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SEVEN

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SERMONS

ON THE

Godhead of the LAMB;

OR THE

DIVINITY of JESUS CHRIST.

By the Right Reverend and most Illustrious

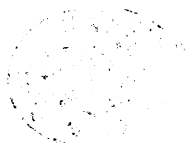
Count ZINZENDORF, Bishop
of the *Moravian* Church.

Preached in the

CONGREGATION, just before his second
Voyage to the *West-Indies*: And translated
from the *German* Manuscript.

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S E V E N
S E R M O N S
O N T H E
Godhead of the L A M B.

S E R M O N I.

Herrnbaag, June 11, 1741.

Rom. ix. 5. *Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all, God blessed for ever. Amen.*

TO enjoy the Saviour and his *Blood*, this is the main Point. To be Partakers in the Man Jesus Christ, as he

——— *for our Sin and Need,*
Upon the ignominious Tree
To Death himself did bleed,

and to be saved for his bloody Merits sake; this is the Church's Mystery.

To speak much of his *Divinity*, to one that has learnt to know him, is indeed needlets. For as it

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is written in the Hearts of the Heathens (*Rom. i. 19.*) that there is a *God*: So this Truth, that Jesus slain for us upon the Tree, is the eternal and living God, is of itself clear'd up and settled in the Heart of every Believer. This is the *Shibboleth*, the Heart's Language. *No Man can say that Jesus is (Jehovah) the Lord, but by the Holy Ghost, 1 Cor. xii 3.* But whosoever has found mercy, and Freedom, and Forgiveness of Sins, the same is a Witness of the Truth of the Godhead of the Lamb.

The only Reason for treating of this Subject *here*, is, that when our Brethren and Sisters go forth into the World, and to Places

*Where Christ is nam'd,
Yet in the Heart blasphem'd;*

that then they may not be at a loss for fit Words, wherewith to witness of the Godhead of Christ, and to inculcate those Thoughts which have been written in their Hearts by the Blood of the Lamb, and are founded in Scripture. For as we find it in our Heart, so we see it also confirm'd in holy Writ. Upon this account I have purposed to speak now and then a Word of the *Godhead and Majesty* of the Lamb, without interrupting the chief Subject among the Congregation, *viz.* of the Blood, of the Humanity of the Lamb, and of its Merits.

Christ, *as concerning the Flesh, came of the Israelites.* The Meaning is only this, that the Jews had the Honour, that he who was *God over all*, when he intended to become a Man, vouchsafed to become so out of their Race.

Here I must remove one Scruple. It may be objected, as if the Father and the Holy Ghost did
lose

lose something, by the manner in which we speak of the Godhead of the Son. This proceeds from a wrong way of thinking, that as the Saviour has only as it were his Share with the Father and the Holy Ghost, in those Works which are ascribed to the Deity; so these latter have not their Right done them, when we chiefly mention always one Person of the Godhead, viz. the Son. We shall see by the following discourses, that it is a groundless Imagination to think, that what we speak of the Lamb, does not of itself imply and refer to the whole Essence of the Godhead, and the Relations this holy Being hath within itself. Indeed we here properly speak of the Divinity of Jesus, only so far as it is an *Office*: The essential God, Father, Son, and Holy Ghost, is no Subject for Discourse, but is a Depth so profound, so unfathomable, that we sooner hurt our Heads, and our Sense and Understanding lose their Edge, than we can bring forth one sound Word concerning it. All that is said or wrote further in this Matter, is but taken from the Heathens, from fanatick Spirits, from Fools or false Wise, whose Descriptions of the Deity Divines do even now take up with, because they know no better. If they would let alone all those Decisions about the Deity, and would speak no more than what they knew, they would not want such miserable Guides, and yet would do very well: For Eternity is the proper School for those Things. But what do we then mean by the *Divinity* of Jesus? Why do we call him, "*My Lord and my God*"? Is it perhaps to prove him to be the second Person of the Deity, and like the Father and the Holy Ghost? No, this would be to mis-

On the Godhead of the Lamb.

take our Design ; we are not now treating of that ; this belongs to the *deep things of God*, 1 Cor. ii. 10.

The Scripture says, God in his Essence is Father, Son and Holy Ghost. Besides this, we know nothing farther. To pretend to make out how they are so, and in what Relation they stand to each other, this is a weak and vain attempt. All that is spoken of the Father in the New Testament, are only such things as pertain to the present *Kingdom of Christ*. There the Father of Jesus Christ is represented to us as our Father, and the Holy Ghost as our Counsellor, as our Friend, as our Preacher and Teacher. They deal humanly and condescendingly with us, in consideration of our belonging to the Son ; and therefore we have no farther to go to the Father and the Holy Ghost, than we have to Jesus. We childlike and simply converse with them, as if they were our Equals, without sending forth one single Thought into the Depths of the Deity. That we have God for our Father, the Holy Ghost as it were for our Mother, of whom we are *born again*, and the Son for our King, Brother and Bridegroom ; all this is conceivable by us.

But still we do not know the Essence of God for all that ; we are taught nothing of it but what may be for our Benefit, so far as our Understanding and Heart are capable thereof, and have leave to omit and not meddle with all the other Depths.

