

SIXTEEN

DISCOURSES

ON THE

Redemption of Man

By the DEATH of

CHRIST.

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By the DEATH of

CHRIST.

Preached at BERLIN,

By the Right Reverend and most Illustrious

Count ZINZENDORF,

Bishop of the Ancient *Moravian* CHURCH.

Translated from the *High Dutch.*

WITH

A DEDICATION to the ARCHBISHOPS,
BISHOPS, and CLERGY, giving some Account of
the *Moravian* Brethren.

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MDCCL.



To the Right Reverend and Reverend the
ARCHBISHOPS,
BISHOPS,
And other the Inferior **CLERGY**
OF THE
CHURCH of ENGLAND,

Grace, Peace, and Salvation, thro' the
Wounds of *JESUS*, the chief Corner-
Stone of the Foundation of the **PRO-**
PHEETS and **APOSTLES**.



Hope you will receive
with Candour these ex-
temporary Discourses,
which are not only
plain and simple but full of the
A 2 whole

wholesome Words of our Lord Jesus Christ and his Apostles, and methodical enough to convince Souls of their inexpressible Happiness, which the Son of God hath purchased for them by his Death on the Cross; and indeed a large Explanation of the chief Points contained in the Articles of the Church of *England*: I thought it therefore not improper to dedicate them to You. They were preached by the Right Reverend and most illustrious Count *Zinzendorf*, Bishop of the ancient *Moravian* Church, which the Lord himself hath owned as a peculiar People of *His*, and supported by his Spirit and Almighty Power even
under

under the most cruel Persecutions of the *Pope* and *Romish* Clergy, some hundred Years before the Reformation, which Sufferings they underwent with an incredible Constancy and Faithfulness, and many of them sealed the Truth with their Blood.

The Lord in whose Eyes the Death of his Children and faithful Witnesses is very dear and precious, according to his infinite Love and tender Mercies, having remembered the Covenant of Grace established with the Fathers, was pleas'd in these latter Days to renew it with their Offspring, in raising them up again and committing

mitting to their Trust as well as to other their Fellow-Servants the Message of the glorious Gospel of Jesus Christ, which they have deliver'd with exceeding great Blessings in *Germany* and in many other Parts of *Europe*, and which is more remarkable in very many Parts of the *Heathen* World. They have been scatter'd and spread as a Salt of the Earth.

And whereas it is an infallible Proof, that *the Lord hath sent* his Word when it returneth not void but doeth and accomplisheth the Things for which it hath been sent, I cannot doubt that *they* are gracious Instruments and chosen Vessels

sels for the Propagation of the Gospel, since their Endeavours to call the *Indians*, the *Negroes*, *Hottentots*, and *Greenlanders*, to the Knowledge of the Cross and Wounds of Jesus, slain for the Sins of the whole World, are so successful and so greatly owned by the Lord, that all the Lovers of Jesus who know their Labour in the Nations where they are dispers'd abroad, have their Hearts raised to expect that perhaps the Time is at Hand when the Partition Wall shall be broken down, the *Heathen* fly as a Cloud and as Doves to the Windows of the Church, and the whole Earth be full of the Knowledge.

of

of the Lord as the Waters cover the Sea.

And this great Happiness I ardently wish in particular to my own Country, which the Day-spring from on High through the tender Mercy of God hath so graciously visited at sundry Times and in divers Manners, but I do not remember to have heard of any Season in *England* when there was so great Grace pour'd out, and so many Souls awaken'd to a Search after their true Happiness in Jesus Christ : I have great Expectation that the Lord will bless these Discourses to the Edification of many Souls.

May

May the Spirit of our Lord Jesus Christ breathe on all them that are to preach the Gospel, and to tell Souls of their eternal Redemption made through his Blood and Wounds! May He put it into all your Hearts to know and to preach by a *living Power and Experience*, as *St. Paul* did, nothing but Jesus and him crucified, that Faith may not stand in the *Wisdom of Men*, but in the Power of God and in the Demonstration of the Spirit! May He let his Righteousness prevail over all and tear in Pieces and burn up with Fire all old filthy Raggs of our own pretended good Works and Self-Righteousness, and convince every Soul

Soul

Soul that he must have Life before he can work, and that Jesus will have the Glory to give freely and *Gratis* eternal Life unto lost and undone Slaves of Satan.

I have known many Instances where this preaching of the Gospel hath had such Success as that I cannot but wish it may prevail every where : That the Lord may make every one of you such Preachers prayeth

The EDITOR.

8 AU 59



T H E

P R E F A C E,



*T*H E Substance of some Discourses delivered publickly by me at Berlin, is here brought to Light. The Circumstances and Occasion of which are important, and at last prevailed upon me after all my Reluctance and long Delays, to revise the following Pages, with no other View, than, that the Reader might be sure of seeing nothing, but what I have actually deliver'd.

Not above two or three whole Discourses are here lay'd down, and the rest contain no more than the Minutes, or the chief Heads of them, altho' I have observ'd, that those, who minuted them down, when they were deliver'd, out of a laudable desire to get more into their Hearts, than upon their Paper, have often omitted the most material Connexions, which I would not supply on purpose to avoid all Suspicion of having alter'd any Expression, (which at that Time was as plain as my Ideas I had then of the Subject,) in the Revising of them afterwards.

To alter and mend things is good, and not unusual to me, but to alter Discourses People have past their Judgments upon already, would not be to deal ingenuously. Nay the Cause of our Saviour in my Hands, requires of me not to deviate from any of my former Declarations, that at all Times and in all Places, and consequently at Berlin, I have spoken nothing different from what is here set down. 'Tis true, I have seen several Copies of my Discourses taken down by some well meaning People, but I have disown'd them, not because their Words were meaner, than my own Ideas, but because they were their own and not mine.

I have seen whole Discourses publish'd at Berlin under my Name, whereof the Text, Proposition and the very Words have been fictitious. And though I have borne all this with Patience, yet Necessity has oblig'd me to lay before every body's Eyes, at least the chief Arguments of all my Discourses, which indeed contain every thing material in them.

He that has but the least Capacity to understand what he reads, may soon see that I have treated but these four Points.

First, The Substantial and eternal God-head of Him who was made Man.

Second, The true, Substantial, natural and unmixt Humanity of the God of Heaven.

Third, That the only way to Salvation for all Mankind, is that for the Merits of the sacrificed

crificed Lamb, they obtain Grace and Remission of all their Sins, and remain his poor, needy, dependant Creatures in Time and Eternity.

Fourth, That it is no Wonder, that all those, who know what Sin is, and have obtained Permission not to Sin any more, refrain from Sin and lead a Godly Life, but that this is only the Benefit of the most precious Privilege, which Jesus has purchased for them with his own Blood, and which no body will part with, who is in his right Senses.

Next to the Evidence of the Truth itself, I have endeavoured by the Simplicity of these Discourses to set all this in so clear a Light, that I believe no body will deny it, who acknowledges the Bible to be the Word of God and admits of the plainest Ideas in thinking and speaking.

But the Reason, why these four Points in these Discourses have been so often repeated, was because I had not always the same Auditors, and yet was willing to inculcate something of them into the Hearts of every one.

Now this is also the Reason, why, as I said before, I chose not to alter my Discourses, but to leave them, as they were.

Besides the Discourses upon the Article of our Redemption, I have seldom chosen any Text, and the first Sentence was more an Introduction to the following Discourse, than the Discourse an Exegetical Paraphrase upon it.

When I hear, read or pronounce the Word of God to others, the Thoughts or Words follow of themselves suitably to it. O my Saviour, might I enjoy the Satisfaction to have the Hearts of my Readers burn as well as mine, when ever they read any Word of Jesus Christ in these Pages!

And now I have but one Word more to say, which is this; I am uncommonly slander'd of the World, but I esteem the least Aspersions of this kind, as an Honour. I do not doubt, but I run the same Risque with Ephrem, who was innocently imprisoned for a Murther, because in his Youth he had once kill'd a Cow, with a Stone unawares.

I am sure nothing of any Evil or Adversity happeneth to me, which I have not sufficiently deserved, both upon my Saviour's and my Neighbour's Account.

Wherefore I am concern'd for the Uneasiness I may have given others, but not for what I may suffer myself.

Notwithstanding all this, I could only wish, that my Readers would not be disturbed about my Character, but let the Truth of the Cross work upon their Hearts.

I can with some Justice require this of them, because I make it my own Practice. For I read Baalam's Prophecy with Edification, never examining the Person, but the Arguments of the Discourse. Neither do I believe my most inti-
mate

The P R E F A C E. v

mate Friends, without good Grounds, and assent from my very Heart to the Truth delivered from the Mouth of an Enemy.

And thus the kind Readers may be a little prepared to read the ensuing Pages, with no small Advantage.

May my dear Lord and Saviour, be gracious to all, that they may be ashamed before Him in whose holy Presence, I dare not lift up mine Eyes. He is the most gracious Lord of the whole World. I am a sinful Man, and this I remember, when ever I am sensible of his intimate Presence, yet I do not let him depart from me, but humbly intreat him to abide with me, Luke, xxiv. 21.

LUDOVICUS de ZINZENDORF.



S I X T E E N

A 3



SIXTEEN DISCOURSES, upon
Luther's Explanation of the
Second Article of the Creed,
which is as follows.

I Believe, that *Jesus Christ*, very God be-
gotten of the Father from all Eternity,
and also very Man born of the *Virgin Mary*
in Time, is my Lord; who has purchased,
ransomed and redeemed me, forlorn and un-
done 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 innocent Sufferings and Death,
that I might be his own and live under him
in his Kingdom and serve him in everlasting
Righteousness, Innocency and Happiness, like
as he is risen from the Dead, and now lives
and reigns to all Eternity. This is certainly
true.

3 AU 59





S I X T E E N

DISCOURSES,

Upon the Second Article of
our CHRISTIAN BELIEF.

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

The First Discourse,

I BELIEVE.



Believe. Thou believest, that there is one God, thou dost 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.

To believe that there is a God or no, is not in our Power. We believe by Nature.

Though there are People, *who wish in their Hearts, there were no God*. *Psal.* xiv. That they might have the more Liberty to Sin.

But yet they believe, whether they will or no.

Their most acute Flights of Reason, can never erase the Idea of God out of their Mind, neither can they hinder and suppress the Knowledge of a supreme Being.

The Ground of it is too deeply rooted in Nature and in Men's Minds.

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

Now

Now since 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 that there is one only God, either with an entire Exclusion of *Jesus*, or with denying his true Form and Nature, *the same believe also* those, that upon all Occasions call themselves, after that most glorious Name CHRIST JESUS, *Christians*.

JESUS the great JESUS, whom all the Angels of God worship, at whose Name every Knee bows and all the Thrones cast their Crowns into the Dust, is however in People's Mouths, according to the Custom of any Country or City.

But it is certainly very seldom that Men of Parts, Authority, Power and other Qualities make frequent mention of our *Saviour*.

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

But in what Country or City soever those, upon whom others depend, are ashamed of our

Saviour and his Testimony, there you may see plainly that *Christ is cut off*, according to *Daniel's* Expression.

For a great Unhappiness has overspread Christendom already, 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 every Page of the Bible ; or as if he was a Cypher, and one could live, believe, and be saved without him.

From hence it is, that Discourses of our Saviour are counted as *trivial*, and only fit for Catechetical Schools, but not at all for wise and great Men.

Some, that have to do with our Saviour, think and talk but coolly of him.

Others, that among Christians are counted the best and most pious, believe it a Duty to shew more Zeal than ordinary in the Knowledge of God, whom we ought to fear, reverence and avoid offending him, because he can call us to *His* Judgment, but rather love and serve Him for his innumerable Benefits bestowed upon us.

When *others* pursue a Course of Sin without Controul, *they* shun a wicked Life out of Fear and Reverence.

But Christ with his Name and Merits 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 surprize, or with some Pain.

It will be highly necessary to lay this Matter seriously to Heart and make it our earnest Business

Business to know Christ, what there is in his Person, Offices and States, not only to improve ourselves, but confess him before every body, and to let slip no Opportunity of imparting the Knowledge of his Name to others.

And this is the chief Business of all the Witnesses of Jesus, that have once known and experienced him, to set forth evidently the unknown Saviour to all the World, and particularly to the Christians so called. See *Gal. iii. 1.*

For though 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.*

One need not *be so anxious*, how to avoid Sin, and lead a godly Life, *as* how to learn to know Jesus one's Saviour, the rest will follow of Course, after the Son has made us free, for he alone can deliver us from Sin, he can relieve, when all human Means fall too short.

We cannot deny, that we still have Sin. *John i. 1. 8.* and that we shall carry it to the Grave.

Wherefore the Body is dead because of Sin, *Rom. viii.* and subject to Putrefaction

Our very Nature and the whole Mass of Man is infected with the Poison of the *Sinful Matter*, the best Remedy against which is its Fermentation in the Grave, that thus our Saviour may produce something better.

But although we carry this Body of Death still about us, yet in the Children of God, Sin is to be look'd upon as a banish'd, crucified and condemned Thing, or as a Malefactor and Prisoner, who dare not lift up his Head and domineer again.

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. To dissolve and tear the SYSTEM of Sin to pieces, that in the Faithful Lust cannot be conceiv'd, nor Sin bringing forth Death, *James i. 15. Matt. v. 28.* but that Sin must be always kept under Foot and in Subjection, and so lose its Dominion and Power more and more, that it dare not stir, or always expect a new Death.

The faithful Believer dare not so much as give Ear to Sin, much less to enter into any *Struggle* with it, but since the solemn Divorce between the Soul and her old Husband through the Body of Christ is ratified, that he *must* abandon her, the Soul must now cleave to her right and lawful Husband and bring forth Fruit to everlasting Life, *she is never willing, nor desires to Sin any more.*

This Privilege is a great Happiness for us.

But it is not antecedent to Grace, much less extended beyond Grace, but this Grace must be present and one must have receiv'd Remission of Sins, as an ungodly Person, then this Privilege follows and takes Place, that

one is no more oblig'd to sin, and *dare* be holy.

The Remission of Sin is obtained *by Faith in the Name of the only begotten Son of God*, without whom there is neither Grace, nor Life, nor Remission.

Our Faith must stand fast upon the Merit 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 ones Mind:

First, What is the Sense and Meaning of the Word? How is it to be understood? Wherefore the sense of the subject must be simply declared without any Ambiguity, that every one may presently apprehend the Purport and Meaning of it.

Second, Is the Word well grounded? Doth it agree with the Scripture? For without the Scripture one ought neither to think nor speak upon Spiritual Subjects. And if the Proposition is founded upon Truth, then the third Question is;

Third, Am I so? Have I experienced this? And then follows,

Fourth, 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, consider'd, sought after and found out.

To know and to be *divinely convinced* of that Truth, that once above Seventeen hundred Years ago, Jesus an extraordinary Man has been in the World, who was as truly God, as he was the Son of Man; that He in the Presence of many Thousands of People, *Jews* and *Heathens*, died for us on the Cross, that he suffered all this both to atone for our Sins, and to reconcile us to God, and also to pull down and destroy the Power and System of Sin upon the Cross, and extirpate it's Tyranny and Dominion from the Face of the Earth, to make it a Slave for ever.

The shortest Way to a real Faith and Belief of this *is to receive Christ*, *John*, i. 12. As many as receiv'd him, to them gave he Power to become the Sons of God, even to them, that believe on his Name.

Many of his own People did not receive him at that Time, he was despised for his low mean Figure, *and we esteemed him not*. *Isa.* liii. yet his Word and Gospel was effectual with many, so that he had once more than five hundred Brethren together, who adored him.

We do not see our Saviour with our bodily Eyes, which might be of no Signification, as we may observe in the People of his Time, neither can we receive him outwardly, as the Faithful did at the Time of his visible Presence, 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 and Testimony we must believe, receive and keep in Simplicity and Sincerity, as the Primitive Believers did; but more especially, when we perceive it to be deliver'd in the Spirit, and the Power of God, touches our Hearts, in order to make them burn and set them all in a Flame.

If the Lord did not *in this Manner really* work upon the Souls, he could reprove no one for his Unbelief.

But the very Words and Transactions of our Redeemer are laid by the very same Spirit before our Eyes, through which many Thousands were converted in the Time of the Apostles.

If we believe it simply, we shall experience the Power of the Truth, that Jesus in a particular Manner is present to our Souls and that he is the Saviour and Husband of us all.

To believe his Word is our Duty and the only Law, whereon our whole Salvation depends. *John iii. 36. John i. 3. 5. 23.*

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.

Second, That he, as a Malefactor in the Form of sinful Flesh, has hung upon the Cross between two Murderers, and was thus vilified, despised, torn and wounded, out of Love to our Souls.

Third,

Third, That he has purchased, reconciled, redeemed and so highly loved us, that he laid down his Life for us, and that thus, because he valued our Souls so much and bought them at so dear a Rate, he has the first Right to us, and ought to have all our deepest Veneration alone.

In this glorious Redeemer's Name we must believe.

This Matter is too weighty, too serious and too difficult for human Reason, so that Men might well, according to their natural Sense and Disposition, call the Faith, all the Children are directed to, *the Burthen of the Lord*, of which Denomination the Old Prophecies make frequent Mention.

