faith*, he escapes the Vanities of the World; he keeps under what remains of the Fall, so that it cannot rise to hurt or stop him.

*For now we can do what we will.*

This is what accompanies Faith itself; but we must also know in whom we believe.

It is the greatest Happiness to know our Saviour in all the Degrees, as well of his Humiliation as of his glorious Exaltation.

Our Heart can never be fully satisfied and at Ease, but when we consider our Saviour upon his Cross, in his Blood and deepest Humility.

But if we do not also consider him at the same Time as our exalted Saviour, who now sits upon the Throne of Majesty on the Right-hand of God, and is Lord over all the World, then our Impression is but half, and our

humble Dependance upon him much less, than when we are fully persuaded, that our Lamb is God, the Lord too.

To know in whom we believe, is as much as to see Jesus, who is the Lord our God in the Bosom of his Father, and contemplate him in the Spirit of our Mind upon the Cross, and thrust our Hands into the Print of his Nails.

'Tis quite another thing to preach, to produce Arguments, and to be able to explain this Subject: All these are Gifts not to be despised, provided they are agreeable to the Word of God; but they are not essential Ingredients of Faith.

A Soul of the *meanest Capacity* can often have a *greater Assurance* of Faith, than a *Doctor of the greatest Learning and Sagacity*.

All Men have not Faith; 'tis mere Grace and Mercy.

We must be ashamed of our Unbelief and our Ignorance, when we do not know in whom we believe. We ought to pray to God to give us Faith, when we have it not; and to strengthen and increase it, when we do not yet possess all the Beatitudes; and our Saviour is not manifested to us in his Humiliation and Exaltation, as far as our Nature can bear it.

Thus I must know in whom I believe.

He is God, has all the Treasures of Eternity in his Hand, and can do all Things.

He is Man; I can converse with him as a Child; let me be never so miserable and poor, if I can but pray from my very Heart, *Have Mercy upon me, thou that art my God and Saviour*.

These two Ideas in one View, is knowing in whom we believe.

In the last Place, we must know, that he will remain so: *I am persuaded, that he is able to keep that which I have committed unto him against that Day, 2 Tim. i. 12.*

This was the Depositum of the Apostle, which he expected to receive in due Time.

*As long as the Heir is a Child, he differs nothing from a Servant, tho' he be Lord of all; but he is under Tutors and*



and Governors until the Time appointed of the Father,  
Gal. iv. 1, 2.

Just so it is with us ; we have it not as yet ; we are not yet at home with him : It is, nevertheless, laid up very safe ; so that one can say, My Inheritance, my Crown, my Bliss is laid up, and remains safe in Heaven.

This sounds almost as if a Man, that has once received Faith, could never fall from it.

And truly he need not, if he will not.

But if any one will forget, that he was purged, like a Dog or a Sow, he may be entangled again in the Pollution of the World, *2 Peter ii. 20.* That is true.

The Apostles themselves met with such People, even in their Time, that return'd to Satan again.

If you ask why this Liberty is left us ? I answer, first, because eternal Love has not built Heaven to force Souls into it, as into a Castle or Cloister ; but for a Habitation of all Happiness, Peace and Liberty.

And, secondly, for Reasons, I do not know, nor can enter into human Hearts, but are incomparably great, good and well grounded:

'Tis enough that this Liberty of our Love can well secure us ; our Happiness is great enough ; nothing can pluck us out of his Hands ; we can remain if we will.

Neither Satan, World, nor our own Flesh and Blood can hinder us ; but we ourselves do it out of our perverse and obstinate Will, if we fall away from it ; which the Apostle calls, *Heb. vi. 6. crucifying the Son of God afresh ; and Cap. x. 29. treading under Foot the Son of God, and counting the Blood of the Covenant an unholy Thing, and doing despite unto the Spirit of Grace.*

Wherefore every Soul ought to ask daily and hourly, *Doest thou remain in thy Faith ?*

This the Apostle calls fighting and combating for the Faith ; to look about whether there is any Thing that will hinder and deprive us of it.

Our Saviour asketh, *Will you go away ?* As he said before, *Will you come ?*

Happy is he who answers with *Peter, Where shall we go, thou hast the Words of eternal Life ?*

*Whosoever is born of God, doth not commit Sin.*

*He keepeth himself*: No Man keepeth himself before he has the Forgiveness of Sins; nor till that Time can he either stir, or move, or do any spiritual Good; nay, if he should work Miracles, move Mountains, preserve Countries, and suffer Martyrdom, all that would avail nothing, if he had not Faith and Charity at the same Time in his Heart.

Both these must go Hand in Hand together. They are promiscuously used in Scripture, because they are immediately joined together, as soon as Forgiveness of Sin is obtained.

In the very Moment Love exerts itself in outward Works, then one can do Good without being tired.

*If ye then be risen with Christ, seek those Things which are above, where Christ sitteth on the Right-hand of God, Col. iii. 1.*

*Every Man that hath this Hope in him, purifieth himself even as he is pure, 1 John iii. 3.*

Now we have done with the second Article of our Christian Creed. I set my Seal to it from the Bottom of my Soul, and subscribe, that the Lord God is true, and that his Son is all in all to me.

Would to God that all the People might say, *Amen.*

**F I N I S**