Now to proceed : Who is the Lord Jesus ? *God over all, blessed for ever*. Is he really the true **G O D** ? *John* says, that *In the Beginning was a certain Being ; and that Being was in the Beginning with God ; and that same Being himself was G O D.*

All

All things were made by him, and without him was not any thing made that was made. In him was life, &c. But how does John call this God who was with God, and from whom all things had their Origin? Here I must tell you the Name that is in the Original, viz. ὁ λόγος. Now as λογικός in Scripture more than once signifies Reasonable, or justly following from a Principle; so λόγος here does not signify a Word or Speech, but such a Being who is a Cause, *Ratio, Causa prima*, the first Cause and Principle of all Things, as those who concerned themselves about the Causes of Things did formerly call God. And as Jesus Christ afterwards (*Heb. v. 9.*) is expressly call'd the *Author*, or *Cause*, of our Salvation; so this Place, *John i.* may well be render'd in the same Sense thus: "In the Beginning (that is, always) was the *Author* or *Cause*, (viz. of all things;) and this *Cause* was with God; and this Cause was himself God; and 'twas by this God all Things were made."

One may easily mistake in explaining such deep things of God. But however, 'tis a simple and necessary Consequence from St. John's Words, that since This God (the same who is call'd in our Text *God over all*) did *make* all the Worlds, all Spirits, and all Creatures; therefore he certainly is the *Cause of all things*. He is the Cause as well of the Leaves upon the Tree, as of Mankind. He is the Cause that there is a Star in the Heavens, or a Drop of Water in the Sea. And as he hath caused all Things to be, so he likewise supports and *upholds them all*, *Heb. i. 3.* It was because he would make these little Creatures happy, pleas'd contented, therefore he did create them. *All things, were created by him, and for him, Col. i. 16.* From

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the least Worm to the highest Archangel, all things are for his Sake.

Therefore the poor Man Jesus has at the same time other such transcendent and infinitely extensive Names given him: Therefore that little Child in the Cradle, being the Creator of all Ages and Beings, is call'd in *Isaiah*, *The everlasting Father*, chap. ix. 6. And when poor *Adam*, his beloved Image, had pitiably fallen, (who then came under Judgment, and his Transgression must unavoidably be resent'd and strictly punish'd: He was fallen into an Entanglement with *Satan*; and as to himself, his whole Nature was ruin'd) here the Cause of all things began a new Work; he devoted himself for Mankind, he took upon him their Judgment and Condemnation, to abolish that Entanglement with *Satan*, and to set right the corrupt Nature of Man. He thus became the Cause of their Redemption and Salvation. Therefore the *Causa prima*, the first Cause and Principle of all Things, himself became a Man, and with his own sacred Body for the Space of thirty Years went thro' all our Circumstances, and suffered Death for us on the Tree, and fulfilled our Penalty, and destroy'd the Devil's Schemes and Transactions, and nailed them to the Cross, and thus remedy'd the Corruption from the Bottom. Whosoever now experiences his Blood and Death, such a one immediately becomes another Man, and has regain'd that Image which he had lost.

Now, since the Cause and Maker of the World is the Redeemer of Mankind in particular, he is also *Their GOD* in particular. The Father and the Holy Ghost rejoice over *His* Creatures, like as Parents are pleas'd with what their Child delights in, and

and with his Actions, and help and contrive to carry the Thing on. Even so the Father and the Holy Ghost assist the Son in quickning, preserving and sanctifying us. The holy Godhead rejoices, that the loving Son has *created* so many hundred Worlds; that he has *remedy'd* so many Evils; and that when he neither would nor could create Gods, but only imperfect Beings, he has notwithstanding in so glorious a manner found out means to preserve the Honour of the Deity. 'Tis with this the Holy Ghost is delighted and taken up, in this the Father *rejoices*, and helps the Son and his Creatures. The Son has a sovereign Power over all those Creatures, and an astonishing Knowledge of them; he discerns and dissects them all according to the inmost Ground and Reality of their Condition, *all things are naked and open'd to him*, Heb. iv. 13. There is no hungry Raven upon a Tree, that has not liberty to invoke him: There is no Sparrow falls to the Ground, but the Father of Jesus Christ concerns himself with it, (*Mat. x. 29.*) because it is a *Creature of his Son*. How much more will he concern himself for us? *The Father himself loveth you, because ye have loved me*, says the Son, *John xvi. 27.* And the Son himself looks upon us as his peculiar Race of Mankind, he is our special God, *Immanuel, God with us. He is our God, and we are his People, and the Sheep of his Pasture; it is he that hath made us, and not we ourselves: Enter into his Gates with Thanksgiving, and into his Courts with Praise, be thankful unto him, and bless his Name*, Pf. c.

Thus the Godhead of Jesus, that slaughter'd Lamb, who from Eternity has been in God's Thoughts, whose Book (*Rev. xxi. 27.*) is much

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older than the Days of the World, thus I say the Godhead of our Bridegroom and Brother, stands indeed firmly grounded upon his eternal *Generation and Essence*: But of this we know just that one Sentence which says so much, and that is all. But the *divine* Majesty we actually *see* in him, the Reason why we adore him in a particular and distinguished Manner, is *this*, that he is the Cause and Maker of all things; *All things serve him; all Souls are his*, Ezek. xviii. 4. And this is the Subject I am henceforth to enlarge more upon.

Now whoever has not yet found the Lamb, that *God blessed for ever*, let him but think with himself, what he shall have in him, when he finds him. But whosoever has found him, let him cast a Look upon the unspeakable Happiness of those poor Souls who love the Lord Jesus, and whom he owns with such an inexpressible Tenderness in his last Will, *John xvii.*

S E R M O N I I.

Marienborn, June 18, 1741.