Many therefore will not approach this Truth, and tho' 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, not because they have sinned, but because of their Unbelief: *For without Faith 'tis impossible to please God.*

'Tis true, Sin must cease: For whoever permits Sin to rule over him, or is forced to be a Slave to it, has no Faith yet in Christ: Faith doth never give us leave to Sin, *Rom. v.*

The Boldness of the Spirit leads the Power of Sin Captive.

But it is also true, that Sinning is not the Cause of Rejection according to the New Testament.

One can not enter into Rest, because of Unbelief.

Wherefore Faith is an especial gracious Benefit and Gift of God, that, whoever possesses it in Simplicity, can never adore and bless God enough for it.

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

'Tis the Cause of so many religious Exercises, that are many Thousand times more difficult, than Believing, but all invented to supply the Place of Faith.

Thus is the Art of Faith a narrow Way and a streight Gate, which few find. *Matth. vii.* Whereas indeed the whole Matter lies in this, *that we should suffer ourselves to be reliev'd.* For the whole Entreaty 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. (A Mystery hid from most.)

They do not apprehend it, because they are either too volatile, or too melancholy, and love to tire themselves.

God is willing to bestow his Grace upon all Sinners for Christ's Sake, and by conferring his Grace, He casts natural Sin and natural Goodness into one Lump.

The Wicked and Sinners have the first, the most and the nearest Right, and obtain his Grace soonest and easiest.

The Conversion of a wicked Man is a single Wonder, but the Salvation of a righteous
Man

Man, is a double Wonder, and a great good Fortune.

Christ died for Sinners and not for the Righteous.

We are by Nature all equally Sinners and all equally wicked before God, but their Condition is so disguised by Reason and Education, that very often the People do not know themselves.

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

Thou art the Man, saith *Nathan* to *David*, who condemned another.

Many a one, who has not had an Opportunity or Temptation to Sin, and so could not have observed the Disposition of his Heart; should he have the Time, Occasion and Power to Sin, he might be far worse, than any other. For in the Heart lies hid all manner of Sin.

Nay such People cannot but discover a greater Enmity against our Saviour, together with greater Unbelief and greater Rage against the teaching of Grace.

'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 People's Minds are free from any Corruption.

The Lord searches the Heart, and his Eyelids look after Faith.

Outward Actions fall under the Cognifance of publick Juftice, where they are judged and punifhed, *which is no more than right.*

But the Divine Judgment penetrates the Heart and fearches the inward Principle of what is good or bad.

Wherefore we muft all come to Jefus as Sinners and accufe ourfelves according to our Hearts as Rebels, Fornicators, Drunkards, as impertinent, wild and false Creatures, and as fuch implóre his Grace and Righteoufnefs purchafed by his Blood. 'Tis he that juftifies the Ungodly.

The moft innocent and moft pious, who perhaps has led an unblameable Life from his Mothers Womb, fo that for his good Education he might be counted a Saint, of whom no body had feen or heard any ill, he falls under equal Condemnation with Men of the moft reprobate Sort.

None for his little Good is better, and none for his many Enarmities worfe.

All want one and the fame Grace, the fame Mercy and the fame Blood of a Redeemer, neither doth our willing or running, our Repentance and Amendment avail any thing but his Mercy, Chrifts Satisfaction and Attone-ment upon the Crofs.

This precious Truth tho' it may be mifapplied and abufed, to carnal Security, yet it is and remains neverthelefs an eternal Truth.

It promotes alfo the Union in Religion, and has hitherto been the only real Contro- verfy in Matters of Faith.

It makes also the chief Conduct of Souls so short and easy.

Then every one acknowledges himself a Sinner in his Degree and humbleth himself for the Grace bestowed upon him, which is great in all, and merited for all.

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

Thus one can demonstrate, that all Men want Grace, as well profligate as honest, that all of them want the Blood of Christ, which alone can avert the future Wrath, repell Satan and Hell, purify the Heart, cure our Disease, root out the Love of Sin from the Bottom, and restore and make all good again.

All this is of Weight with God.

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

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

Wherefore our main and most important Business ought to be to obtain Faith in Christ, but cast of all other things and forget them as a Child, and 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; then they are right and approved by God for his sake.

And

And then we dare not tremble like the Devils by our Faith, but can be sincere and confident like Children.



The SECOND DISCOURSE.

J E S U S.

It 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 the Signification of 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 Explication of this Name was necessary for two Reasons.

First, Because the *Jews* out of their own Motion waited for the *Messiah* as their King, only regarding their outward Necessity, *Pressure* 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, so that the Prophet breaks out: *Wherefore*

fore doth a living Man complain, a Man for the Punishment of his Sins. Lam. iii. 39, It was also necessary:

Second, Because they might have concluded from the Examples of former Deliverances, that one of their old Heroes would be their Reliever, such as God had sent formerly, when they prayed to him in their Necessity: As in the Time of the Judges, who delivered them from the Oppression of their Enemies, and restored and renewed the old Government among the People: For which Reason they were called Saviours.

They might have also made an easy Application of their present Yoke under the Romans.

Wherefore the old Prophets told them: *Thy King comes to thee meek*: By which Expression all the Ideas of Gideon, Sampson, Jephthah and Barak were beaten down.

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.

For the Son of God was manifested for this Purpose to take away our Sins.

But which is that People, he is to save? Chiefly and properly the Jews, to whom he was sent.

I am not sent but unto the lost Sheep of the House of Israel.

He came unto his own, and his own Kindred
John i.

But when his Office was no where less valued, than in his own Country and among his own Nation, and the *Jews* did not receive him as their *Messiah*, but would have a temporal King of *Israel*, who should make them happy, by a worldly Kingdom; then the Heathen and the whole World were chosen, and the Word, *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 this Tribe nor 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 should begin to preach at *Jerusalem*, in *Judea* and *Samaria*, but afterwards 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. 4.* but his Believers experience, enjoy and make Use of and improve it.

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

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 great Gulph, Hedge and Middle 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 at all 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 remember'd 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 Intercessions 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 Good nor Happiness for Man, but one need not make a large Description of it according to the Law, but briefly according to the Gospel, *John, iii. 9.* where the *not believing on Jesus is that very Sin*, when one either hates the Saviour, *John. xv.* or from a carnal Mind one doth not care neither for him nor 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. *He boasts himself of being a Child of God. Wisd. ii.*

We must be hated of all Men for my Names 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, that it is no particular Merit or Quality to confess one's self a Follower of Christ. How little Merit and Honour accompanies the Testimony of Jesus Christ? On the contrary, how much Ignominy and Persecution is not annex'd to it?

Indeed the Witnesses of Jesus Christ, are not concern'd 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 Suffering is nothing in Comparison of what He bore in his whole Life. nay of all that *scdite* he daily suffereth from the World. He is despised and rejected of Men, *2 Cor. v. 15.*—What St. *Paul* saith of himself; *I love much, but yet am little beloved*; is more abundantly verified in our Head, who as in all Things so in Suffering has the Preheminence.

For if we consider the miserable Sense, Respect and Opinion we have had of and towards him from our Infancy, how little our Humility, and how great our Ingratitude towards his Merits, and how flagrant our Aversion

B

against

against his holy Example, and how secret an Antipathy against his People, tho' we are called Christians and were baptis'd into his Name!

Therefore the very Substance of Sin is to be found in Unbelief, manifesting itself either in a careless Indifference, Estrangement and Neglect towards the Lord, or in declared Enmity and Rebellion against him. Manifest Enormities, which Conscience and the Law condemns, are but the Fruits and Evidences of the inward Corruption and the depraved Principle of the Heart from whence Sin proceeds, and according to which all Mankind may be divided into two Sorts, either they are quite Dead, or they are excited to Life.

Those that are in their Corruption 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 in reality have no Sense of our Redeemer and are very cold and insensible to real Goodness, and upon this Account are without him, and consequently without God.

They may nevertheless mean well, do a great deal of Good, their Mind and Understanding may be raised sometimes by the *Consideration* of the Word of God and the Power of *preventing Grace*, or many Times by solid *Meditations* and *Conclusions*; but all this reaches no further than their Fancy or reasoning Faculty, vanishes again and is no divine Seed, *John, i. 5. 18.* because it doth not last nor is permanent.

If it were his Seed, it would remain in us,
John, iii. 9.

Nay it may happen, that such People have no Aversion to, nor obstruct the Kingdom of Christ, nay they may be very useful in promoting it and Lovers of Goodness, but their Heart is and remains a Rock.

They may also be convinced, that they are miserable and worthless Wretches within themselves, but these are but unsettled and transitory Thoughts, by which they remain Lazy, Indolent and Careless, and cannot rouse themselves thoroughly, have no Strength to help themselves and so remain dead.

They are however Lovers of Goodness and their Heart is a tender Object of our Saviour, so that, when he sees it fit to lead them into the Paths of Grace, he quickly relieveth them, except they satisfy themselves in their present Condition, and so run the Risque of their Salvation.

These *dead* People are either *Virtuous*, who in a false and from Satan permitted Sanctity and Reformation can proceed so far, that they may have the Appearance of Angels.

Or are *Vicious*. Tho' they live in all manner of Sins, yet do not Blaspheme, but leave the Good as it is, like the unhappy *Felix*, for they are dead to Spiritual Things.

Another Sort of Unbelievers are not dead, but lively and active enough, enlivened by the Spirit of the World and enflamed by Hell,
Jam. ii.

They carry the Image of Satan about them, and are declared, open, cunning and enslaved Enemies of the Kingdom of Christ, set themselves with all their Might and Main to oppose it and make it a particular Merit and religious Duty, to be instrumental in opposing the Work of the Lord's Servants; and tho' they get neither Credit nor Profit by it, but rather Shame and Disadvantage, yet they will do it.

These are the most dangerous Instruments of Satan, and perhaps become his Martyrs: They are almost invincible, and since it is very hard, nay almost impossible, to convince them of their so deeply rooted Prejudices and Errors, the Lord must apply very uncommon Means for their Deliverance.

Again, they are *Virtuous* like *Saul*, who was very furious, and 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 profest Enemies of the Truth, and are grieved to look upon the Servants of Christ, because they reprove their Thoughts. *Wisd.* ii. whereof *Herodias* is a plain Instance.

All these unhappy Sorts of People are lost and undone, and want a Saviour, who must save them if they shall and will be 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

away the Enmity and Unbelief, and bestow Faith and Love.

Our Saviour himself must make the beginning of such a Salvation. For none of his Witnesses require of Men, that they should begin to help themselves, but our Saviour says: I will draw all Men after me, they shall only suffer themselves to be deliver'd and reconcil'd.

He will do all by his Spirit, send a Fire upon the Earth, pour out his Love into all Hearts, nay endow the Dead with the Breath of Life: Here one must do nothing but quietly attend the Voice of the Lord, when he comes to approach the Heart with his Power, with his Fire, with his Drawings, and with his Spirit, and then not to confer with Flesh and Blood; but to 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, again another in the midst of the Career of his Sins.

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

Now since our Saviour is ready by his preventing Grace to pursue Souls. It is a great unpar-

unpardonable and Heaven-piercing Sin, not to attend and regard our Saviour, when he comes with his divine Power to work upon the Soul, or to be indifferent and careless in such a Matter of eternal Moment.

One may often lose in an Instant, what one cannot recover in a whole Year, all our self-seeking being but in vain, till our Saviour, who in the mean Time is retired, returns again.

Wherefore 'tis highly necessary, whenever such a precious Visitation of Grace appears in the Soul, to set aside even the weightiest Affairs, because these may be abundantly retrieved.

Nay if you were at Church, and felt in your Heart, that the Holy Spirit did begin to preach, you should follow *Luther's* Advice, to let the Minister go on with his Sermon, and you attend the Motions of Grace in your Heart.

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

This may be done in the Heart, if one has no other Opportunity, with a short *Lord have Mercy upon me a Sinner!* Which is as prevalent with God, as a long Prayer. For *Moses* said not one Word and yet cried.

But it must be no constrained Affectation, but the mere Effect of free Grace, else one may hinder ones self and others too; yet one ought to

mix

mix Faith with the Word, and to let the Work of Grace have its free Course.

Neither doth this depend upon any one's Courage, Understanding, Capacity or Worthiness, much less upon any volatile high Flights, exceeding the Borders appointed of God, but upon his free Mercy

The original Cause of all Grace is only to be sought for in the Merit and Satisfaction of Christ, He in his bloody Cross and Passion must be all in all to us, and the only Cause of our Salvation.

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 and the Wounds 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 finished:* 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.

In receiving Grace, all must feel a certain Degree of Humiliation, as much as our Saviour sees necessary for them to their new Creation.

For 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, must experience in the Twinkling of an Eye, when their Corruption is to be changed into Incorruption.) Even so can some in a Moment, or in a few Hours, experience all that, which others in many Days and Years feel; because those Things in the Conduct of Souls are inconceivable, and the Impediments in some seem to be insurmountable.

Thus no Rules nor Bounds can be prescribed to our Saviour in the Humiliation and Conversion of Sinners, but we must submit all intirely to his Wisdom, how much Remorse and Contrition he will distribute to every one and how soon he will convince and deliver them.

His Delight is surely 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, but it costs him *oftentimes but one Word*, and Grace is present and takes away all Sins.

And since *that* is the greatest Misery not to have nor to love our Saviour, as on the contrary it is Heaven on Earth to live in the Grace and Love of Christ; so he will manifest himself to us as a Saviour, bestow Faith and meet us with the Offer of his Salvation.

Now, as we usually love to ruminate upon those Things that may contribute the least to our Advantage and Profit; so it is but just and highly requisite to meditate silently and seriously upon this Matter, so that we may once by our own Experience be enabled to say: He can save, He can deliver all that come to him.



The THIRD DISCOURSE.

CHRIST.



WE have found the *Messias*, which is by Interpretation, the Christ. This Name he had already in the Old Testament, and has ever been an Ointment poured out to the Faithful. *Cantic. i.*

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 Oyl and 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 sick, or ever so miserable and sinful, by

this his 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 One's already. They shall experience him as the Anointed.

The Name of Jesus refers to his general Intercession for Sinners on the Cross: *Father forgive them.* The Name of Christ relates to his last Will and Testament, he made with his Father, wherein he prays for those, the Father had given him. *John. xvii.*

The 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.* *Do not provoke him, for my Name is in him,* as it was said in the Old Testament. *Exod. xxiii. 21.*

'Tis the more to be lamented to see the Name of Christ so much abused and vilified, and all those, who have hitherto bore his Name and never consider'd its Dignity, ought to be highly ashamed before his Face and tremble at their bold Presumption.

We all are called Christians, but we do not deserve that Name, one should rather call us Pretenders to Christianity or People that profess the Religion and Doctrine of Christ, and outwardly confess him. This Name is not only used and taken up as the Name of any other Sect, but is of a long Standing, for the Primitive Christians were so called from the Author and Founder of their Religion.

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

Some single Persons have also applied this Name to themselves, in which Sense *Luther* said once of himself: *I am Christ.*

There was a Time, wherein some People presumed to dispute about and arrogate to themselves the Name of Christ, but upon what Ground, is manifest.

He that will call himself a Christian indeed and in Truth, must be able to say with the same Truth: *I live, yet not I, but Christ lives in me.*

It is true however, that the Church is called Christ in Scripture.

As the Body is one, and has many Members, and all the Members of that one Body, being many, are one Body; so also is Christ. *1 Cor. xii.*

I am not at all able to describe a Name, which is of so great Importance, and 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 Glory, and is, as it were, taken from Jesus's Bosom and cast to his Feet for her self Abasement, Shame and deepest Acknowledgment of her own Unworthiness.

Christ signifies an Anointed. He possesseth all that together in the sublimest Degree and

Preheminence, 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. The King of Kings and the Prince of Kings, who also creates the Kings. Rev. i.

Second, The Priest according to the Order of Melchisedeck; the High-Priest like Aaron, He constitutes all the Priests of God, Rev. i.

Third, 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. (They dare speak nothing but what Christ works in them.)

Fourth, He himself is the King of the whole World: His Government is Universal, all Things depend upon his Breath, the Beasts of the Field, Esa. 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

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.

Doth the Lord not use his Power and keeps it concealed; even so must his Disciples, be they never so great Princes and Lords in the World, learn to be quiet, and silently submit under all Persecutions for the Sake of his Honour and Doctrine.

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

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, to which the Third Article of our Christian Belief refers about the Forgiveness of Sins, which he daily and fully applies to us.

Although we are endowed with Grace, yet we daily want his Blood and Intercession. For all 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 and effectually than that of *Abel*: For that called for Vengeance against his Brother: But the Blood of Christ interceeds for Grace as well for
that

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.

We have at least treated his Blood so coldly and negligently, and been as hard and insensible against it, as the Stones.

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, with a constant Humiliation and with 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 to help themselves: *Then shall his Scepter be reach'd 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

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 and leads the Souls, as well as their own Misery, that they must come to Him.

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

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

They have the Honour to wear his Oyl, 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 conceal'd 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, into 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, and can-

not resist, but is dragg'd 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 and Righteousness of Life, as a great Happiness and Benefit.

Faith is his Duty and Holiness his Nature, and whereas other Men dispute with Sin, wrestle and fight against it, and yet perhaps are overcome, according to the pathetick Description of *St. Paul, Rom. vii.* the Members of Christ are assured, that, since Death, the Wages of Sin, is under their Feet *All is Yours, whether Life or Death, 1 Cor. iii. 22.* Since they slip their Necks out of the Collar of the Law, that kept them in Bondage before, (*but the Law is the Power of Sin;*) Sin must with a Word be trod down to the Ground and dare not rise, till we please ourselves.

Christians are Priests of God, who daily walk in their holy Apparel, and lift up holy Hands without Wrath and Doubting: They endeavour to be well settled and to grow *Manly*, they keep themselves unpolluted from all Things, and purify themselves in the Blood of Christ, because they bear the Lords 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

which Prayer of theirs doth not consist in a long Form of empty Words nor eloquent Periods, but their Hearts keep always more in Store, than they can utter.

Prayers are no Sermons, we ought to pray without ceasing.

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 can Sanctify himself unto the Lord, will never think it difficult to be a Witness of the Lord.

He need not *study* to find out Words, since the Heart is full of the Thing itself.

From this Priesthood Office of the Christians some will prove, that they can also teach.

But that is not the closest Proof.

'Tis true, the Priests Lips kept the Truth formerly ; yet Teaching was not their proper Business.

Witnesses and Prophets were indeed different from Priests.

They had Prophetical Schools, wherein Scholars were instructed and prepared for Teaching.

Yet 'tis true, that that Office was not tied to a certain Tribe, but a Priest like *Zacharias*, a Prince like *Ijaiab*, a Herdsman like *Amos*, all three had a Right to teach.

Christians are a chosen Generation, *All* appointed to be Prophets and Children of the New Covenant, to shew forth the Praise of

him who has called them, 1 *Pet.* ii. 9. This very Grace and Gift was promised of old even to the meanest Male and Female Servants, *Joel* ii.

And it neither consists in eloquent Speeches, nor in answering intricate Questions: but in this, that, when they meet with others, the Subject of their Discourse is only upon the Sense, State and Condition of Souls, that have any Experience of what Grace and our Saviour is, and about the most plain and easy Way to attain to that Experience.

But they must declare no more than they have experienced themselves, and what they are sure of, that so they may do no Harm by misguiding Souls instead of carrying them farther.

It is very edifying, to see People and Witnesses of the Lord in these our Times, who have no other Reward and Salary but Contempt, spoiling of Goods, Danger of Life and Death, nay all that is difficult to Man and contrary to Nature.

This convinces us, that the Lord is sure of his Servants, and these sure of their Lord. *Therefore I have not fled from thee, my Shepherd, neither have I desired to see good Days, Thou knowest it.*

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 have Grace, and are made Partakers of him, whose Anointing ye have received, and ye know all Things.

But

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.



THE FOURTH DISCOURSE.

*Very God begotten of the Father
from Eternity.*



WE do not design to produce here a Demonstration of the eternal Godhead of Christ, which might perhaps be required, but only relate the most weighty and known Circumstances of his Divinity.

The natural Reason, why we chuse to avoid all *Arguments*, tho' they according to the common Opinion might seem highly necessary, is this, because *it wants no Demonstration* at all, for these two Reasons:

The first, why we ought not to demonstrate it, is, because it is as absurd not to believe, that Jesus Christ, if he is the Son of
God,

God, is God (like his Father) as to question, whether one, that is born of a Man, is seen and confessed by every body to be the Image of his Father, and acknowledged as such by the Father himself, to be a Man.

To prove Christ's Divinity one need but see, whether he is called the Son of God, and the only begotten Son of God. Wherefore, to repeat it over again, 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.

Therefore we neither should nor could dispute about such things, if we had our Understanding, we were created in at first, still intire, and were not so distracted and confounded, that we want to have the clearest things explained to us, and in order to put our Reason upon the right Scent again, to have a particular Discipline. The Business of which is, to define and explain those things to Scholars, which any unlearned Boy understands without any Definition or Explanation, even when he pronounces them.

It is here very necessary, that in this sacred Truth about which so many lose themselves, to have Recourse to the most simple and most natural Ideas of Things; then we shall soon be convinced to our Comfort, that he is the only begotten Son of the Father from all Eternity.

The second Reason, why we ought not to dispute about the Divinity of Jesus, is to avoid all manner of uncooth and impertinent
Ex-

Expressions, that are not to be found in the Word of God, and which our short-sighted Understanding must first find out, to explain and express with Words, what our Thoughts should never dare to venture upon.

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. iv.

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 can know nothing of it, but what he and the Holy Scripture tells us, and as it is, there laid down in Words, and may be understood by the most simple and natural intellectual Faculty, the Lord has bestowed upon us.

By such a Simplicity of Faith and Evidence we are sure, stand fast and use no other Arguments to prove this Mystery, but, *It is written, so we read.*

But before we come to the Point, we must observe something, that may serve for an Excuse to those, who, notwithstanding their well-meant Design, could not proceed against their Adversaries, in demonstrating of the Godhead of Christ, because they had used such Arguments, which only proved our Saviour's Office as Messiah, but not his Godhead by Nature.

For certainly, these two Points are very different, and we ought not to use those Arguments, by which Christ and his Apostles
prove

prove him to be the Messias and God's Embassador, to demonstrate his eternal Divinity.

Wherefore it would not hold good to evince his Sovereign Divinity from such Texts, as only treat upon his State of Humiliation and the Assumption of human Nature from the fulfilling of that Time, wherein he is to be considered as the Servant of God and as a Minister in God's Family and Houlthold, whereof he was but the first and chiefest of them all, and according to which the Father, no doubt, is greater than he; and thus he might well deserve to return to the Father and to his Equality with him, of which he had emptied himself, when he said: *Father, glorify me with the Glory, which I had with Thee before the World was.*

By all this we have alledged before, we may at least unravel those Difficulties about the Variety of Expressions, when Christ is sometimes said to be less than the Father, and sometimes declared to be equal with him.

For when it is granted, that Christ did live in Humility and Poverty as another Man, nay as the meanest Servant, who, tho' he was the chiefest of all the other Servants in God's Family, yet he was in all things made like his Brethren except Sin, and all his Speeches were delivered according to this mean De-meanour of his; but his inward and secret Majesty and Glory he concealed very carefully, and because he was always present to himself, he never did reveal it openly; 'tis therefore unavoidably necessary to abstain from those

those very Arguments, which only prove the Majesty of his Manhood, in Regard of which he is always under God.

On the contrary, this is the more intimately to be considered, that God out of Love to us sent his Son in the Form of sinful Flesh, and made him a Man like other Children, *Heb. xi.*

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.* This Knowledge without doubt is imparted according to Measure.

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.

Though he did not so expressly manifest or proclaim his Divinity, yet he never contradicted it, but accepted of the Honour of Worship due to none but God.

Nay, he order'd 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, *ch. xix. 10.* *See thou do it not: I am thy Fellow Servant and of thy Brethren, that have the Testimony of Jesus.*

And

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 Scripture 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 1.*

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, and his and the Father's Word has the same End, Emphasis and Power.

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 encreased, nor changed. *John iii.* but is eternal and unchangeable, embracing him with the most sweet, hearty and inexpressible Intimacy, whereof no body can have an adequate Conception but the Spirit, who searches the deep Things of God. *1 Cor. ii. 10.*

But to this, we (his poor Souls) can never pretend to meddle with, because of the Human Imbecillity of our Understanding: But when he vouchsafes us a Glimpse of his Love, only think: If this is so sweet, what will be the Love itself?

The Third Observation of the Divinity of Christ in Connexion with the Father is, that he did not spare his only begotten and intirely 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, which will have Mercy on all, the Counsel 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; so that the Father, after the Resolution taken, that the Son should become Man and debase himself to our Meanness and Misery, gave his Fatherly Blessing to it.

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 did not persuade him to it by any Arguments, as that he should afterwards be crowned with Praise and Honour, after he had gone through the Process of his Sufferings, had humbled himself to the lowest Degree, and laid down his Life, that he might retake it again, and so make his State the more glorious.

All this we might imagine of an Angel or Man, but not at all of the Son, who was in the Father's Bosom, before the Foundation of the World was laid.

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 prayed to his Father on the Mount of *Olives*, that he might 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 expressly declares soon after, that he could pray to the Father, and he should presently send him more than twelve Legions of Angels: but he was come into that Hour of Sufferings.

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 respectful Observation is, that the Father loves him even upon Account of laying down his Life. *John. x.* and humbling himself unto Death, even the Death of the Cross. *Phil. 11.*

He look'd upon him with Delight and Satisfaction even in his holy Purpose, and after he had overcome and done all, made good his Surety and ransomed the World, how was the Father's Heart delighted after the Consummation?

The sixth remarkable Observation that the Father did appoint a Reward for all his 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 one after another 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 Umpire of his Witnesses, nay 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 forever, the Son abideth ever. *John viii. 35.*

His Manhood and Ministry had their Degrees of great Moment. 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 Yesterday and to Day, and the same for ever and ever. *Hebr. 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 thousand Joys reject and despise the Trifles of this World, that our depraved Reason and deceitful Heart can offer, and not live only to him? Let us never lay aside or 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 and capable 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 Grass-hoppers. 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.





The FIFTH DISCOURSE.

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



HE Father has given him also Authority to execute Judgment, because he is also 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 chief and well known Reason was, that none cou'd 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, so very Man in human Form, as the Angels of God adore him in his divine Form.

We

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 full of Confidence, because he is a whole Man, such as we are.

I express myself not without Reason so copiously, because even the historical Knowledge of this Truth is of very great Moment.

For to believe as certainly, that Christ has been a Man and suffered Death for us, as one can say of any other Matter with Truth and Sincerity, that one believes it: This is the true Means to save us at once.

We want no more, for the Gospel, or the History of Jesus, his coming into the World, is the Power of God unto Salvation to every one that believes. *Rom. i. 16.*

Every Spirit, that confesses that Jesus Christ is come in the Flesh, is of God. 1 *John. ii. 2.*

No Man can say, that Jesus is the Lord (in Reference to our Circumstances, he being our Lord as the Son of Man) but by the Holy Ghost.

Take a Man who believes as a true Gospel, that the Son of God did become Man and lived in the World about thirty Years for the Benefit of all Mankind, particularly of him who believes it, and at last suffered a most ignominious Death; should such a Belief not make so deep an Impression, as he could never forget afterwards?

Are here not Instances enough, that People by far meaner Accidents have got such a Me-

morandum, they cannot forget all their Life Time?

From the very Hour of this Accident one could read it in their Faces, they could never recover themselves,

With how much more Truth can this not be said of a divine Certainty? That one who believes that Christ died upon the Cross, and in Spirit sees him hanging in that bloody Posture, can not be insensible but must be deeply affected with it, if he has any reasonable Soul; that is not quite corrupted by Sensuality or Madnefs.

The Lord in his bloody Death and Sufferings, if one do not take it for a Fancy or a Legend, must needs leave a lasting Remembrance in the Soul, which cannot be forgot; as long as one lives.

This therefore is the Labour of the Witnesses of Jesus, to preach Christ crucified and set him evidently forth before the Eyes of Men with his real Death for them, but risen again; and sitting now at the right Hand of Power.

St. *Paul's* greatest Wisdom was to preach Christ crucified, 1 *Cor.* ii. 2.

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

Thus the Mystery of this Truth is grown so stale, that at last it is counted Foolishness.

But

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

Therefore we shall insist upon and inculcate this Truth, as far as the Lord shall give us Grace.

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 Infirmary ; for he was a real Man in Soul and Body, and Partaker of Flesh and Blood like other Children.

Wherefore we ought to look upon him as our faithful High Priest, and believe, that in the Time of his sojourning upon Earth, he was made like unto us in all Things, in Poverty and all other Circumstances, his Children are in at present.

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 withal, that Jesus had been in the same Condition as he is,

The whole Process of his Sufferings, Death and Justification, whereby he attoned for the Fall of *Adam*, was no sham Representation or Phantom, but a most sensible Truth and Reality.

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.

The Power of his Divinity, of which he had emptied himself, *Phil.* ii. and which left him alone for some Time, was his Support in those very Circumstances, wherein we may have Him our present Support, as He had his God for his.

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

From hence are all these Speeches of Christ in his Humiliation, (which are alledged by those, who deny his Divinity,) against his Godhead, and which however infringe as little his Divinity, as according to other People's Opinion they prove him to be God.

He carried his divine Power very secret, and would not have his Disciples to make it publick, whenever they observed something sublime in him ; nay, when they had seen his Transfiguration, he forbad them to reveal it to others.

He knew very well, that People in those Days were not at all disposed to believe in him.

They

They could not comprehend a Man to be *born again of the Spirit*, how much more would they have been surpris'd, and confounded, had he discours'd to them about the Abyſſes of his Divinity ?

This was the Reason, why many of his Diſciples went back, when he clearly explain'd himſelf about the Effects and Circumſtances of his Divine Nature, *Job. vi. 66.*

Wherefore it proves nothing againſt our Saviour, nay, it would be Folly to produce Paſſages of his Humiliation.

If a Man in his greateſt Diſtreſs and Agony ſhould cry out and ſay, *I am a Worm, a good for nothing Creature*, as ſome precious Witneſſes of *Jeſus* before their Decease have done, and one would conclude they were ſuch indeed, and had done no Good in the World, the Concluſion would be quite wrong.

The Face of *Moses* was ſhining, but he did not know it.

The more vile the Witneſſes are in their own Eyes, the greater is their Glory in the Eyes of God and Man.

I know thy Poverty, but thou art rich, Revel. ii. 9.

If I honour myſelf, ſaith our Saviour, *my Honour is nothing*, Joh. viii. 54. There will be a Time, when you ſhall ſee, who I am, and what you have had in me.

When the Comforter and Guardian, the Spirit comes, he ſhall declare it unto you. *John xvi.*

Now as we know him to be God, ſo we
muſt

must also believe, that he is a Man, as we are, Flesh of our Flesh, and Bone of our Bone.

From whence it necessarily follows, (as our * Catechism expresses it) that we by his Grace should believe his Word, and lead a godly Life like him in Time and Eternity. 1 *John* iv.

If we advance to never so high a Degree, 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 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 make the deepest Impression in all our Hearts.

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

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

But that we may not run out too much into Duties of Holiness, but stick to our grand Proposition: That Jesus has been Man; we have only to ask ourselves, whether this is not a Matter of the greatest Moment? And whether our Salvation doth not depend upon this certain Knowledge, that Jesus has been a Man?

Jesus is even such a Man as we are, yet so, that we are the Offsprings of such Men, that could confer to us nothing else (though they ingender their Children with never so pure and single, nay the best Resignation; and dedicate their Children to God from their Mother's Womb) but what they have by Nature, *viz.* Nothing but the Shame of the Fall and Spiritual Death, which by the Merits and Efficacy of Christ's Death must be subdued, delivered to Death and Judgment, and swallowed up by the Life of Jesus, when that exerts its Power and Efficacy.

(Our Misery is present, and is as a Stone to whet our Faithfulness upon. Yet the Soldiers of Christ have as much as is necessary for them to keep it in Subjection, and to overcome it.)

But with our Saviour it was quite otherwise.

He was and must be conceived of the Holy Ghost, if he should be our Restorer and Saviour.

Or otherwise he had been a sinful Man by Nature, and unable to redeem us.

The Depth and Importance of this Matter required, that the Son of God must be the Mediator, and the eternal Word must suffer in his own human Body what we should have suffer'd, do and experience what we should.

This

This Word was obliged to make that Propitiation we could not perform, and to set us at Liberty from all, we were not able to deliver our selves from.

This may teach us, what an Evil Sin is, Men are plagued with, and Casuists dispute about.

Nothing but the Life of our Saviour is here the Rule.

All Frailties, that are not opposite to the Sonship of God, we find in our Saviour.

We find him weary, sad, troubled, hungry and thirsty, and in Circumstances, wherein he did not know to help himself; in Ignorance of such Things, which were most necessary for him to know. Therefore he said to his Disciples, when they asked him about the Time: He did not know it, but his heavenly Father did. *Matth. xxiv.*

And when Two desired to sit on his Right and Left Hand, he answer'd: *'Tis not mine to give, but for whom it is prepared of my Father.*

When his Disciples were with him on the Mount of Olives and fell asleep for Sorrow, our Saviour admonish'd them three Times to watch and pray, as if that were of great Moment to him, nay it increased his Trouble of Mind, that they would not watch with him.

When any of the Servants of Jesus, in the Weakness of his Mind breaks out into such Complaints, which might give Offence to those that are without; then this Example of our Lord may be of Comfort to him.

Every

Every Incident of Weakness and Infirmity which may befall any human Soul, provided it is not against the Mind of Christ, and the Disposition of a redeemed Soul, but only shews the Want and a longing Desire after something that is necessary, nay even the Passion of Fear, we find our Saviour has had an Experience of; and this ought to be our great Consolation in all our Tryals, Sufferings and Temptations.