Heb. v. 9. *And being made perfect, he became the Author of eternal Salvation unto all them that obey him.*

HERE there are especially three Points which we must think upon:

1. The Person of whom this is spoken.
2. The Time when he was *made perfect*.

3. What

3. What this in the Bottom and true Depth of the matter means, to be the *Author of eternal Salvation*.

We likewise must say something of *obeying him*, but this is not at present the chief Point.

1. *And being made perfect, he &c.* What a Man is this, of whom such things are said? The Song of Songs, which is *Solomon's*, begins with these Words, *Let Him kiss me with the Kisses of his Mouth*, Cant. 1, 2. It is a common thing in Speech, to begin abruptly to talk of One, when we suppose him to be a Person well known, if not in general, yet at least to those whom we are now speaking to. This *he* is the same Saviour, of whom St. *John* says in his Gospel, *In the Beginning was the Word: It is the Son who is in the Bosom of the Father*, the known eternal Cause of the whole Creation; whom the Heathen Philosophers without knowing a Word of him, have styled *Causa prima, Ratio, Ens entium*.

He it is who has been concern'd, and has had to do with all Creatures. He likewise created *Man*; who afterwards fell so wretchedly, that he sunk himself below the Beasts, and behav'd even worse than they. For Mankind indeed ought to be ashamed, that they are less subservient to or employ'd for their Creator, than the meanest of the other Creatures.

He, who had begun for Mankind the great Work of their Redemption, to cleanse and deliver them from Sin, Death and the Devil: He, who was the Son in the Bosom of his Father, *Jesus Christ the King of his People*, the *Word* which is the Cause of all things: He was yet to be *made perfect thro' Sufferings*, Heb. ii. 10.

B 5 (2.) What

(2.) What is the Meaning of this? That he wanted any Accomplishment? In human Life, there is always first a Beginning, and afterwards Men or Things come to be compleated or perfect-ed. It is a common way of speaking, that a Man is in his best Years, when he is between forty and fifty Years of Age; then he is most fit for difficult and laborious Undertakings, then he can endure Wind and Weather, better than after fifty or before forty; Nature is then at a Stay, and neither on the Increase nor Decrease, so as to require to be tenderly used; these in short are the properest Years for exercising his bodily Faculties. So it is with the Years of the Body. The same Expression the Scripture makes use of for spiritual Years. Yet with this Difference, that the Spiritual Things go on eternally increasing and never decreasing; but the outward Time must once be cut short, those Years thro' mere Grace are not to last always, for who would for ever abide thus? There will follow Days of eternal Life, and those shall always become more perfect, compleat and happy.

The Saviour began as a little Child to draw his first Breath in the Manger: Then he grew and increased, and continued so to do till he became a Man, both in the temporal and spiritual Sense. When our Saviour, according to the Notion of those Times, was come to his full Age and Ability, then he took upon him to be a Teacher; and went on till his Course was finish'd, and he became an Offering for the World, and thus fulfill'd the great Work of our Salvation, the Beginning whereof was made in the Manger in the Stable with Misery, and the End of it upon the Cross. When our dear Saviour cried aloud, "*It is finished,*" (*John*
xix.

xix. 30.) then was he *made perfect*; and from that Hour he became the *Author of eternal Salvation*.

(3.) From whence comes it, that the Saviour in his Life-time insisted so much upon the Law and Rules? He says plainly, *Mat. v. 17. I am not come to destroy the Law, but (one day) to fulfill it.* This is that which St. Paul says, *By one Offering he hath perfected for ever them that are sanctified, Heb. x. 14.*

On the Cross all the Demands of the Law have been satisfied. From any Demand of the Law, no man is oblig'd now to go one Step, to give away one Farthing, to eat or omit one Morfel; and yet for all this, he may really do in his Life every thing that is right.

*God's total Law fulfill'd He hath,
Remov'd thereby God's heavy Wrath
Which was upon us all.*

If any one now should ask, Why is this or that Man saved? The Answer is no more, as in Days of old, (when they knew no better) "Because he is a righteous, pious Man": But whoso has any Understanding, whoso knows the Scripture, sees plainly, that he is therefore saved, because *JESUS* has died for him; because the Saviour when he was made perfect, hath *perfected him* together with himself; because the Saviour has fulfilled the whole Law in his Stead; so that he may now be freed by his Blood from having the Devil for his Master, and the Law in the Members, to wit, the old Man, for his Husband. Because the Saviour hath by one Offering in one Moment fulfill'd all, therefore Man may be already happy even in this World.

But those are miserable condemn'd People, who fancy they are sav'd without *him*, without that Saviour. Those are deceiv'd Men, who either suffer themselves to be persuaded, or of their own Accord think, "My Conscience does not accuse me with regard to my whole Life." Such pleading one's own Righteousness we may excuse in *Job*, since the Question then was about his Troubles and Afflictions: But whosoever should think thus in spiritual Matters, he would sadly deceive himself.

I have mention'd before, that I must speak a Word or two concerning Obedience: For it is said, that he became the Author of eternal Salvation unto *all them that obey him*. But the Emphasis of this Saying is not on the Word *obey*, but on *him*; to all that obey *HIM*.

Man must be obedient without doubt, as a Creature; he is born for that; he has some one above him by whom he was made. In former Times, when People were in a good frame, they were obedient in general. There was something within them which we call Conscience, which declared to them what was right or wrong, especially if it was not written in the Law. And this Conscience was given the Heathens instead of the Law, for they likewise were to be obedient. But what their Conscience did not tell them of, was not laid to their charge.