We must by no Means deny the Imbecility, Distress and Sorrow our Saviour has been in, nor seek for any Mysteries in them; rather let us look upon his Patience and his End.
Jam. v.

If we know, what has happened to the Lord Jesus, what Contempt, what Troubles and Conflicts he endured in the Sight of God and Man; it may serve us for a Pattern of our Imitation, and to become miserable and nothing likewise.

But what Christ neither could nor would do, because it was not so much against his Office and Commission, but against his Father's Will, the same we can and ought to intermit likewise.

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 a Light, which no Man can approach unto. *1 Tim. vi. 16.* Has made himself visible, and has appear'd in the Form of sinful Flesh, and has judged and condemned Sin in his own Body.

He, whose most serious Thoughts are bent upon this, and can with Truth affirm: This one Thing will I do:

Thy Sacred Death and Passion
Shall be my Meditation,
Till I am summoned hence to go.

He has laid a Foundation in Christianity, upon which he can build his eternal Salvation, as long as he lives.

The living Knowledge of the Incarnation of Jesus Christ must be the Ground Work, whereupon you may afterwards build Gold, Silver, and the Precious Stones of your Virtues.

No Man can lay another Foundation.

Have we a Mind to be perfect, not that we should become the holiest of Saints or abandon every Sin, (for this is but a Trifle) but what *St. Paul* calls perfect. *Phil. iii.* We must learn this Mystery.

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, World and Devil,* he adds: *Lay Hold on eternal Life.* *I 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.

perfect Knowledge, where we shall know him, as we are known. 1 Cor. xiii.

Wherefore true Religion doth not consist in knowing every thing in its Connexion and Order, when we do not shew it by Practice, but 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.



THE SIXTH DISCOURSE.

Is my Lord.



MY Lord and my God! Thou knowest all those Beatitudes, we enjoy in the Knowledge of thy Government, and in what Manner we are to be deliver'd at once from all those unhappy Circumstances of our former Liberty of the Flesh.

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, who entreat Thee to grant them the Favour of thy Government and Lordship.

Make us all so happy, that are here before thy Presence, that this important Truth of thy
Sove...

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.*

These Words of *St. Paul* follow after the Salutation of his to several Souls. *1 Cor. xvi. 22.*

By the Connexion it seems, as if there was a Ban laid upon all the Members of the Congregation, that do not love the Lord Jesus, since it is put in Opposition to that Salutation, which in all those Times was of greater Emphasis, than it is in these our Days.

For it is known, that *St. John* denies the Salutation to the Antichrist, who deny the Divinity of Christ, and did not hold his Doctrine. *2 John v. 10.*

Now since *St. Paul* commands to greet the Congregation, and adds: *The Salutation of me Paul, with my own Hand*; he exempts all those, that do not love Jesus, tho' they belong to the Congregation.

But I will not inquire at present, whether it 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 the *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, whether the Sentence allows of any Modification or no, the Declaration remains firm, that all the Souls of any Congregation, that do not love Jesus Christ, are accursed.

But we ought to make a Difference between Men, that never heard any thing of Jesus, nor entred his Communion, and those, who join in a Congregation assembled in the Name of Jesus.

It will never do, nor is it consistent with the Meaning and Design of the Apostles to apply all Expressions, Exhortations and Threatnings of theirs indifferently to our present Times, or treat all People in or out of the Christian Dispensation alike.

They never deviated from their general Plan, *viz.* To beseech and invite all Men to give themselves up to the Lord Jesus: They did not denounce their Ban to People that did not belong to them: Nor were ever provoked against any, that were not of their Congregation: But always dealt with People, whom they had Authority to command, as *St. Paul* expresses himself twice, and First to *Timothy*: *I give thee Charge in the Sight of God.* 1 Tim. vi. 13. Secondly, To the *Thessalonians*: *We command you, Brethren, in the Name of our Lord Jesus Christ.* 2 *Thess.* iii. 6. which he explains thus in the Epistle to *Philemon*: *I might be bold in Christ to enjoyn thee.* And this is the Way and Manner of a Servant of Christ.

For to tell Men, who know nothing of Grace, nor have experienced any thing of its
Power

Power and Efficacy, what they should do, and how they ought to behave, that is as much to the Purpose, as if you should send a lame Man upon an Errand, or engage a blind Man to give his Judgment about Things, which require a sharp Sight.

He that mocks the Poor, reproaches him that made him.

He that will condemn natural Men, who neither have nor can have the Lord Jesus in their Hearts, nor by their Distractions in many other things can have any true Notion of our Saviour, meddles in an Affair that doth not at all belong to him.

The Business of a Witness of Jesus is by no Means to denounce Judgment, he must first know, what Men he has to deal withal.

Wherefore, although the Threatning 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; yet I wave that, and only declare to all, that it is apparent, the old Corruption, we have by Nature, and which should have been, nay, may have been actually taken away by Baptism, according to our Doctrine, is yet present and returned again, is still pressing, nay will press you down to Hell, as long as you are sensibly convinced in your Hearts, you do not love the Lord Jesus.

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

In the cx Psalm 'tis said: *In the Day of thy Power shall the People offer thee Freewill Offerings.* And this *Isaiab* explains, *Ch. liii. 11 and 12. He shall see of the Travel of his Soul, and shall be satisfied. Therefore will I give him a Portion with the Great, &c.*

But the Apostle makes this Conclusion, and applies it most apparently and irrefragably, when he 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 and approved of, where they distinguish themselves from all Infidels, and tell the *Jews* dwelling round about them, every Day to their Faces, as if they were a People, who confess *Jesus of Nazareth* whom others did not know to be their Lord and God. 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

Lord expreffes 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?*

The Beginning is not to be made with Doing what our Saviour has commanded: For, as has been often mention'd before, whoever will begin with Doing, when he has as yet no Strength in Spirit, but is dead and blind, has no Grace, has not yet perceived the Power of God in his Heart, but stands still upon his own Bottom and Strength; he can do nothing at all, but whatever he doth in his own Activity, is but like a Cobweb, *i. e.* good for nothing.

The Foundation, he lays, is too shallow, and that will sink him into deeper Perdition, the more he fancies himself to stand upon a sure Bottom.

We can do nothing, before we have something.

We must have Grace and Forgiveness in the Blood of Christ. We must first know, why he is the Lord of the whole Universe, so that every particular Soul must experience, why he is her Lord.

And every Soul must be able to say with the utmost Chearfulness. *He is my Lord.*

What the Apostle St. Thomas said, when he saw the Print of the Nails in his Hands, and the Wound in his Side, is far different from that Confession, the People and Nations will make in the Day of Judgment: *They shall look on him whom they pierced, and shall*

shall howl. St. *Thomas* said: *My Lord and my God.* This was the Effect of his Sight he had into the Print of his Nails. He straightway confessed, that Jesus was his Lord, and confirmed the Fulfilling of the Prophecy in his own Person: *Psalms* cx. That his People should bring him Free-will Offerings. He was the First among his Disciples, who did what *Mary Magdalen* the great Sinner had done, who prostrating herself before his Feet, said to him: *Master*, which afterwards was done by all the Disciples, who fell down before him and worshipped him.

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 in all the Changes and Chances he may meet with.

It is no Matter of great Difficulty: And because it is so easy; it is then but a greater Sign of a Soul's Depravity, of its Curle and of its Spiritual Death, that cannot say: *He is my Lord.*

For to have Jesus for my Lord, is nothing else but to be convinced in my Soul, that he has shewn me greater Faithfulness, than I have experienced of any body else in the whole World.

What I could expect, neither of any Angel nor Man, no not of the greatest Friend, nor the most powerful Patron, nor yet of the greatest Monarch upon Earth.

This his Faithfulness, he has shewn us once, continues still as long as he lives, but he never dies: *Christ being raised from the Dead, dieth no more. Rom. vi. 9.*

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, work Miracles, are no Proof that we are his.

For in the last Day, when People shall say: Have we not prophesy'd 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 most impotent, 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 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, though they are done in and for God, when we shall appear before his

Face

Face in the last Day, can merit nothing, nor shall they come to our Remembrance.

For when the Lord shall say to those at his Right Hand: *You have fed and given me to drink. Matth. xxv.* They shall know nothing of it, nor have the least Remembrance left of any of their good Deeds.

The Works follow us, but we do not see them.

The very doing any thing for our blessed Redeemer's Sake is Reward enough of itself.

That we dare serve him, is already a Reward of Grace, 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 rejoyce 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 the Service and the Happiness of 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,
D 2 what

what he hath promised: But thou must not look upon him with an evil Eye, that deserves nothing, and yet receives as much as them.

He that has a View of getting something of Honour, Glory, or any other Happiness in our Saviour's Service, either now or hereafter, loses but so much of Rest and Peace, as he has had By-Ends; and if he comes off with the lowest Degree of Salvation he may thank God.

'Tis a Shame, that a Creature doth not know, what Blessedness one possesses in loving Jesus, or that there might be another Happiness, Heaven could bestow upon us beyond our Saviour and his Love, or that could exceed that, when he says: *I am thine.*

For why are we happy, and why do so many heavenly Souls dwell in this Valley of Tears, but because they know Jesus the great Messenger of God, which is eternal Life. *John xvii.*

This is the Thing, I can with Truth affirm, without any Hesitation before my Redeemer and this present Company, that *It is the Truth.*

With this Assurance I am carried happily through the World, I may be walking or travelling, alone or in Company, at Ease or surrounded with many Troubles and Difficulties, I can never have a Thought of leaving my blessed Lord and Master ever since I have been with Him.

What the Disciples said: *Where shall we go, Thou hast the Words of eternal Life? John vi.* That has not ceased since his Ascension. *He is always with us, even unto the End of the World.*

World. Matth. xxviii. Blessed are they that have not seen, and yet have believed. John xx.

In his Gospel or the Doctrine of his Blood, Cross, Death and Passion, of his Merit and our Salvation depending upon it, he has made such an Impression, that whosoever sees his Saviour once upon the Cross, and in Spirit espies him in that Posture, wherein he bled himself to Death, he has obtain'd Something, which neither World nor Satan, neither Prosperity nor Adversity, neither Friend nor Foe can deprive him of.

I am persuaded, that neither Death nor Life, nor Angels nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. *Rom. viii. 38, 39.*

Therefore 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 wouldest 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 a Soul enjoys more Ease and Content, and has far less Thoughts to change her Master, than any one might have in his Lord's Service, where he

could have all the Pleasures and Treasures of the World.

This none can believe, but who has the Experience of it.

This Matter runs against the very Grain of Nature, and against all the Methods we have imbibed from our Infancy, so that we cannot unriddle it, except we have Grace.

The very Disciples of our Saviour startled at it, and *Peter*, who was declared by his Master to be a Man founded upon a Rock, could say: *Be it far from thee Lord, this shall not be unto Thee.* Matth. xvi. 22.

It is not to be inculcated by Arguments or Persuasions.

You may reduce one so far, that he has nothing to object against it, but when it comes to the Tryal of shewing ones Conviction by Practice, then we see, how far Persuasions go.

On the contrary, when our Saviour gives a Soul but once a Glimpse into his Propitiation, so that the Eye of Faith is but one Day fix'd upon him, without being diverted by other Things from meditating upon his Blood, Death and Merit; and feel and perceive his eternal inmost and tender Love in her own Heart, whereof his two Disciples in their Way to *Emaus* confess'd: *Did not our Hearts burn within us:*

Then the Soul wants no more, but becomes his Property: Of this Truth I can speak with great Certainty.

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

'Twill be worth your while to lay all other Things aside, till you have done this. For I remember, when I heard the first Time in my Life, that Jesus died for me, it raised such a Satisfaction, Intimacy and Love to him, that from that very Hour to this present Moment I could not but love him, and declare his Death as the most awful, the most lovely, and the most blessed Theme in all the World.

A Man of the meanest Capacity can comprehend and experience this as well, as the greatest, wisest and most honourable and venerable of all, and must feel and experience it in his own Soul.

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 Reflexions.

And for this Reason *St. Paul* calls People, *Untimely Births*, and himself so too.

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 Failures, and to supply by his Wisdom and Faithfulness all the Wants of our Experience, Connexion and Ideas.

No more is required of a Steward, than that he be faithful.

This is to be presupposed, that, as long as we are spiritually dead, there is no Life in us,

the Impression of our Lord's Mastership cannot enter our Hearts, neither can the Understanding conceive it.

In the Head we may have several Notions and Reflections of our Mind, nay many Motions in our Hearts; but the living and abiding Impression, of which I speak, which 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 our 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, till the Deadness of Nature be taken away, and the stony Substance be made pliable, as the Prophet says: *I will take away the stony Heart out of your Body, and I will give you an Heart of Flesh.* Ezek. xxxvi.

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, did 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.

How often have we perceived our Saviour's near Prefence? But how many Times have we by our own Activity frustrated the Intention of his Labour?

And besides, 'tis counted a Shame and Reproach in our Days to be overcome by our Saviour: On the contrary 'tis reckoned an Honour to resist all the kind Invitations and Persuasions of the Truth of the Gospel: One has nothing to expect but the Hatred, Reproach and Persecution of one's nearest Friends, Relations and Acquaintance: That is true.

'Tis a difficult Matter to follow our Saviour in the midst of his Professors, so that some, to avoid the Cross, have transported themselves beyond the Seas, in hopes to find more Security among Savages than among Christians.

But as soon as one knows in one's Heart, one is the Lord's intirely, then those outward Things do no more disturb the Mind, but one is a happy Man.

The Heart rejoyces, and no body can bereave one of that Joy. *I will see you again and your Heart shall rejoyce.* John xvi. 22.

The Resignation of our selves, and Obedience from that very Hour and Moment to our Saviour's Call, hath an Influence upon our whole Life.

Neither are we then subject to those Troubles and Uneasinesses other Souls are sur-

rounded with, who let the Doors of their Hearts be often knock'd at.

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

Here many will object and say : Though I would willingly resign my self intirely 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.

These and the like Objections hinder many Souls from entring into the spiritual Life : 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 there is no other Rule in all the outward States, Conditions and Trades of Men, whether they are approv'd in Scripture, or tolerated, our Saviour may be the Lord in doing of them all.

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

Even the Servants, that were Slaves to their Heathen Masters, were commanded to do their Masters Business, as to the Lord Jesus, though it were often very strange and troublesome.

And *Luther* says once: 'A Servant Maid, that sweeps the Room, may do a Work in God.

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 Cheerfulness, without any Design for Self-Interest, or with the least View of promoting their own Ease, Honour or Pleasure, 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*, who lived in very dark and troublesome Times.

We need not trouble ourselves to come to any Certainty of our Affairs. 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 fend Tryals 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 replenished 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 Busineses by.

Then would this human Generation rejoyce, 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 knows Jesus, and glories in his Baptism, and receives the Sacrament, or doth the least Action, whereby he sheweth himself to belong to God's Family, is accursed by the Apostle, if he doth not love the Lord Jesus: Just as the primitive Witnesses of Jesus formerly laid the Curse upon the Members of their Congregation, *viz. Ananias and Sapphira.*
Acts v.

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 of those that live in it, which turns all the Glory and Riches, all the Crowns and Scepters, and all the Palaces and Pleasures of this World into Torments and Wilderesses.

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 Merits, and of the blessed State of those Souls, that are united to Thee: Embrace them all with the Arms of thy infinite Compassion,
and

and be present with them in all their Ways, and make them sensible of thy Glory, that thou mayst 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, and begin the sooner the better, particularly in all that are here before thee, to establish thy Government in their Hearts, and to pour out thy Peace, which passes all Understanding for thy infinite Love and Faithfulness Sake.

Amen.





The SEVENTH DISCOURSE.

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



*Am come to send Fire on the Earth,
and what will I, if it be 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 undone and con-
demn'd.*

*Third, That we are to be redeemed, or ra-
ther according to the much more emphati-
cal Expression of our Article, that we are
redeemed already.*

These Three Things we must have in our
View, *viz.* that we are lost, undone, con-
demn'd and redeem'd. And all these Three
Qualities are verified in us at once. *viz.* Every
Man,

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 condemn'd, 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 theſe 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

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, awakes from his deadly Sleep, hears the Voice of the Son of God and begins to live? 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.

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 nor 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

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 vanish'd, I have seen no Good in them.*

As long as People pursue their sinful Course with Pleasure and do not see their Danger, one must have Patience with them ; for they are not to be persuaded to think themselves unhappy, and your Admonitions would avail as little as a serious Discourse would with a drunken Man. For they are drunk too, nay dead, lost, know neither themselves nor the undone Condition they are in, and look upon those that would convince them of their Error, as dangerous Men not fit to be kept Company withal.

'Tis therefore hard Work to reach a Man's Heart, who never thinks nor knows any Thing of his lost Condition. But here steps in the *Condemnation. God has concluded all in Unbelief, that he might have Mercy upon all. Rom. xi. 32.*

When 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 as God did this in the Old Testament by the Law, so it is done a thousand Times more by the Gospel.

For instead of the Law, which formerly knock'd on the Hearts with Force, 'till it found Entrance: We have now the prevailing Efficacy of the Blood of Christ, which insinuates itself and penetrates the Heart to such a Degree, that they are more melted than in a Furnace, so that the most Obdurate must feel and experience the Almighty Hand, and the Demonstration of the Power and Efficacy of a Crucified Redeemer and the Lamb of God, which their Head hitherto could never have any Notion, nor their Heart any Sense of.

This Almighty Power of the Blood and Cross of Jesus, has this first and blessed Effect, by which one sees that the Heart is no longer quite dead: This convinces People that they are condemned, miserable, and have no true Life.

A lost and dead Man runs round a Circle of Sin without the least Trouble or Concern, at all.

His Baptismal Vow he has forgot long ago.

We will not now enquire into the Reasons, why the Virtue and Efficacy of the Holy Sacraments, generally confessed and allowed of by those of our Religion, makes now-a-days no greater Impression nor is more considered, but is rather forgot like a dead Thing.

Is it not evident beyond all Dispute, that People fall from the Grace of their Baptismal Vow, so that they can lay no Claim to the Benefit of their being baptiz'd, and thus become twice dead.

For had they there received Grace and were washed in the Blood of the Lamb, they have not only died a Second Time, but wallowed again in their former Mire.

Wherefore it is necessary to make it plain to the Understanding of such People, not by the Art of human Wisdom, but by the clear Voice of the Word of God, that they do not know themselves, that they are dead, that they have no Spirit according to the Epistle of *Jude*, that they are in a State, where the Spirit of God will not always strive with Men, because they are but Flesh. *Gen. vi.* as it was with the People before the Deluge.

And considered for some Time, this may make their Mind uneasy, tho' it doth not last, but is changeable.

They meet with so many Circumstances in Life, which makes them reject all that, or make Excuses, or advise with other *Worldly Prudent* People, and thus relapse into their former Darknes.

But when the Voice of the Son of God enters the Heart once and saith: *Thou art undone*, and the Man remains convinced of his miserable undone Condition, then is he no longer lost but found.

A Soul, which with an upright Sincerity of Heart, acknowledges and can say with
Truth:

Truth: I have no Part in the Kingdom of God, I am condemned, the same is already to be looked upon as a Brother.

Such like Souls are found by the good Shepherd, who has taken all our Sins upon himself, who leaves Ninety Nine in the Wilderness, and goes after that, which is lost, untill he find it, he layeth it on his Shoulders; tho' the Comfort as yet be concealed from its Eyes.

All that a Soul feels in that State of her own Condemnation, is but a delightful 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 for.

From this State one enters in no other but in the State of Redemption, according to our Saviour's own Sense.

The Enjoyment of which Redemption consists in this, when any one knows and can say with chearful Confidence: I was lost and am found, I was condemned and am redeemed.

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 condemn'd.

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.

But wherein doth this Redemption consist?

Answer. Although we shall treat upon this Subject more fully and properly, when we come to the precious Blood of Christ, yet it is requisite to say here a few Words about it.

Our Redemption consists in the most amazing Truth in the World, which no *prudent* Man will think reasonable, but will according to our natural Method of Reasoning, explode it as a manifest Folly, and whereof *St. Paul* frankly confesses: I preach Christ crucified to the *Jews* (of my own Religion) a stumbling Block, to the *Greeks* (*all other prudent Reasoners*) Foolishness.

In short 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,

are, to grow up by Degrees, to be educated by his Parents and live in Subjection to them, to live 30 Years incognito, so that his Name is hardly mentioned all that Time, to appear at last publickly to teach for Three Years, to work many Miracles and give innumerable Proofs of his Truth and Glory, gaining but few Souls, without seeing his Disciples in that State and Disposition he wished them in, 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 Thought and Design of Divine Wisdom, and which the Will, Counsel and Love of God had resolved upon from all Eternity: he rose afterwards and shewed himself 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

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 concerned for his Redemption, Death and Resurrection, than they would be for the Loss of any Trifle.

Although 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 *Thess.* iii 2.

Amen! I declare to all that hear me, that besides 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 fulfill, 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 Word is Grace, Redemption and Salvation.

This

This Truth we ought to preach and nothing else, and the Apostle says: *I know nothing else.*

St. Paul that wise, learned and experienced Man knew of no other Wisdom but of Jesus Christ and him crucified. But here is to be observed, 1. That we must patiently wait, till we obtain Faith. 2. Not to be offended, when we find so few, that do believe it, they do not know what to make of us, that teach it; nay if they were permitted to speak what they think, they would ridicule us to our Faces, that we believe such Things, in regard of which we renounce all that we have in the World.

Our Comfort is to find here and there a Soul, which feels the Power and Efficacy of the Blood of the Covenant to the Remission of her Sins, and who, tho' with the Loss of Reputation in the World, can say with us: He is slain and has bought us with his own Blood.





The EIGHTH DISCOURSE.

Ransomed, gained or purchased.



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

These three Texts of Scripture clear up and 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

For all those that live still in their natural Depravity, are as 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, they shed Tears in their Trouble.

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, whereof the Song of *Solomon* says: 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 are led by soft and kind Motions to have no other Mind and Will than what the *Virgin Mary* had in all her Happiness: Behold the Handmaid of the Lord.

I am thy Servant, says *David*, thou hast broken my Bonds afunder.

When the old Cords are pulled to Pieces, new ones are put on, that now ye are married to another. *Rom. vii.*

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

He came to set up the Kingdom of Righteousness, and 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 pay'd.

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 declared to us instead of a solemn Oath, that being delivered from the Hands of our Enemies, we
might

might 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 believes not, is condemned already.

For he cannot accept of the Blessing, tho' He should be told it belongs to Him, *because his Heart thinks quite otherwise.*

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. *For he was given for them all.*

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.

But, which is a most particular Expression, 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.

This is the very Expression, the Scripture uses in many Places relating to this Subject.

One of the most remarkable Texts, which confirms us in it, is when 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.

From this Head it appears that it would be setting up a new Religion, and a strange mangling and destroying the sacred Truths of the Lord, inserting some Words and omitting others, if we should give any other than the natural and plain Sense to the Word Ransom for our Sins, this holy and great Price, whereby our Salvation has been purchased.

Sincerity and Truth is doubly necessary in the Use of the Holy Scripture, else we expose our holy Doctrine to Scorn, by the Use we make of it.

But tho' it be allowed, that some of those prejudiced Criticks in Scripture may mean well,

well, and think to mend those Expressions of the Holy Spirit, that do not suit with their Ideas, and to make them more intelligible and coherent according to their Opinion.

Yet I confess sincerely, these Advocates of the Holy Scripture and the Divine Wisdom are rather to be pitied than hated, because the Weakness of their Understanding is manifest.

I believe simply, what the Nature of Words imports, and am confidently assured, Eternal Wisdom has known better, what to say or dictate, than all Men, who must be taught by her.

Presupposing this, as it is most necessary, then this Truth is evident, that we are as truly bought, as we can buy any Goods from another, or can ransom a Slave from his Captivity, even so surely are we 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. Through 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*, whereof it is said, that they could not be altered nor revoked.

For which Reason *Abasuerus* could not disannul his Commands against the *Jews*, but only enervate 'em by permitting the *Jews* to defend themselves.

The Law of Sin and Death was established in the deepest Abyffes 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 Counsel 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 have offended, whom they have crucified, and who has purchased them all a-new 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 a-new, to which we had sold our selves, because we
were

were free People *in a certain Manner*, and could dispose of our selves, is with Satan its Prince and God beat down and vanquish'd at the same Time.

She has been with us a Servant of Sin and Death, and cannot deal or trade with us any more,

She is still subject to him, who can keep his Prisoners no longer, but must deliver them up for the Sake of the Blood of the Covenant.

Therefore she can have no better Right to us, than her Master, who sends her, and must let us go free, because a Redemption is made.

And from this Principle our Saviour can with Justice require, that all those People, that are his, must freely say to their natural Father and Mother, as far as they still belong to the World, and are under its Dominion: *I do not know you.* Deut. xxxiii. 9.

For altho' they have the second and nearest Right to those they have ingendred and educated.

Yet the Father, who has chosen us to Life, and called us to his Glory, made the Captain of our Salvation perfect through Sufferings, gave his only-begotten Son for us all, and at last brought again from the Dead our Lord Jesus the great Shepherd of the Sheep, through the Blood of the everlasting Covenant, that now the Sheep may follow him, where-ever he goes; he has the first Right, and is the true Father of the Family in Heaven and Earth.

Now let us consider the Purchase.

There is an Expression, *Exod. xv. 16. Till the People pass over, which thou hast purchased.* This is more fully explained in the New Testament, where the Church is mentioned, which he has purchased with his own Blood. *Acts xx. 28.* This is properly grounded upon the Words of *Isaiab liii. 11. He shall see the Travel of his Soul and be satisfied.*

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 Burden he bore in Silence for Thirty whole Years (but the little unknown Acts of Faithfulness are greatly to be preferred before those that were manifest to every one) 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 Travail 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.

For which Reason he is called a Servant, which is one that works hard.

Certainly, if we compare our Saviour's Labour and Fatigue with ours, we undergo in the World, 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 through 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.

Now shall we not allow him this his Delight? Should we not with thousand Joys resign ourselves to become that delightful Scene of Pleasure to our blessed Redeemer; or else we must once with thousand Terrors submit to the Wrath of the Lamb, and when that begins to burn, it will then be impossible for us to escape, but we must be broken to Pieces with his Rod of Iron, since we would not kiss his Scepter of Peace.

Are we not his Delight and Pleasure here in this present evil World, and have been ashamed to confess, before a Parcel of poor miserable Men, that we are his own, we must

there in Eternity, as Adulterers and Adulteresses, that have run from their Heavenly Bridegroom, lie at the Footstool of his Throne and call to the Rocks and Hills to fall upon and hide us from his Face.

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 natural and 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 Conquest.

And thus it is, says the Apostle: God carrieth us in Triumph through all the World, and manifests through 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.

There-

Therefore 'tis said of him, to go forth conquering and to conquer, Rev. xiv. 2.

But this is not 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 and free-willing Witnesses of the Glory of Jesus.

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

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 executed Judgment unto Victory, made his Enemies his Footstool, and made a Shew of them openly. He went afterwards in the same victorious Spirit to preach and reveal the Doctrine of his Victory to those, that would not believe, leading Captivity Captive, conquer'd it, and released its Prisoners through the Blood of the Covenant, so that it is still our Support every Day and every Hour.

Now since he has truly redeemed, ransom'd, and purchas'd 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.

It has been preach'd and proclaim'd to the World so many Years, nay it is still daily declared by many different Ways and Methods, and is contained in the Word of God, which is in every Body's Hands.

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

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

He would fain see us in that Order, (which is not to be dispensed with) to make us know
that

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 Witneses and all his Souls as precious Jewels twisted together, was the Crown of Thorns.

Such as it is with the Joy of his Heart, such it is with his Beauty, which is so emphatically described in the Canticles, tho' that, examined with human Ideas, would make but a horrible Figure.

Yet to the Heart it is really beautiful : 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 and in Truth they which alone still pierce and wound the Hearts of all poor Sinners to this very Day, and these my Heart is captivated with too.

For this Figure of our attoning Saviour was the Copy of our condemned abominable Souls, yet He loved us unto Death, He confessed himself publickly for us, 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 deliver'd Allies and his peculiar People, 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 compel and force ourselves, but only not to harden our Hearts.

Our Saviour doth not want our Assistance. He doth not require of us, that we should prepare ourselves for his Kingdom; He is wise, powerful and near enough to open our Hearts, and to manifest himself to us in a most suitable and proper Manner.

This we can firmly rely upon.

Neither do his Servants require any more, then harden not your Hearts for the Sake of 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; be not inveigled by the Loss or Gain of this or that Profit, and thus be drawn back again to your former Perdition.

No Man, that is in his Senses, and hears what is declared of our great Saviour, can give his Assent to the Truth, without being touch'd to the Quick with it. We that are baptiz'd, generally are not quite insensible, when we hear the Declaration of the Cross and Death of our Redeemer.

There is something in all baptiz'd Christians, that they can seldom hear any Thing of Christ crucified, but they must be moved in some Degree; but if it goes as it comes, they cannot excuse themselves like the *Groenlanders,*

landers, Laplanders, or Hottentots, and say; we have understood or felt nothing of it; but there is in all and every one a Sort of a subtle or gross Hardness, and generally they may know in what Manner they have been diverted from it.

But what do those Souls know and declare to us, to whom our Saviour has revealed himself as Life and Peace, and has conferred upon them Grace and everlasting Salvation?

This they know, that he has pursued them, and that he has embraced them, and not they him, that he has chosen them, and not they him.

He has fetch'd me, says *David*, because he had Pleasure in me.

St. Paul confesses; He has taken and reach'd after me, I am known.

We cannot deny the present Scituation, wherein Men through the Deceitfulness of worldly Circumstances are gone so far, that the natural Inclination to what is Evil, outweighs by far the Impressions of the Cross of Christ.

The perverse Custom to prate of the Blood of Christ from their Infancy, as of a Fable, makes it by growing up to Maturity so despicable, that People do not know at last what to think or make of it.

Yet all this cannot suppress the Conviction.

But this is attended with another general Corruption.

Every Age affords new Obstacles and Hindrances, by which our Saviour with his Redemption

demption, Purchase and Ransom of our Souls becomes by Decrees, if not quite forgot, yet insipid and uneasy.

'Tis surprizing to see People, that hear the Word with Attention, tho' never so plainly laid before them, yet count it all a Mystery.

At the Time, when the Truth was wrapt up in Types, Similitudes and dark Proverbs, which the Danger of those Times required; it was then no Wonder that People could not apprehend it so readily, because it was too unintelligible for them.

But since it has been preached long enough in the plainest and most significant Terms, fit for the meanest Capacity to apprehend the Meaning, neither has it been declared without touching Mens Hearts, yet all in vain.

That very feeling itself is somewhat dubious, that although one cannot deny it the same Minute and it may last a little while, yet the proper and genuine Effect, the Truth ought to have upon the Mind, often vanishes before Half an Hour is past till something new is proposed, which may touch the Heart for a few Minutes, and then evaporates again.

I do not know, what Effect these my Discourses may have, since they are neither studied nor Artificially put together. For in the first Place I have no Time for Elaboration.

And Secondly, I do not desire to harangue the Auditory with great Orations, but I treat the whole Subject not in a formal but in a most natural Discourse, wherein I endeavour to express

press myself with the same Sincerity, Perspicuity and Solidity, as every honest, and in his Subject well-settled Person ought to observe in his whole Discourse.

The more simple my Proposition is, the more it will strike the Conviction of those Friends that hear me.

But since the subsequent Hours and Days may be probably spent in the same Manner as they generally are after hearing the Word, I am afraid, these Discourses will fare no better with most of my Hearers.

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.





THE NINTH DISCOURSE.

From all Sin.



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

'Tis an Error, when we either make too great Difficulty of Sin to be overcome; or when we make slight of it and think it may be allowable.

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 Ban and 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 in Christ Jesus has created us.

God has 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, or the Image of God, is still in Death.

The whole Art of preserving a Man's outward Life, consists in preventing his inherent natural Corruption from being predominant.

The Servants of God carry their bodily Death about with them like other Men, but they hinder their own Corruption by the Grace of our Saviour, and make their Land through his Blood, look Green and in Blossom.

From Spiritual Death they are quite free.

The Grave is that old Corruption, opposite to the Blood of Christ, that abominable Lake of Original Sin, natural Men do swim in, and Believers wade through as a Sea of Sorrow.

People generally take Sin to be a Delight.

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 and 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 and Ease of Life,

Life, 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 20, 30 or 40 Years in his Pursuit and obtained nothing at all, then he is exposed to all the World and laugh'd at as an ambitious and proud Fool, or pointed at for a vile, covetuous Wretch, *that* is the Reward he has for his Pains.

The infinite Compassion of our blessed Redeemer moved him to send his Messenger to Mankind to open their Eyes, and to turn them from Darknes 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 abolish'd, and the Time of Refreshment may come from before the Face of the Lord.

'Tis an amazing Thing to see People not only sinning every Day, but that they are not tired with it, since Sin is of all Things the most miserable and insupportable.

But there is a secret Cause of it, if one knows that, one may comprehend it.

'Tis usual in the World, that when a Man has been hard at Work, he takes Breath and refreshes himself.

And this leads us to a Query, which is often made to temperate and sober People, from whence the Strength must come.

We are apt to give something strengthening to him, whose Work is a little too hard for him,

him, and Sinners must have the same, or else they will drop the Work.

If no Law were given in Commandments, the wicked Heart would remain as it is, and the Transgressions would be less frequent.

But since the Mind of Man is of that Disposition, that, what any Thing is forbid, which it had no Knowledge of before, it gets presently an Inclination towards it; thus we may easily apprehend the Truth of what *St. Paul* says: *The Strength of Sin is the Law.* 1 Cor. xv.

But here the Power of the Gospel steps in, takes away the Force of the Law, sets the Soul at Liberty, turns her Face from all the * Ordinances to the Heart, to the *Uction*, to the Sense of Grace from Time to Time, as oft as there is an Opportunity, and to the Divine Nature, received from above in the Remission of Sin.