Thus if *Abraham* had done what the King of *Gerar* did with respect to *Abraham's* Wife, he would have fallen under severe Correction, because this Matter was determined by the Law: But to the Heathen King God says, *I know that thou didst this in the Integrity of thy Heart, and I also*

also withheld thee from sinning against me, Gen. xx. 6. These were the Terms upon which the Heathens stood with the Lord, tho' they were not of his People. So Job was a just Man, tho' he did not belong to the People of God.

To be guided by such a Conscience *accusing or else excusing itself*, Rom. ii. 15. and which is usually divided into true, false, and dubious; is not our Case as Christians. But instead of it, there is something implanted in us which is styled, the Witness of God, the *Leading of the Spirit*, the Impulse of the Spirit. *As many as are led by the Spirit of God, they are the Sons of God*, Rom. viii. 14. Whosoever is anointed to be a Man of God, he has got this: And this is indeed an infallible, a happy, and an admirable Thing for us.

If we were bound to write down all things, which go to compose a true Saint, many large Volumes would not suffice for the Purpose. And after we had thus brought together above two hundred thousand Particulars, if it should happen that only one Thing in the Conduct of Souls could not be immediately found there, or was quite forgot, we should be again at a loss. But this is now no more the Case with us. We want no such Directory, since our Saviour has comprised all in few and short general Principles: *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength; and thy Neighbour as thyself.* And that we may come up to this Proportion of Love, let us esteem our Neighbour better than ourselves; let us lay down our Lives for the Brethren. To have thus the
general

general Rule of Righteousness settled in our very Mind and Nature, is what our Lord suppos'd right in himself, when he became a Man: *Thy Law, O my God, is within my Heart, Ps. xl. 8.* And this is also what the Promise in the Prophet implies; *Behold, the Days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah: Not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand, to bring them out of the Land of Egypt (which my Covenant they brake, altho' I was an Husband unto them, saith the Lord:) But this shall be the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People, Jer. xxxi. 31—33. They being delivered out of the Hands of their Enemies, shall serve me without Fear, in Holiness and Righteousness before me, all the Days of their Life, Luke i. 74, 75.*

What then is to *obey*? Since I gladly would always do what is right in my Saviour's Eyes, and since this doing right and walking after his Will is my Joy, my Element, my Nature, I find my Nourishment therein, it is my Temper and my whole Disposition to do his Will, it is my Life: And again the contrary of this, the high, the voluptuous, the covetous, the dark and earthly Thoughts, are troublesome, tedious, and terrible Things to me, and my Heart trembles at them: Since Things are so, I am in hopes my Saviour will guide me with his Eye, he will give me a **Hint** when something is approaching, and I shall
be

be warned when a Thing is against his Mind; then I shall find an Impulse or a Restraining; and I shall follow and obey him, whether it is attended with Danger or not, I shall simply do things, or omit things, tho' I could not otherwise see that any great Profit would come of them, or that they were any great Sins. This is Obedience towards the Witness of the Spirit in the Heart. But this is done with Joy. St. Paul says, *You know how to possess your Vessel in Sanctification and Honour*, 1 Thess. iv. 4. Thus by the Teaching of the Spirit, we come in all Cases directly to the Center of the Matter, and never fail of it.

But in order to know certainly, whether what we feel be the Truth, or whether it only seems so, and is in reality the Leading of Nature; for this end we have the Word of God, to wit the Saviour's and the Apostles Sayings, and their Example. There we see an entire *Plan*, and become acquainted with it. If now the Devil should endeavour to deceive, or by Reasoning to supplant us, we find that it thwarts the general Plan, it is not conformable to Scripture, and thus we disentangle ourselves again, and see always a plain Way before us. In short, the Leading of the Spirit has a constant Harmony with the Word of God.

We are not saved, we are not made happy, because we obey him; but we are indeed happy in obeying him; one thereby *knows* us, that we have been healed by his Wounds, when we obey him. Any Man might call our Salvation in question, who could tell us, "You are not obedient to your Saviour, you are refractory and start aside from him in this or that Particular." Now then,

then, that we may have this Testimony from Men and Devils too, and be acknowledg'd by them as Children of God, so that even the Accuser of the Brethren can say nothing against us; therefore are we to obey the Lamb, and to shew Faithfulness in all our Walking.

Indeed, my Beloved, if we once have the true Happiness, the Peace, the Attonement, the Lamb, and with him all things, we shall not be detain'd by or amuse ourselves with By-things, Trifles, Things that are a *Reproach* to the Lamb and his Word. For he who hath shewn us Mercy, will likewise give us Power and Strength.

S E R M O N III.

Herrnbaag, June 25, 1741.

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

I Have spoke lately on this Point, That *Christ (as concerning the Flesh coming of the Israelites) is God blessed for ever.*

There was no Necessity of our knowing the Cause and Reason of such Mysteries, 'tis enough that it is so written; but that the Vessels of Wrath might be without Excuse, and the Vessels of Mercy might be enabled to demonstrate what they say,

say, therefore the Causes why it is so, are mention'd in the Word of Life.

First it must be laid down for certain, that to be *Lord both of the Dead and Living*, and to be *GOD over all*, is the same thing. 'Tis only hereby that Idolatry is cut off. It has been solemnly sworn, (*Is. xlii. 8.*) that the Lord *will not give his Glory to another*: And if Christ is not God, there is no Medium between him and an Idol, nor between his Servants and Idolaters. We have in him either an Idol or a God, and we in serving him are either Idolaters or Servants of God.

Only we must observe the *Reasons* why Christ is God. The first of these Reasons I have lately explain'd, because *he hath contrived and created all things*. Now I will add another, the next but not inferior: *To this End Christ both died, and rose and revived, that he might be Lord both of the Dead and Living.*

It is a continual Complaint among those who don't know the Saviour, and yet are call'd by his Name, that *we speak only of JESUS CHRIST*, and behave as if there was no God but he.

And 'tis true, our Ancestors have used very strong Expressions: They indeed have spoken and sung, as if there was no other God but the Saviour. Luther says in an old Hymn,

By our own Might there's nothing done,

We soon are lost and marred;

But there fights for us the right Man,

Whom God himself prepared.

Askest thou for his Name?

'Tis Jesus Christ, the same

Who's Lord of Hosts indeed,

And there's no God beside.

Other:

Otherwise in Divinity, the *Father* is styled the Creator, the *Son* the Redeemer, and the Holy Ghost the Sanctifier. Yet here our Forefathers have made a sad Breach, and sung,

*How didst Thou, Lord, become so mean,
Thou Maker of all things so great,
As to lie down upon the Straw
Of which the Ox and Ass did eat?*

Again,

*He became a little Child,
By whom only All's upheld.*

Again,

*He who himself all Creatures made,
Doth now a Man become,
Nor a poor Woman doth despise,
Being fashion'd in her Womb.*

This flow'd without scruple from their Mouth and Pen. Thus did they speak two hundred Years ago. And thus did the Prophets speak two thousand Years ago. 'Tis of the *Son* it is said, *Thou, Lord, in the Beginning hast laid the Foundation of the Earth, &c.* Pl. cii. 25. Heb. i. 10. The Sayings of the Old Testament were but like a Sketch or Drawing upon Paper; the Body, the Thing, the Substance is in *Christ*. He being the Lord both of Dead and Living, there is *nothing left that is not put under him, except He who did put all things under him,* Heb. ii. 8. 1 Cor. xv. 27. The *Father* and the Holy Ghost, who put all things in subjection under him, are not subject unto him, but are equal to him, and he is equal to them.

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The Ages of Eternity shall mightily and gloriously set forth the Laud and Praise of the *Father and the Holy Ghost*. All those Points, Moments, and Spaces, which cannot be distinguish'd by Thought, shall be fill'd with Knowledge, with Discoveries, and Operations of God. Yet there will always remain a great Gulf fixed between the poor Creature and the Godhead.

But because *His* Soul hath travail'd, *II. liii. 11.* because *He* hath given his Life for a Sin-Offering; because *He* hath sweat bloody Sweat; because *He* has suffer'd himself to be hanged up for Malefactors; because all our Iniquities were laid upon *Him*; because *He* became the Lamb who taketh away the Sin of the World: Therefore is *He* the *Lord both of Dead and Living*; therefore *his* Name is in all our Mouths; and hereby we are known to be new Men, this is our *Motto*, our *Shibboleth*, to wit, whether one confesses

He on the Cross, my Lord and God!

See *Joh. xx. 28.*

I don't believe it will come into any one's Thoughts, that this is *too much*. If indeed he was a Man or an Angel, then it would be too much: But not since he is the Son of God, since he is the everlasting Father, who was before there was any Time, any Distinction or Succession of Things according to our Conception, before there was any Air, or any Creature existing therein.

When as yet there was nothing but God all in all, before the first Foundation-Stone of any of the Worlds was laid, then were we chosen in
him

him, for his Sake. All things were design'd and contriv'd by him, and destin'd for him. He at that time was already slain in the Eyes of God. God had then already purposed, that the Son should outlast all the Creatures, *Heb. i. 8. 11.* Therefore 'tis not too much, but 'tis just right, what we say of the *Saviour*. Yea it must only therefore be sufficient, because we poor Children know nothing better.

But to *express* his Glory, his Name, his Majesty, in Words, or to reach them with our Understanding, this we dare not think of.

Therefore there is no Danger, that too much should be said of him. In a thousand Years we shall not have thought all, much less spoken it.

Our Testimony is only for certain limited Days. 'Tis not in order to do Justice to the Subject, but only to deal honestly, and to make open Confession, "*Thou art worthy, &c.* (*Rev. v. 9.*) Thou art All in all! Thus we speak.

And by this you will likewise perceive, that even our Sanctification, and our following of Jesus our God and Saviour, is not some *great* Thing, but only a happy Child's-play, tho' the Matter to-the World bears the Idea of a high Perfection.

If for fourscore Years together, we had remain'd with him every Hour with all our Thoughts; if for three hundred Years we had walk'd before him like *Enoch*, and he had been all this Time our only Subject, and been clear'd up to us Day and Night concerning his Name, his Wounds, his Stripes; so we should indeed have been very happy, but for all that, it would have been nothing before him, and we yet had heard but a little of him.

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The greatest Saints must confess, that they have done nothing but what was *their Duty to do*, Luke xvii. 10.

When all things shall be dissolved, when Earth and Heaven shall fly away, and *find no Place before him*, (Rev. xx. 11.) where shall we go then? Who will dare pretend to be something before him? It is a great Favour, that he desires no more of us, than a whole Heart and Mind towards him.