Here that laborious Toil of Sinning loses its Strength and Nourishment, Faints away and dies.

But from whence doth all this proceed? Whence comes this Enervation of Sin? From whence this saving Gospel?

Thanks to the Blood of the Lamb.

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

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

All that hear and believe this, and whose
Hearts

* *Coloss*, ii. 14.

Hearts are really desirous to be redeemed from all Sin, may experience it this very Day.

No Sinner, he may have been deluded by Satan never so long nor so grossly, is here excepted from this universal Redemption and Ransom; there is no Sinner to whom Satan has not lost all 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 attoned and pay'd a Ransom for you all, and that ye may experience it this very Moment, and know that ye have been healed by his Wounds and 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 must now be the Delight of our Saviour.

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

Who

*Who the World denies,
Seeks the glorious Prize,
Of a living Faith in Jesus;
And will soon affirm with Praises,
That none ever dies,
Who the World denies.*

We are his Spouse through the Blood of our Husband, as the Reward of his Thirty and Three Years laborious and painful Purchase.

Whether we Eat or Drink, Sleep or Wake, Labour or Rest, all is done to his Glory.

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

He included and deliver'd us up to his Father in his last Words: *Father into thy Hands I commend my Spirit.*

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

In short: all turns to this, that after we have received Grace, 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.

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, and hardly minds them; for he is redeemed from all Sin.



The TENTH DISCOURSE.

From Death, and from the Power of the Devil.



FORASMUCH as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same: that through 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 Scripture demonstrates 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, he may 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.

For this is evident from our Saviour's Words, who spoke nothing else but what was confirmed by Experience, and in whose Sayings the greatest Wisdom is hid every-where. *He that believes 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.

Were it Death in itself, when one goes out of the World, the Wicked would be sure to die but once. But since our Blessed Saviour as well as his Apostles knew, that the Death after this Life had no proper Connexion at all with what is called dying, therefore they call it the second Death.

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

And this Death consists in this, that we not only bring it with us into the World, but carry it about us, where-ever we are, or in whatsoever we do; nay from the very Moment of our Conception Death is intailed 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.

Wherefore our Saviour will say, I cannot deny that my Children and Disciples are mortal, for they die daily ; but when they believe on me, they may be assured of Life, it shall be better with them.

Now, if they live and believe in me, I give them my Word, they shall never die eternally.

By this we may clearly see, what our Saviour will say : If he meant the natural Death, then it would be as much as to say, that those who had Jesus, would not die like other Men.

But here one might ask, How happens it, that since we have some Instances of such Men that are gone to Heaven alive, yet we have none now, since our Saviour's Ascension, at least we know of none.

Thus our Saviour could not mean his Disciples should never die, commonly called dying, but he saith, 'tis true, they die from their Birth, and carry the Body of Death about with them.

But by dying and experiencing every Day, that they are in a brittle and transitory Tabernacle, with which their precious Soul is oppressed, in a Body, which clogs and obstructs them many Ways ; they are then to remember,
and

and to comfort themselves with this ; that we soon shall live, and Death shall cease.

St. *Paul* saith : To me to die, is Gain ; to gain is to get something better.

Was not that something better, when the Soul leaves this earthly Cottage, where would be the Advantage ? Thus 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, whose Death we felt, and now is laid aside, is to be cured in the mean Time, and by the wonderful 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 their Course was at an end, their School Time is past, and 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 and hinder many Eruptions of the Poison of Death, and dispose themselves in such a manner, that by all their outward Affairs and Transactions in and for God, their Heart is always above, where their Treasure is; and thus by being busy in the Things of God, and the Salvation of Souls, they forget the Sense and Reflection of their dying daily, and 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

Whereas other Men mind nothing else but what makes them feel their Death in a most sensible Manner, so that they are continually busied and concerned about Things, which do but increase the Torment and Reflections of their After-Thoughts.

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 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, which however could be put off.

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*, where all their Amusements are gone, where 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 Way to good Thoughts is stopped, the Arguments, which they reserved to answer the Accusations of the Heart, and excuse it, 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 else 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, though 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 Sake is intailed 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 and Master, and dare not stir without his Leave, he is their God.

'Tis known, that naturally free People keep every thing in better Order, though they be Subjects.

They

They observe their Duties too, but all in its proper Measure, Order and Time, though they be never so difficult.

They know however, that their Houses, Acres and Grounds are their own, and take Delight to manage and manure them.

But when one comes into those Countries, where People have been Slaves of a long standing, there one sees nothing but Calamity and Misery, and nothing but Poverty and sad Times reign in all their great Lands and Estates.

They can save nothing: For in their best Days they can hardly keep themselves, and in bad Times they are starving, or must be a Burthen to their Masters.

The Reason of this is obvious, because they have no Mind nor Encouragement to do any thing, their unhappy Circumstances suggest to them such-like Notions as these. Why should I take so much Pains, and plague myself about that which I am liable to lose every Hour?

The Case is the same with all the Slaves of Satan, and all the natural Men, that do not know what to do with their Souls, whether they be their own or anothers, should they take never so much Pains about 'em.

Though they hear, read, and are convinced of the best of Truths, that they think it would be well if it could be so: yet when they go to put it in Practice, their Heart fails them, and why? because they through Fear of Death are all their Life-time subject to Bondage.

Wherefore the Beginning of their Reformation must be made by the Grace of the Lord:

Jesus and his Mercy, by his Attonement and Redemption from the Power of Satan.

For it is said: To grant unto us, that we
 ' being delivered out of the Hands of our Ene-
 ' mies, might serve him without Fear, in Ho-
 ' liness and Righteousness before him all the
 ' Days of our Life.'

This Matter leads us naturally to say some-
 thing about the Subject of the Combat against
 Sin.

All sincere Souls, that have read much, or
 are otherwise endowed with any good Sense,
 do unanimously agree, that one must never
 give Way to any Passion, or sinful Thoughts,
 or to any Temptations, Inclinations or Desires
 whatsoever.

They that do not allow this, are careless and
 perverse People.

Every sincere and honest Man can relate by
 his own Experience, how violently he has re-
 sisted his own natural Inclinations upon many
 Occasions, resisted his angry Motions, and
 broke his own Will: How often he has refused
 any worldly Advantage, because he would not
 commit the least Injustice: How many Times
 he could have revenged himself to the Ruin of
 his Adversary, but gave Way to Reason and
 Equity, and avoided it.

And thus it is with other enormous Vices,
 especially those of Luxury and carnal Pleasures.

Thus one might make up a whole System of
 Virtues, and particularly of such as gain Ho-
 nour and Reputation, so that People say: Such
 a one was formerly so violently passionate, is

now

now so kind and affable: That Man was so miserably covetous, is now very liberal and generous, witness such or such an Instance.

Another, who pursued his sensual Pleasures to the highest Degree, is now quite the reverse, to every one's Admiration.

He that loved his Ease and Quietness, and was afraid of disobliging any Body, or raising himself an Enemy, has now undergone a great deal of Trouble merely for his Sincerity and Honesty, to every Body's Surprise.

One must however be just and equitable in one's Judgment.

Not every thing can be done so easily with so little Trouble as one may imagine: Many Considerations have been required, and many Arguments have passed in the Mind, till at last Virtue prevailed, and got the upper Hand to do what is lawful and right.

Such a continual Conflict St. *Paul* relates of himself, when he was a great Philosopher and Teacher among the Pharisees, and had then a perfect Insight of every thing a Man could know and understand.

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 captivated him to do what he would not.

This went at last so far with him, till he was no longer a Slave to the Body of that Death, for which he thanks God, through 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, and Christ has redeemed me from that Law, and set me at Liberty.

As long as he reasoned with himself, and set the Law and its Duties before him, it was impossible for him to fulfil the same, the Law worked but Wrath in him, confounded him, and set him against God.

But what did God? He sent his Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.

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

As long as we live without Jesus, and do not know him, nor have found our Deliverance and Redemption in his Blood, so long we wrestle with Sin, and strive against it.

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.

No Man of any Experience will deny this: But he that would make a wrong Use of this Knowledge, doth but betray the Want of his Understanding.

For it cannot be denied, that those, who will subdue and overcome Sin by their own Reason

Reason and Understanding, by their own Convictions and Persuasions, by their own struggling and striving against it, are subject to all the Danger that can befall a weak and feeble Creature, which will resist a greater and stronger Power.

They do but expose themselves, Sin gets the Dominion, the Devil 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.

They are not set free, because they grow faint and tired in their Combat, and run at last through all manner of Opinions and Fancies, either into a careless Disposition, little thinking upon God, not at all on our Saviour, because they find all their Pain and Labour lost, or when they will force it, may perhaps lose their Understanding, Health and Life too, without effecting any thing at all.

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 with his bloody Death on the Cross, who has abolished Death, and brought Life and Immortality to Light, that Sin can have no more Dominion over us, because we are no more under the Law, but under Grace; he understands the Mystery, how to get rid of Sin in a most easy Manner.

Manner without any Difficulty, Complaint, and Torment, so that it must give Way, must fly and die ; Satan, who has it in his Hands, and uses it to lead Men according to his Pleasure, at last dare attack us no more.

We either keep ourselves, that the wicked one dare not touch us, or resist the Devil, that at last he must fly from us.

And this is to be obtained no other Way, than by an intire Dependance upon our Saviour's heroick and victorious Power : When we receive of our Redeemer all his Righteousness and Merit, and 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 breath 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 Blood and Death in the Mother-like Compassion of thy Heart 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 puts us upon Patience, presents himself to us, and says : *This Child shall be disturbed no more.*

Souls that have obtained Grace and are just passed from Death to Life, that are but just New-born, which have been buried under the Power of Death or have been entirely dead to the Spirit, but to whom our Saviour has just given Life, those he puts to sleep, as it were, and then he 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, where they have People to take care of them.

That Child rests in perfect Peace, which keeps its first Love, according to *Rev. xi.* the most noble and perfect Love of all.

In Beginners his Love is so burning, so free and lively, that those good Souls do not think without Reason, that they can hardly advance to a higher Degree, or be ever happier in this World.

'Tis true, none in the most perfect Fathers Estate can enjoy more Rest and Tranquillity from all his Enemies.

'Tis therefore Folly, and a Sign of no Experience at all, when they say, That Man is not very far advanced, and is but a Beginner. For this Reason he doth yet this or that Sin, and has this or that Frailty in him.

A Beginner is in his best State; a Beginner in the Kingdom of Christ, who but just has

received Grace and Remission, whom our Saviour has but just laid upon his Shoulders to carry him home with Joy, he lives in such Security, which no Man can imagine, he is past all Danger, and can say with *David*: *Thou hast lifted up my Head from the Gates of Death.*

Our Saviour, when he was going out of the World, says of his Disciples. *Those that Thou gavest me I have kept, John xxvii.*

My Sheep, hear my Voice; I know them, and they follow me: None shall pluck them out of my Hand.

When People wonder'd, that it was so well with them, he said: *Let them alone, the Bridegroom is with them: But the Time will come, when the Bridegroom shall be taken from them, and then shall they fast and mourn. However, it shall be better again; their Trouble shall be turned into Joy.*

Indeed the Time will come, when we are grown up, have got Strength of Faith and put on the Armour of God, when the Shoulders can bear it, 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 shortly.

Sin is the most miserable and mean Thing under the Sun, not worth our Thoughts; 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 its Connexion is destroyed: Our Saviour has broke down its strong Hold, and spoil'd its Building. If it appears again and shews itself, the Soldier of Jesus Christ, must but watch, that it may not repair its Connexion, but always remain broken and torn in Pieces.

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

He doth not so much as look upon Sin, nor thinks it worthy of one Cast of his Eyes.

The Faith of a Child of God, especially a Soldier of Jesus Christ, is so active, when he perceives Sin afar off upon such Occasions, where it usually insinuates itself, that the Anointing is immediately ready to warn us; and this Intimation of the Spirit is so powerful, that
e'er

e'er Sin can put itself in any Posture, 'tis routed already by the faithful Believer.

St. *John* is both Times in the right :

First, when he saith, *If we say that we have no Sin, we deceive ourselves, and the Truth is not in us.*

For Sin remains still in our Members, till we are going to the Grave.

But also secondly, when he cries out : *He that committeth Sin, is of the Devil.*

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.

But from whence is this great Counter-Power against so powerful an Enemy derived ?

From hence, that *God has delivered us from the Power of Darkness, and has translated us into the Kingdom of his dear Son, in whom we have Redemption through his Blood, even the Forgiveness of Sin.*

Thus we have spoke a little of Death, and of the Power of the Devil ; likewise of the Power we have, as soon as we begin to live and have got rid of Death, and as soon as we do nothing in our whole present Life, but hope and wait for the Manifestation of Jesus, with all his faithful Believers.

Then one can say amidst all the Agonies of Death, that may befall this mortal Cottage : Farewell ! 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

People shall think me dead and gone, so that all is at an End and buried with me; but my Soul will think quite otherwise, and look towards a glorious Resurrection.

That is true, I shall not re-take this corruptible Body, nor re-assume this Tabernacle of Clay.

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 delivered and past all those Difficulties and Dangers, all those Troubles and melancholy 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 his Redeemer.

For he must of Necessity have a princely Spirit and an heroick Soul, who can give up his Life and all for Jesus Sake, and knows, he is as happy as his Master.

Surely, as one has been a Slave through Fear of Death all his Life Time; So one comes to be a Lord through 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 into the least Comparison with that Salvation, we possess nor with that Life we enjoy, to which all our Endeavours are stretch'd 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.



The



The ELEVENTH DISCOURSE.*

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



*WHOEVER 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.

* In Page 94. I promis'd something which is not perform'd, for the Discourse upon the Blood of Christ is the meanest of all, neither would it have been published with the rest if we had not determined to let all these Discourses appear just as they were taken down. I should promise to treat more fully and at large upon that Subject, if I did not fear that the unspeakable Motion of my Heart whenever I come upon that Matter of Matters might stop my Pen as it did my speaking at that Time.

I think it is always best in speaking of the Blood of Christ and of the Experience thereof, to say, I speak inexpressible Words :

The best I can say is to confess simply and plainly the Lamb has shed his Blood for me a poor and helpless Worm.

As

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

In the Day of thy Power shall the People offer Thee Free-will Offerings, Ps. cx.

In Primitive Times Christians were blamed for bearing an Hatred against those that were no Christians ; neither were to be excused for it.

The Apostles, and other Witnesses of Jesus, cautioned People not to judge another Man's Servant.

Those that were not Christians, were not hated only because of their corrupted Will, but for denying the Truth, that Jesus is the Son of God.

Neither could they believe that Truth without a supernatural Light of Grace.

Now in these Times it is much worse and more difficult to love those People, that presume to say, that Christ is the Son of God, and yet live in the utmost Carelessness. They perform the outward Ceremonies and Duties of Religion, but in Reality deny the Truth of it, or betray their Infidelity by their Life and Conversation.

But here is a particular Case also which must teach us Patience.

The Fear, which formerly forced Men to deny Jesus to be the Son of God, obliges them now to allow it.

Those that do not believe, that Jesus is come into the Flesh, we must leave to their own Judge. Flesh

Flesh and Blood can not reveal it.

Education, human Arguments and Con-
victions, do not imprint it upon the Heart,
but at most into the Head.

It must be done by that Light, whereof 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.*

*'Tis Foolishness to the natural Man, neither
can he receive it. 1 Cor. ii. 14.*

The Disciples at *Emmaus* did not understand
it, but their Heart burnt within them. *Luke
xxiv. 32.*

*By the Grace of our Saviour that Fire must be
kindled in the Heart, which he could not disperse
till he was baptised with that Baptism, which
he was so straitned to see accomplished. Luke xii.
49. 50.*

But now that divine Fire is communicated
to every one who does not harden his Heart
as a Diamond but keeps it open.

But who doth this? Who keeps it open
when the Lord doth unlock it?

Jesus said to *Thomas* be not faithless.

Thus it must be possible to doubt even
when one sees. All Men have not Faith.

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

St. Peter says : *Not fashioning yourselves ac-
cording 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

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. For as much 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.

There are two Things beyond our Conception, First, the Weight and Importance of the Subject, to express which we have not Words enough, and 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 and Incredulity.

Ignorance, when I have heard Nothing of it.

Incredulity, when I cannot receive or believe it, and my Heart thinks quite otherwise.

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

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

Our Saviour must begin the Work, we must first hear the Voice of the Son of God, then we begin to live, and when we live, then we learn to believe.

If we have any of the Virtue and Energy of Baptism still left within us, and do not live according to the Mind of our Redeemer, that will condemn us.

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

Has he been baptised, then is he 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 of the Blood of Propitiation.

Whoever lives and has heard the Voice of the Son of God, he soon is sensible of his being lost, if he doth not acknowledge *Jesus* to be his Lord and Master.

But whosoever believes, shakes off all, doth not consult with Flesh and Blood, but immediately follows the Conviction of his Heart, can in a Moment be rescued from his Perdition and become a Child of God, if he doth but cast himself down at the Feet of our Saviour as a poor miserable Sinner.