He is *Lord both of the Dead and Living*. The new Body and the new Earth must be ready that very Moment, when he will have the Resurrection to be. The Leaf upon the Tree must stand there, and grow as he would have it, and it does not resist. All things serve him: 'Tis with us only it sticks, 'tis with his People it will not go on, when they are to obey him, when they are to do what every Apple-Tree, what every Blade of Corn, what every Brook, River or Sea do unconstrain'd. While all other Things wait for his Commands, and speedily execute them, we cannot do so. Are not we then poor wretched Creatures? How often are we forc'd to *bethink* ourselves, and resolve, before we come into the Habit of doing Things that please him? And if his Blood, his Pains and his Sweat, did not cry, "Let him live this Year also"; no Man could live any longer, and we least of all. Therefore there is no other Help for us, but to acknowledge that our Salvation is mere Grace and Mercy; his Long-suffering is our Salvation.

Yet we will not dispute it with him, That he is *our Lord*: He has graciously look'd upon us, tho' we behave very ill. But we can't have or enjoy him any otherwise, than as he hath *died* for us,

us, and now *lives for evermore*, Rev. i. 18. This is what he *is* now. Let us only take Care, that we thus seek him, thus love him, thus believe on him, as he will have us seek, love and believe on him.

As soon as we remain passive before him, as the Wood which a Table is to be made from, as the Cloth which a Garment is to be made from; when we yield our selves to be *made*; we have this Benefit from it, that something comes of us; and that then we can abide even so with the Lord always undisturb'd, and be Partakers of all *his* Happineses, that so long as *He lives, we shall live also, and where he is, there shall also his Servants be,* and we shall bear *his Name on our Foreheads*, John xiv. 19. ch. xii. 26. Rev. xxii. 4.

This we have, not as a Reward or Payment; but it is given to us as a Nature. It is intended that we shall be so happy, we are design'd to be so, and with this View we were created.

But he who for all this, will go against the Saviour, who so opposes the Holy Ghost, and abuses his Freedom towards his Saviour; him he *lets go*. Is there any thing more odious and abominable than such a Creature? If we do forget him, then we must be forgot. Whosoever denies him, will be denied in Heaven, and his Name will not be so much as mention'd on the great Day, *Mat. x. 33.*

Let us therefore learn to say with a true Heart, with Cheerfulness, and with the joint Witness of the Spirit, "*I believe that Jesus Christ is my Lord.*" From that a hundred thousand Happineses flow which I can't express. Go then and experience it.

S E R M O N

SERMON IV.

Herrnhaag, July 9, 1741.

John i. 3. *All things were made by him; and without him was not any thing made that was made.*

IT is a weighty Circumstance that occurs in the second Chapter of *Genesis*. It had hitherto only been said, *God created, God said, God saw, God blessed*. In the second Chapter this is unfolded; and after it had been shew'd how God (*Elohim*, to wit, the whole blessed Trinity) had rested from the Work of Creation: Then it is said, Verse 4. *These are the Generations of the Heavens and of the Earth, when they were created; in the Day that the LORD God (Jehovah Elohim, that is, the Jehovah in the Godhead) made the Earth and the Heavens. And thenceforward 'tis always said, The LORD God; as, The LORD God formed Man; The LORD God planted a Garden; The LORD God made to grow every Tree; The LORD God took the Man and put him into the Garden; The LORD God commanded the Man, saying, &c. The LORD God said, It is not good that the Man should be alone; The LORD God formed every Beast; The LORD God caused a deep Sleep to fall upon Adam; The LORD God made a Woman; The LORD God*
called

24 *On the Godhead of the Lamb.*

called unto Adam; *The LORD God did make Coats of Skins unto Adam and to his Wife; and; The LORD God sent him forth from the Garden of Eden.* Then again in the fourth and following Chapters, 'tis always only mention'd, *The LORD*; as, *The LORD said, &c.*

If it is once establish'd, that *The LORD God* means, *The LORD in or amongst the Godhead*; then it is no Angel, no Archangel, but He who on high, above in the Deity, is more particularly our *Jehovah*.

In *Enos's Time*, Men began to speak of *the Name of the JEHOVAH, the LORD*, Gen. iv. 26. and to make it clear to People, *Who it was that had made them.*

This afterwards continued so thro' the whole *Old Testament*; the God chiefly spoken of, was one Divine Person, (which was in reality the Son) and they hardly thought any more of that Idea of the first Chapter of *Genesis* concerning the Three-One God.

The whole Deity, Father, Son, and Holy Ghost, is not much mentioned. In *Proverbs*, (xxx. 4.) *Agur* indeed asks one, if he did know God's Family; *What is his Name? and what is his Son's Name?* But he adds no Answer to it.

So it continued, 'till the Son came. When He came out of the Bosom of his Father, *He* first told Men, "I have a *Father*, who also is "your God." See *John* i. 18. xiv. 6, 7.

He likewise tells us of the Holy Ghost, and explains all the Prophets who speak of that blessed Spirit.

But our *LORD (HE)*, as the Song of Songs calls him) He is the presupposed Foundation of the whole

whole *Old Testament*; He is always understood *There*.

To Him, saith *S. Peter*, *Acts* x. 43. give *ALL* the *Prophets* witness, that thro' his Name, who-soever believeth in him, shall receive *Remission* of *Sins*. Who-soever is help'd, it is done (*Acts* iii. 16.) in his Name. Search the *Scriptures*; They are they that testify of *ME*, *John* v. 39. All the *Prophets* indeed don't speak in plain Words of *Jesus*; but still they speak of *Saving*, of *Redeeming*, of *Healing*, &c. and also of *One* who doth save, who doth redeem: (as *Jer.* iii. 22, 23. chap. xxx. 17. chap. l. 34.) All this relates to him, all this is written upon his Account.

Obadiah, the dryest Prophet, who mostly writes of the Destruction of the *Edomites*, he for all that has not forgot the *Deliverance*. He says in the 17th Verse, that even of the Children of *Edom*, who are entirely to be destroy'd according to the Divine Judgment, there shall still some come to *Mount Zion*, (see *Heb.* xii. 22.) and thereby be delivered. These thus escaping, he calls the *Deliverance*. And no People, no Nation, no Man, however banish'd or curs'd he may be, is for his own Person excluded from the same.

This brings me to the chief Point I would now mention concerning our LORD. The *unconverted* natural Men belong properly to the SON.

The Three, the Father, Son and Holy Ghost, are in other Respects not so divided, that every one should have something apart to himself; but what one does, the others also are concern'd in. The Father leaves not the Son alone, because he does always those things that please him, *John* viii. 29. Upon this Account, *Jesus* says of the Father, that

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He maketh his Sun to rise, (Mat. v. 45.) tho' it is a constant Scripture-Truth, that 'tis the Son who upholds all things. Upon this Account likewise, not only the whole Godhead collectively is call'd the *Father*, since it deals so fatherly with us, as St. Paul in opposition to the Humanity of Jesus says, (1 Cor. viii. 6.) *To us there is but one God, the Father, of whom are all things, and we in him;* and Jesus tells his Disciples, (Mat. xxiii. 9.) *One is your Father, which is in Heaven:* But also this Name was given, sometimes to the Father of our Lord Jesus Christ in particular, who is the true *Father of all*; sometimes to the Son, who is stiled, (Is. ix. 6.) *the everlasting Father*; sometimes to the Holy Ghost, who in the Epistle to the Hebrews (chap. xii. 9.) is call'd the *Father of Spirits*.

But for all this, to speak exactly according to the Language of Scripture, God the *Father* with his special Care, with his Government, with his personal Overlooking, has given himself merely to the *Members of his Son*, or Believers. On the contrary, all natural and unconverted Men, belong to and are under the Government of the *Son*: 'Tis in *HIM* they live, and move, and have their Being. He is the Lord both of Dead and Living.

When in the Beginning he created Man, HE made of one Blood all Nations of Men, for to dwell on all the Face of the Earth, and determin'd the Times before appointed, and the Bounds of their Habitation, Acts xvii. 26.

And This *L O R D* therefore, (according to St. Paul) they are to seek, if haply they may feel after him and find him. They are to look back into Genesis. He is that *L O R D*, who is not far from every
one

one of them; for in him (as was said before) they live, and move, and have their Being, ver. 27, 28.

Therefore it is no wonder, that *David* advises Kings to *kiss the Son*, P^{sal.} ii. 12. It is no wonder that *Isaiah* calls him the *Child*, who has the *Government upon his Shoulder*, chap. ix. 6. The *Epistle to the Hebrews* says, *He upholds all things*, chap. i. 3. And that to the *Colossians* says, *He is before all things, and by him all things consist*, chap. i. 17. Therefore,

*This is the Disciples Scheme,
All things do depend on him.*

All those Creatures, all those Men, who do not know him, who only know his Name, but not his Ways and his Nature, even all They stand immediately *under Him*. He has a watchful Eye over them; he has Eyes as a Flame of Fire, which like Lightning glance at once thro' the whole World; he stands with his Face over all Lands, he looks upon all. In the Day of Judgment, he will know all things more perfectly than can be expressed, even all that is hid in Darkness, the Counsels of the Hearts: 'Tis *all naked and open'd to his Eyes*, Heb. iv. 13.

This therefore I have intended to say; That those who are not yet of the Lamb's Family, and even for this Reason do not belong to the Father's special Care, may think of it when they breathe, when they wake, when they sleep, when they are well, that they are and have all this only thro' the *JEH-OVAH*, the Cause of all things, the Christ who has died for them. He it is that *holdeth their Soul in Life*, (P^{sal.} lxvi. 9.) and *filleteth their Hearts with Food and Gladness*, Acts xiv. 17.

This is that *unknown GOD*, (Acts xvii. 23.) whom Men do not know, till they obtain Power to become the Sons of God, and to believe on his Name. Till that Time, they are without Christ, that is, without God.

In that State they are to think,— “ Hitherto
 “ the Saviour has only been my Preserver, my
 “ Lord, my King, my Creator : I shall also once
 “ become his Brother, when I shall have obtain’d
 “ Forgiveness of Sins ; when I shall have wept
 “ enough after him, and he shall have wiped away
 “ my Tears, and I shall have found Peace : Then
 “ he will be my Brother, my Life, my Heart, my
 “ All, and will be to me as my Soul !

Then the FATHER will *care* for me.

The Lamb will not mind it so much, whether I die sooner or later ; whether Reproach or any Misfortune comes upon me ; he is only concern’d to have *me*, and as for that, I am sure enough to him every where in whatever Circumstances. But the Father of Jesus Christ, with whom the *very Hairs of my Head are all number’d*, (Mat. x. 30.) he will take Care that I shall not leave the World one Hour sooner, than is convenient for mine and my Lord’s Affairs. I am closely recommended to the Father : The Son has given over to the Father the Charge of me in bodily Respects. For he is only solicitous for my Heart, and out of a tender Love towards my Soul, does not take time to do temporal Matters for me.

But the Father will know what I want, *Mat. vi. 32.* I am only to apply to the Father, and to alledge the Name of my Lord ; his Spirit will cry in me, *Abba Father*, because I belong to the Son, and am of his Flesh and Bone.