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

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

Here one need not go about to ransack one's Passions and Corruptions, nor 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.

There are two Kingdoms, that of Nature and the Kingdom of Grace.

The first has its own Laws and Government, which our Saviour does not meddle with :

He left that, as he found it, and so do his Children.

But the Entrance into the Kingdom of Grace is not more difficult to the meanest Beggar than to the greatest Prince, neither has the highest an easier Access to it, than the lowest.

It must be begg'd of our Redeemer in Dust and Ashes, in Humility and Self-abasement.

Ye Children of Grace, that can present your good King, who doth not despise the meanest Mite, with nothing of your own, tune up your Hymns of Praise, and 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 as mere Nothings, till he relieves them out of their wretched State and Condition.

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

This is Life eternal, that they may know thee the only true God and Jesus Christ, whom Thou hast sent. John xvii.

The Apostles knew this, and declared it : But the *Spirit* of God did then convince People in a lively manner, else *they* would not have been able to persuade them.

It is an inexpressible, inconceivable, and to his Witnesses themselves a surprising Grace.

St. *John* wept much, because no Man was found worthy to open and to read the Book, neither to look thereon.

But one of the Elders said unto him : *Weep not : Behold the Lyon of the Tribe of Juda, the Root of David, has prevailed to open the Book, and to loose the seven Seals thereof.* Rev. v. 5.

'Tis not given to every one to understand the Word, but only to such Souls as are convinced of the Truth, that Jesus is come into the Flesh, and is made Man.

These know the Disposition of the Mind of Men, particularly the Carelessness and Inadvertency in hearing the Word.

They greatly pity their Fellow-Creatures, and it grieves them, that they do not know how to help them.

Their Hearts are moved : But they know and experience it, that Jesus is come, that all Men may look into the Book, and read their own Names in it.

We have also Instances of such, as have treated the Gospel but very indifferently, nay blasphemed it too, yet have been convinced of the Truth at last, and have been made a Triumph of the Lamb.

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The TWELFTH DISCOURSE.

That I might be His own.



E shall see of the Travail of his Soul, and shall be satisfied. Isa. liii. vi.

This Subject of the Reward of Jesus's Labour divides itself naturally into these two Points:

1. *The Labour or Travail of his Soul.*
2. *His Reward.*

I. His Labour is called the Travail of his Soul. What our Saviour suffer'd in his Body, is not properly the Thing, by which he has purchas'd 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.

Those, who with their Reason pretend to obviate the *Abuse* of the Cross and Propitiation of Christ, aver: that our Saviour by his Sufferings and Death had intended nothing else but to make us a pious and godly People, and to reveal to us the Way to real Holiness.

But the real Cause of our Saviour's Sufferings

ings was the redeeming Mankind from the Slavery of Sin and Satan, and to do Pennance for us on the Cross as the *Bohemian Brethren* express it in their Hymns.

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 can but really believe it.

But it must not be a mere imaginary Faith in the Head or Fancy.

Whoever can believe the Propitiation of Jesus, tho' he had never served his Saviour, but had spent all his Days in committing Sin, he is saved, should he that very Moment, when he obtains Faith, be removed into Eternity.

And 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 concentrated 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.*

His Spirit was often Times put to Streights in his Life Time, he wept frequently ; and all these Sufferings he underwent on Purpose

to gain our Souls to be his Bride, as Jacob served fourteen Years for his two Wives.

Our Saviour was forced to live in his bodily Tabernacle very mean and miserable, nay was well pleased with it, and at last seal'd all with his Death.

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

For they enjoyed the greatest Chearfulness of Spirit in their Sufferings, whereas He was deprived of all Joy and Comfort.

2. His Reward for this his Labour was fore-ordained and appointed to our Redeemer by his heavenly Father.

Two Things were promised Him.

1. He shall see his Delight.

And 2. He shall be satisfied.

First : He shall see his Delight.

In the present Course of the World we cannot but observe, how little Regard is pay'd to our blessed Redeemer, and whenever it is seemingly done, 'tis generally with Coldness and Indifferency.

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

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

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

And if they are allowed to pass for the Children of God, yet the World doth not
change

change its Behaviour, and remains as it was before.

The Great and Powerful in the World think it no small Favour, when they give Souls leave to be our Saviour's Property, to live to him and confess him publickly before the World, not knowing that our Saviour hath chosen the base Things of the World and Things which are despised.

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

No Man can desire a greater Salvation.

Our Saviour takes his Delight in all those Souls, whom he knows will receive and embrace Him in their Life Time.

His Pleasure is far *more exact* than ours.

We conceive many times good Hopes of Souls, and may feed ourselves with Expectations of them a great while; whereas he knows beforehand, that it is to no purpose.

His Joy is *more moderate*, he sees further than we can, and what we think good, and tolerably perfect, his Wisdom knows to be but miserably poor, and hardly half perfect.

However, he has more Delight than we all: for he foresees how many in ten, twenty, and thirty Years, shall be added to the Number of those that are to be 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.

And this is what animates and provokes the Faithfulness of his Witnesses to endeavour without any Intermiſſion to win Souls.

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

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 the 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

When Souls are dead, and never yet heard the Voice of the Son of God, they may be told too soon, that they are the Reward of our Saviour.

He demands these Wages of his Labour, when he forgives us 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 Streights. 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 withhold the Reward of his Labour from him: as if the bloody Sweat of Christ trickled down upon the Ground in vain.





THE THIRTEENTH DISCOURSE:

*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.

These Words represent to us
one of the most beautiful Circum-
stances, in our Saviour's Passion.

The Lord understood the Sense of it ex-
actly 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 a one, as he was himself, but
also reviled 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

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 as pure as an Angel, and made immediately a Companion of our blessed Redeemer.

This may give People an Occasion to think, that nothing more than a good Thought at the Point of Death was required to give an Entrance into the Kingdom of Heaven.

And it looks very plausible. For this Instance is not at all extraordinary, as many well-meaning Teachers, to prevent Mischief, 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.

Yet these Sorts of Conversion are not at all uncommon, but happen frequently, when all Circumstances agree.

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 three-fold:

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 untill 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.

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 has 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

peared, so likewise do all the Members and Subjects of his Kingdom.

When the King of *Persia* wanted to honour *Mordecai* he ask'd what shall be done unto the Man whom the King delighteth to honour, the the Answer was: Let the Royal Apparel which the King used to wear be put on 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 are of a spiritual Mind, and 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 and makes their outward Pomp and Grandeur by *worldly Power* the *Character* of the true Church, one may without the least Hesitation give a flat *Denial*.

Those in the Eyes of the World 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, 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

Mystery, this Kingdom is but poor mean and insignificant, over which People think they can clamber and jump over as a little and low Hedge.

The natural Man receives 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, good Thoughts and Representations.

It surpasses our Imagination, nay 'tis more glorious, than ever our Idea could possibly frame of the best World whatsoever.

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 entred 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.

Hence

Hence are all those Expressions : To be cast upon God from the Mother's Womb.

He has all before him in his Sight and has appointed us a happy Lot.

This is the Book of Remembrance whereof *Malachy* speaks : The Book *St. John* saw, and whereof *St. Paul* writes to the *Philippians*, that their Names are written in it.

If we will not be his free and blessed Souls, we must be his Slaves..

We must resign our mortal Body, when he pleases, it depends entirely upon him.

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

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, 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.

But to People dead in Sin, this must needs seem a new Doctrine, that Jesus Christ died for them, for no other End, but that they should not live to themselves, but to him that died and rose for them.

In this Manner many thousands are saved, because the Confusion and Hurry of this World is so great, that it is impossible for many to extricate themselves out of it, and to come to the Knowledge of the divine Truths.

There is a great Number of those like the Thief on the Cross, who as poor miserable Creatures, like mere Animals 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 strait-way directed to Jesus Christ.

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

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

But

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

He that has known and yet neglected the Ways and Means of his Recovery, is mistrustfull of himself and of Him, who *can* save *him*.

Howbeit if these Souls could but resolve and take Courage to come to our Saviour, surely there would be Help for them.

But their Case is a thousand Times worse, than with those, that are quite dead in Trespases 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 observe, 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, yet not in Relation to Grace and Pardon, (for he that was converted in his fourth Year is saved in the same Manner, as another in his eightieth Year *viz.* as a poor Sinner.

One has as little Right and Pretension to be saved as the other.)

But with Relation to the future Conduct, there is a Difference; since there is yet Time, our Saviour gives Grace and Strength to be active in his Kingdom and to testify of Him.

Of

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.

Every Branch, that bears Fruit, the Father purges, that it may bring forth more Fruit.

From the Moment, Souls obtain Grace, they are in the Service of our Saviour, whether they are led in leading Strings, or left to themselves, as it may seem sometimes, yet they are led by another Spirit within their Hearts.

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, tho' they be very much diversified, yet they may be particularly 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 can do all to Him and be faithful and graceful Christians.

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

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.

A proper Disciple of Jesus has something singular in him, not in outward Mien or Gesture

Gesture, Words, Cloaths or the like, but in the main Business.

In the fifth and sixth Chapter of St. *Matthew* we find such Qualities and Doctrines, as can in a strict Sense be applied to none but Disciples of Jesus. *e. g.*

Whoever takes any Thing from ye, do not demand it again, &c.

If this were to be applied to all in general, there would soon be an End of all Constitutions and Possessions in the World.

A Child of God, that is not particularly dedicated to the Care of Souls, must submit to all the civil Laws, every one is obliged to observe.

The Captive *Jews* of old in *Babylon* were commanded: *Submit your Necks under the Yoke of the King of Babylon, and serve him and his People. Jer. xxvii. 12. Seek the Prosperity of the City; whither I have caused you to be carried away Captives, and pray unto the Lord for it: ch. xxix. 7.*

Were Christians in general to neglect the Laws, and affect an universal Indolence in Externals, every thing would soon be overturn'd, and our Saviour's Cause would never be the better for it.

But with our Saviour's special Disciples the Case is quite otherwise.

But this is a Matter which requires a particular Proof.

None is forced to be a Disciple, but rather to be restrained from it.

Disciples

Disciples are a sort of Outlaws.

No Sanction can ever be established, by which they could be exempted from the Cross or Persecution.

According to the inward Disposition of Mind, all Christians agree.

One must make as little of Honour, Riches, Ease and Pleasure of Life, &c. as *the other*: Both must be patient, and not set their Hearts upon earthly Things.

But in their outward Testimony they are different. A Soldier of Christ must be ready every Hour to quit his Right, his Conveniency, and deny himself of, and give up every thing, not only in the Heart, but actually; whereas another may demand and possess his own in Peace.

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.

Another he visits with many spiritual Sensations.

To the third he gives a systematical Connexion 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.

One doth not chuse his own Way, but our Saviour accommodates himself to our Capacity and Disposition.

He that is endowed with a penetrating Judgment, our Saviour leads by that; but
such

such an one must beware of Reason or Doubtfulness: The Faculty of Reasoning must be taken care of.

He that wants this, and is of another Disposition, the Saviour leads through many Sensations and great Impressions of his Grace and Love.

These enjoy a considerable Happiness, but they ought to take care, lest they be carried out, and run into Fancies.

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

Then all our good Doings are nothing but a Happiness and Favour to us.

But here arises a Question: Why doth our Saviour put Souls into such a Frame and Disposition, and requires such a Sort of Service from them?

People think, he that serves our Saviour shall be saved; but whoever doth not serve him, shall be damned.

But the Lord of his free Grace, Mercy and loving Condescension, gives us Leave and Permission to do Good, and to serve Him.

To work God's Work is but mere Mercy to any Soul.

Holiness is a Nature, but not a Duty, as Morality dreams of.

The

True Holiness, Humility and Poverty of the Heart, is a Nature which *St. Peter* calls the Divine Nature.

He that has Grace, can be humble and poor in Spirit, and cannot be otherwise.

But the Effects of Holiness, and the Power of working Miracles, and doing great Deeds, are different Things, and one can be without the other; as is evident from *1 Cor. xiii.*

Yet both may be united together, tho' they deserve nothing at all before God.

For before him we can boast of nothing but our Poverty, Misery and Slavery, Sin and Satan.

This you must lay before our Saviour, and say: Because I am so poor and miserable, so cursed and damned; therefore thou must help and relieve me.

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 mention'd hereafter, is this: *Thou hast been slain, Thou hast loved us and washed us from our Sins in thy own Blood; Revel. i. v.*



The F O U R T E E N T H
D I S C O U R S E.

*In Eternal Righteousness, Innocency
and Happiness.*



*U T on the new Man, which af-
ter God is created in Righteous-
ness and true Holiness. Eph.
iv. 24.*

Here we shall endeavour to
propose to you two Things,
First, what is meant by eternal Righteous-
ness, Innocency and Happiness. *Secondly* :
The Method, how we may come to obtain
every one of these heavenly Qualities.

The Means to obtain eternal Righteousness
is Justification, Holiness brings eternal Inno-
cency and Redemption eternal Salvation.

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

But

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*.

Satan, who transforms himself into an Angel of Light, mimicks the divine Truths with his Counterfeits, that they appear almost like them, but are the more dangerous Errors.

In this Manner he has found out another Righteousness, an other Innocence and another Happiness

They differ from the divine Qualities so far that they are neither True, nor lasting.

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 revealed in Scripture, neither have I a Mind to meddle with Probabilities.

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.

And in that State and Condition Man could with Justice pretend to what belonged to him. (For that is what Justice requires)

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, the great Jeho-
vahi

vah who in his Throne would be greater than he.
 Genes. 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, wheresoever, 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. For of his Help-mate it is said, that she had been deceived, and so lost her primitive Plan.

'Tis true, Sin took Occasion by the Commandment at first, as it has done ever since.

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

He had no Notion at all of any Desire, and the Disposition of his Mind was such, that it was impossible for him at that Time to have the least Thought of any Thing, which we

now-a-days call Desire, and which becomes sinful, because it is disorderly.

How could he desire to be something in this World? He was all himself.

How could He long after any Thing? He had all; Care for any Thing? He took all, whatever he pleased: Lust after any Thing? He was in a continual Enjoyment of every Thing: How could he be slothful? He could not be weary:

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

Our natural Wisdom now is nothing else but 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.

It consists in nothing but such Speculations, as are overthrown by others.

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 withall.

I speak of such People, that are at the Pains however to seek God, as for others, one can not even say so much of them.

These endeavour to make God their Friend by all Sorts of Worship, and good Works,
which

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 help 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.

We are ignorant but of some certain Sorts of Vices.

As one Person may not be unchast, another not proud, a third not covetous and a fourth not unactive, but all this may not proceed from a Love to our Saviour, but from Education or Constitution of Body, which encline them to this or that Virtue and makes them unfit for the contrary Vices.

But a Man may naturally be chaste in some Measure, be humble, liberal, or laborious and flatter himself to be holy and a Child of God.

Any Man may attain to natural Holiness by mere Principles of Morality, especially, when he finds by woful Experience, how dear he has paid for his former Misdemeanours.

Then People use themselves to think, and by their Reason and Connexion of their Rules grow chaste, affable, humble, and compassionate.

And this Behaviour of theirs is different from the Dissimulation of these, that are outwardly virtuous, but their Hearts full of Viciousness.

But even this Holiness of Reason is also 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 this, when they obtain, what they desire, and keep what they have obtained, as long as they please.

I will say nothing of those, who look either for an imaginary or a transitory Happiness, but of those, that have at least a Shew and Appearance of Happiness, as : An happy Marriage, healthful and hopeful Children, a well order'd Family, kind and reasonable Neighbours, moderate and sufficient Liberty.

But if it be granted, you are in the Possession of all this, and your Heart is not at Home, where it ought to be, neither one nor all these Things will be able to secure a Man's Contentment, except he is quite indolent and stupified.

Thus Happiness after the Fall is no Happiness at all.

3. What is now, after the Death of Christ, true Wisdom, true Righteousness, true Holiness and Redemption, which has that incomparable Epithet, that is incorruptible, undefiled and that fadeth not away?

This Wisdom is the simple and uninterrupted Contemplation of the Love of Jesus, the sole and highest Knowledge of all, and worthy the Meditation of any human Soul, so that it is pity, one of your Thoughts should escape this great Object, but

That his Death and Passion
Should be our Meditation

Till the last Motion of our Heart.

Righteousness is, when a Man drops and loses all his Right he has by Nature and Reason, and by Faith receives from our Saviour that Assurance, that all his future Expectations depend entirely upon his Grace and Mercy, and has leave to ask for and receives all, that Jesus has merited for us all, when he shed his Blood for us on the accursed Tree.

And 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 under the Curse.

But what he now has, is mere Grace.

As long as a Man knows of the least Thing, he can rely on besides the Blood and Intercession of Jesus Christ, he must not expect the least Mercy.

Except we can say from the Bottom of our Soul : *Lord have Mercy* ; Our Saviour has no Connexion with us.

But all, that we thought Good in ourselves must first be deemed Sin, and all our Strength Imbecillity.

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

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

For as much as one lives to himself (*αὐτὸς ἑαυτῷ*) 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.

Now whoever begins to lose the Experience of Evil by the Disuse of it, he becomes an innocent Man in Christ.

The Happiness is, when a Man recovers and enjoys all, that he had before the Fall, Rest, Contentedness, a Happiness suitable to the Mind of the Lord, and which might last, 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 Encumbrances, and live contented, let the outward Circumstances be ever so hard in Appearance.

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 to this Wisdom is no other, but what we are taught in the Gospel.

It doth not consist in a Connexion of so many 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 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 'tis 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 and kept 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.

The Method of purchasing Righteousness for the whole Race of Men, was, as it is expressed in one of our Hymns :

*God spake to His Beloved Son :
'Tis Time to shew Compassion,
Descend my Jewel, Joy and Crown
And be poor Man's Salvation ;
Redeem them from the Chains of Sin,
Destroy their Tyrant Death within
And let them live for ever.*

But what was the Effect of this divine Resolution ?

1.

*Surprising wondrous was this Fray,
Life was with Death surrounded :
The Lord of Life here got the Day,
Death's Kingdom was confounded :
This the Scripture doth record
That Death was conquer'd with his Sword,
And led at last in Triumph.*

2

*Since Christ, our very Paschal Lamb,
By God himself appointed,
Was sacrific'd, as it well became
Our High-Priest and Anointed,
On our Hearts His Blood we shew,
No Fear of Death can hurt us now,
Subdued is that Destroyer.*

I make use of these simple Rhimes so well known among us, because they plainly shew the Blood of Christ Jesus the Son of God to be the principal Cause of our Righteousness.

But this we cannot believe, except we first become Fools in our Reason.

And this we must either learn willingly or we must experience it under the Law.

If we will not simply believe, the Law is ready for us, under which we must be kept and plagued so long, till the Holy Spirit takes Compassion of us and manifests the Saviour in our Hearts ; and when we then weary, heavy laden, surfeited with all the World come to him, then the Justification is particularly applied to our Souls : Then our Saviour shews his Father that He hath made Satisfaction for us.

And then the Soul will be convinced of that eternal Priviledge that the Blood of Jesus Christ is her safe Conduct through the World, Sin, Death and Hell itself, and that he can be stopt no where, but must enter eternal Salvation.

Holiness is, when the Holy Spirit shews in his own Light, that all our former good Works are nothing but miserable Stuff, Delights of Satan and nothing but a mimicking those good Dispositions, we ought to have in Christ Jesus.

Then we willingly leave of sinning any more, when our Saviour has once forgiven us all our former Sins.

The Holy Spirit assures us, that our Sins are forgiven through the Merits of Jesus, and that we have got Leave to sin no more, and thus settles a new Plan in the Heart, so that the Proud and Ambitious abominates Honour

Honour and Fame; the Luxurious Lusts and Pleasures, the Lazy and Indolent abhor Idleness and the Covetous fly from Riches.

And this Work our Saviour carries on from the first Day of our Conversion 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 and tears the System of Sin to Pieces.

But on the contrary Goodness and Holiness admits 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 Mytery of Holiness, grows more familiar with the Practice, gets more and more Advantage and Success by Use and Application; and after this happy Consideration is very much advanced by continual Use, the Senses more exercised and an hopeful Experience obtained, one cannot but recommend and discover the same Advantages to others, and thus come to be their happy Guide to lead them into the Knowledge of the same Spirit, who is the blessed Guardian and Tutor of all such Souls.

The Redemption, by Means of which all Men are to be saved, for whom Jesus died on
the

the Cross, consists in this, that this our crucified Saviour delivers us from all the Causes of our Misery, from Sin and its Pollution, and teaches us to do and suffer every Thing for his Sake.

As he began this for the Soul's Sake, so he carries it on to the End.

This is being happy, when nothing comes in Competition with our Saviour and his uninterrupted Presence with us, nor when any thing in the World is able to cause a Separation between him and ourselves, 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 dare not pretend to disturb our Happiness very long. 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.

But his and our Prayer, together with the Promise, that the Lord will deliver his Elect shortly, is grounded only upon this. that our Saviour is made our Redemption.



The FIFTEENTH DISCOURSE.

*As He is risen from the Dead, lives
and reigns for ever and ever.*



FROM the Connexion it plainly appears, that here the foregoing Word must be repeated: That we should live under him in his Kingdom and serve him in eternal Righteousness, Innocency and Happiness, as he is risen.

Our Saviour explains this in few Words, when he says John xiv. 19. *I live, and ye shall live also.*

From which Words let us learn to believe these two fundamental Truths: 1. That he lives and 2. That we shall live also.

By the First, that our Saviour lives, we shall consider Him, who lives, and then the Manner of his Life.

The divine Truths are best and easiest to be understood, when they are taken in their plain and obvious Sense.

He that lives, is the same, who lay in the Grave and had tasted Death for us all.

The Nature of the Thing required, that the Son of God could not remain in Death.

When Sons of Kings or Princes stoop to meaner Offices or Circumstances, every one knows ; that that is not their proper Business and Condition designed for them, but it is only for some other End and Purpose.

Whoever has seen the Son of God on the Cross, in his Humiliation and Death, and believed him to be the Son of God, must of Necessity have concluded, that he could not remain in that low Condition, but that it would tend to some great and inexpressible Purpose.

Wherefore the Lord blamed the Disciples. *Luke xxiv.* that they had acted like Fools in not believing, what the Prophets had foretold of him.

They believed him the Son of God, and when *Peter* said: *Thou art Christ the Son of the living God* ; Our Saviour answered him : *Flesh and Blood hath not revealed it unto thee, but my Father, which is in Heaven.* *Matth. xvi. 16. 17.*

The Son of God 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

But because he had no Time, nor did he want to remain longer in Death, he rose again by his divine Power.

Long before his Resurrection he was pleased to make two of his Witnesses, *Enoch* and *Elias*, like him, and preserve them from Corruption; and at his Resurrection he made a great Number of Souls Partakers of the same Happiness.

The Reason, why he chose some Men to be like him in not seeing Corruption, was, because he would have his Brethren to be like him in all Things. He carried them so quick out of the World that they only passed by Death. Nay He did more in them. Though He was like unto them in this, that he did not see Corruption, yet he suffer'd Death in full Measure, which he saved them from.

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.

Philip. ii. 10, 11.

But

But what is the Manner of his Life, or wherein doth it consist ?

The true Origin of Life is to be found by its contrary opposite, which People call Death.

The Beginning of our natural Life is an Inclosure of the Soul in a Body of Death.

But the End of it is the Soul's Delivery, and then begins the true Life of the Soul.

The Life of Man is a continual Death.

Thus when our Saviour saith: *I live*, his Meaning was not, that he would live for ever in the Flesh among them and be always subject to those Infirmities, he then bore ; but that he would go to his Father, to live for ever and begin to draw Souls after him.

The Disciples indeed did not understand it aright, because they laboured still under the Notion of the *Messias* as of a worldly Monarch, which was then the general Prejudice as it is to this Day among the modern *Jews*.

Had they known it then, as they did afterwards, their Satisfaction would have been exceedingly great. *Ye would rejoice, that I go to my Father.*

1. His Life consists in this : *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. Revel. iii. 21.*

This is our Saviour's Manner of Life : He labours continually, that the World may subsist

sist, and that is the ancient Work of his Divinity.

But he labours also as Man, and ever draws one after another, interceeding for them with his Father, looks to his Enemies, pursues and spares them, till here and 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.*

Or as the Epistle to the *Hebrews* expresses it ch. vii. 28. He consecrates the Son for evermore. *i. e.* His Time of Service, his Subjection, as glorious as it is, the Father being a Throne higher, 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. Philip. iii.

St. *Paul* wanted only to know him and the Power of his Resurrection. He wanted to be sure of the Certainty 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 ye have believed nothing at all, and thus quit your mortal Cottage, the Soul was imprisoned in, you will enter into a new Death and die.

The Cause or Reason, why Men die a second Death, is, because they do not believe in the Name of the only begotten Son of God.

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 the black List, but the loving Apostle names also the *fearful* and places them in the Front of all those woe-ful 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.

Here is no Description of willful Sinners, but of such as die in their Wishes. *Prov.* xx. 25. They are those that will not accept of the Power and Efficacy of Christ's Death nor
partake

partake of this glorious Life, nor can with Truth say: *I am his* and will live under him in his Kingdom, and serve him in everlasting Righteousness, Innocency and Happiness.

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 an 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 chiefest 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 Tryal, that they may sound and search their Hearts, how they are affected.

All the Considerations our Saviour raises in our Hearts, in order to know, whether we are his, do but serve to inflame 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 the crucified and humble Saviour and says: *Here is something, which is not fit to bring before the holy Throne; cleanse and wash it away, but if that will not do, sit, melt and refine it.* Mal. iii. 3. *and make me precious in the Furnace of Affliction.* Isa. viii. 10.

Whoever is not fearful doth not despond, can be delivered every Moment from all that troubles him, from all his Temptations and Damnation.

Thus all those poor and miserable Sinners, live, that look for Jesus and find him, that could not be at Rest, till they had received Grace.

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.*

He awakens not only whole Nations and Countries (as Experience plainly shews, that such general Awakenings have their Times and Seasons, so that one can say: This House, this City, this Land hath seen an acceptable
Year,

Year, Salvation hath come to them) but also every Soul in particular, provided he seeth, that they are capable of Grace, and that they will receive the gracious Call, he draweth and calleth them, let them be in what Condition soever.

This happens to one at this, to another at another Time, but if not, it is a Mercy nevertheless, because that Man, if he were drawn and called a thousand Times, he would never mind that Grace but reject it, and thus heap upon himself a double Damnation.

And this is the Reason, why he permits so many Souls to hear the preaching of the Gospel without being touch'd in their Hearts with it.

But he, whom our Saviour awakens, is truly happy.

For there are all Probabilities that Grace will abide with him and bring him at last to a settled State.

Then is the Time to lay all other Things aside, and seriously set about it to mind *this one Thing needful* and the present Call to eternal Salvation.

And though the Beginning of this spiritual Life is an undeniable Uneasiness, which lasts as long, till the New Birth of God is perfected and the New Man, according to our Redeemer's Expression is born into the World.

For the spiritual Joy and the Supper of the Lord with the Soul is then an Indication, that the Child is born, because it receives Nourishment, but one cannot promise those Souls, that
their

their Growth and Perfection can be obtained without bitter Sensations.

This however the Soul need not be troubled at, but quietly submit to, and whoever is so wise, as to cast off at once all Thoughts and Desires, all Fancies and Pleasures of the World, and considers the Life of our Saviour, what Joy, Satisfaction and Peace, he felt in the Bottom of his Soul, has immediately Grace, Peace, Remission and Life.

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 Gods own Family.

Concerning our outward Life and Behaviour, we often times do nothing else, but what other People do, but with a Childlike, loving, and chearful 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 Kings Daughter is all glorious within.
Pf. 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

that Subject a little deeper and consult the Word of God, which, being read with an Heart, that is touch'd 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 emphatical Lecture upon these Words: That Jesus lives and you are to live with him.



The SIXTEENTH DISCOURSE.

That is certainly true.



THESE are the last Words of the second Article.

I know, whom I have believed, and I am persuaded, that he is able to keep that, which I have committed unto him against that

Day. 1 Tim. 12.

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 that 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, and of all his Sweat and of all his Pains.

I believe that he has won and gain'd me by his own Sword and Bow.

I believe, that 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 not by any Word or Work, neither by any Miracle or absolute Command of God, neither by any new Creation nor any other Means, but 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, in his Peace and in his Order.

I am now assured, that I have the same unchangeable Right with all my Fellow-Citizens, to be as uninterruptedly holy as they, and as incessantly happy as they all.

But

But I believe also, that I am nothing without him, and that I only live 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,

The great Necessity, 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 couldest believe. Canst thou believe?* These Questions he put to People, when he would manifest his Glory and Majesty, and work Miracles.

'Tis impossible to please God without Faith. For he that comes to God, must believe, that he is, and *that he is a Rewarder of them, that diligently seek him.* Heb. xi. 6. 1 John iii. 23.

There is but one Duty, which is that of Believing.

What other Duties the Law requires of Man, whereby he may discover his brutish Rebellion against his own Happiness and the miserable Depravity of his Heart, all that is now according to the Gospel a Benefit, and belongs to quite another Chapter.

I will make a new Covenant, with them, not according to the Covenant I made with their Fathers, when I took them by the Hand to bring them out of the Land of Egypt, which Covenant they brake, although I was an Husband unto them saith the Lord. Jerem. xxxi. 31. 32.

I will put my Law in their inward Parts and write it in their Hearts, and I will be their God, and they shall be my People. v. 33.

The Will of God should be Meat to Man.

The Business of every true Christian is to be sincere and faithful, to exercise Charity, and to do every Thing from the Heart, whatever one doth. This is their Life, and when they can succeed, they are at Ease.

Their only Misfortune is, that sometimes they are at a Stand, having neither Understanding, nor Experience, nor even the Courage to do what they fain would.

But all these Things being *no Duties*, for the Language in the New Testament says no more: *Thou shalt be* humble, chaste, liberal and industrious, but, I am delivered by the Blood of the Son of God from Pride, Lust, Covetousness and Laziness: *I dare* be humble, chaste, content, and industrious: This Liberty being purchased for me by the Blood of Jesus, we have then no Need to be solicitous about any Thing but only about Faith, which Faith may be considered in a twofold View:

First, According to its Substance, which *Luther* calls a divine Work in the Soul, which changes and makes us to be new born of God. *John* i. 3. Which mortifies the old *Adam* and makes us quite other Men in Heart and Mind, all the Faculties of the Soul and brings the Holy Spirit along with it.

The Means by which this divine Work is effected, is nothing else but Faith, the ordinary Way of the divine Oeconomy.

Secondly,

Secondly, Actively, wherein something is required of us, that is, *to believe*:

When we take the Word of God and apply it to our Hearts so long till Faith, the Work of God, is wrought in us :

When we exercise ourselves in believing, and our Hearts fully assent to it, that what God promises, he can and will perform.

Then we receive something, which we had not before.

We see then 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.

And when our Saviour doth something extraordinary, and lays hold of a Man in the midst of his Sins and wicked Actions (which he can do and doth : though this must lead no Man to Presumption) it is always accompanied with Faith :

St. *Paul* is an Instance of this, who the very Moment, the Lord would reveal his Son, and he heard the Voice, he cried out : *Lord ! who art Thou.* Act. ix. 4. 6.

No sooner had Jesus manifested himself, than the Persecutor of the Church, he who just before had designed to do much Evil to the Name of Jesus, cried out and said : *Lord, what wilt thou have me to do?* The Answer was : *He should go into the City, and there he should learn, what to do.*

Truly our Saviour when he reveals his Mercy to us, doth not regard what we are, but he bestows Grace and forgives us our Sins, we may be what we will, yet the Moment he bestows his Grace he changes us.

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 hast had any Grace, or thou hast forgot that thou was purged from thy Sins, which is as much as to forget ones Salvation.

As soon as one receives *Grace*, he escapes the Vanities of the World, and possessed with an intimate Love to our Saviour, with great Joy he let his Work have Success in his Heart. He keeps under what remains of the Fall (to humble us) 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.

Those Souls whom our Saviour has drawn and bestowed Grace upon, have not always a distinct Idea in whom they believe, witness the Man who was born blind. *John. ix.* who
asked

asked: *Lord! who is he, that I may believe on him:* they know, that they are delivered from their Misery and love their merciful Deliverer, but they study often and make a long Search, before they know him aright.

St. Paul calls them Fathers, that know him, that is from the Beginning. *1 John ii. 13.*

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.

St. Paul knew nothing but Jesus Christ and him crucified. *1 Cor. ii. 2.*

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.

Unto us *is given* to believe in the Name of the only begotten Son of God. Therefore it is quite false, when People say : If we will believe the Gospel, we must become silly People in our Understanding like Children and half Ideots.

We must believe a great many Things, we do not see, nay it turns often to this, that we neither know our Happiness nor our Misery.

But that it is so hard a Matter for some People to believe in our Saviour, doth not proceed from the Difficulty of the Matter but from depraved Nature.

Therefore 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 it and to 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

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, though he be Lord of all ; but he is under Tutors and Governors untill 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.

*There is my sure Adoption
Secur'd and seal'd withal,
My Flesh may see Corruption,
My Heaven can never fall :*

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 returned 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 : To love Him, is to act wisely.

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 deviate or fall away from it ; which the Apostle calls. *Heb. vi. 6. crucifying the Son of God afresh and Chap. x. 29. treading under Foot the Son of God, and counting the Blood of the Covenant an unholy Thing, and doing Despise unto the Spirit of Grace.*

These and the like Expressions of such Men are horrible and frightful.

Wherefore

Wherefore every Soul ought to ask daily and hourly : Doest thou remain in thy Faith ?

This the Apostle calls fighting and combatting 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, for his Seed remaineth in him and he cannot Sin, because he is born of God:

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 he may work Miracles, move Mountains, preserve Countries by his Faith, and if he shou'd 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 join'd together, as soon as Faith and 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.

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