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This is to pray *in the Name of Jesus*, To produce the Authority of the Lamb; to speak of the Son before the Father.

Those that have indeed no Father and no God, because they have no Saviour, their Way of speaking is only, "GOD," *God Almighty*, &c. And even hereby they speak of the Saviour, who is GOD over all the World: But they do not know what they say.

*This Creator of all Things,
This Paternal Pow'r benign,
Mightily from End to End
Out of his own Strength doth reign.*

He likewise it is who has died for Sinners, Jesus Christ; *who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men, and being found in Fashion as a Man, he humbled himself*, Phil. ii. 6, 7, 8.

Of Him 'tis that People speak, tho' unknowingly and undesignedly, whenever they speak of "God."

May He so help every Heart, that He may become to it instead of an unknown God, a known Saviour; and that then in the Face of Jesus Christ, one Glory after another may be discovered. For then we have a Father, who hath number'd all the Hairs of our Head; and a Holy Ghost, who forms for us all our Sighs and Prayers, *Rom. viii. 26.*

May He work it so in all them, that have it not yet: And preserve all that have it, in the same Happiness!

S E R M O N V.

Herrnbaag, July 16, 1741.

Eph. ii. 14, 15. *He is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us; having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself of twain one new Man, so making Peace.*

I'LL read it once more: *He is, &c.*

There are these three Truths contain'd in the Words:

1. The Saviour has *made one* or joined the two quite different Things, and most impossible to be combin'd, God and Man, the Spirit and the Flesh.

2. He has *abolished* the Cause, which else would always have again stirred up *the Enmity*, so that no solid Union could have ensued.

3. He has done this *in his Flesh* or Body. This Matter stands a hundred times in the Bible, tho' not always in the very same Words.

So it is taught us in the Place which speaks of our old Marriage with Sin, *Rom. vii. 1—6.* Since His Body has hung upon the Cross, it is as good as if Sin had *died*; and now we are at Liberty to be married again to *Another*, if we please. *The Law has Dominion over a Man as long as it lives.*

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Let us now consider these Truths one after another.

(1.) The Spirit is quite a different Thing from Man.

God says in one Place; *My Spirit shall not always strive with Man, for that he also is Flesh,* Gen. vi. 3.

Or as it is expressed in the Prophets: "I will let them go; I'll withdraw my Hand from them; I'll have nothing to do with them any more." See *Jer.* xv. 1. *Deut.* xxxi. 17, &c.

'Tis a Scripture-Phrase, to call the Devil the Officer, (*Mat.* v. 25.) the Jailor, the Executioner. When he gets a Power over People, then it is not so much the Hand of God that strikes them, (for that strikes in Kindness) but God lets them go.

Therefore says the Saviour, *Satan hath desired to have you;* but I have pray'd for you, so that he can't have his Will of you.

Flesh and Blood cannot mingle at all with the Kingdom of God, *1 Cor.* xv. 50.

It is not the greatest Proof of Jesus's being the Messias, that he did such great Wonders, cured the Sick, raised the Dead, &c. But this it is, That He has made Flesh and Spirit, which else do not at all agree, but continually lust against each other, so that there is a perpetual Confusion; that he has made these now able to be together, has made them *one*, has join'd them:

*That his Divine eternal Might
The sick Flesh in us keeps aright:*

That notwithstanding this Tabernacle is so sinful and corrupted, yet *every one knows how to possess his Vessel in Sanctification and Honour:* That each of his

his Children has got Power, thro' believing on his Name, to become a Lord over the Flesh: That our Body has been enabled to become a Temple of the Holy Ghost: That we with Truth now can sing,

*O my Members, clear it is,
Jesus bears you, you are His:*

That the Body is dead because of Sin; but because the Spirit of Jesus Christ dwells in us, therefore He likewise will quicken even our mortal Bodies, so that the one may be the other's Tabernacle, and performs the other's Works: That he undertakes to plead our Cause before his Father, saying, *I will that they also whom Thou hast given me, may be with me where I am. And the Glory which Thou gavest me, I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one,* John xvii. 24, 22.

This is that great Miracle above all Miracles; a Proof that He is *GOD* over all, *blessed for ever*; that it is He unto whom all Flesh shall come, (Psalm lxx. 2.) and on whom all depends.

*Death, Devil, Sin, and Life and Grace,
All in his Hands and Pow'r He has;
He can unshakably redeem
Whoever looks and comes to Him.*

He has taken away that eternal Gulf which was fixed between God and Flesh, and broken down the Partition Wall that was between.

This is the first Truth.

(2.) Now we are to speak of the Cause, which made Us always renew the Quarrel, which continually

tinually stirred up afresh the *Enmity* which was within us, and would not suffer any compleat Union to be.

What was this Cause? Why is the Creature so angry with the Creator? Why does the carnal Man grieve the Holy Spirit?

We should hardly guess it, what it is. The holy *Law*, and that Condition or State of Man which properly stands in a Relation to the Law.

The Law, the Commands, the Holiness and Righteousness required of Man by the Law, compar'd at the same time with his natural Freedom, these are the Matters whence always new Enmity did rise.

What then did the Lord do with it? He *abolish'd* it. We are now no more to say, So it *must* be, so you must do, &c.

Here one may think, this is a fine Sort of Christianity, where nothing good is commanded, and nothing bad is forbid: But thus it is.

Has any one got so wretched a Mind, to love such or such heinous and abominable Things? I indeed will not tell him, Thou dost this, Thou omittest that: But I will him, Thou art not converted, Thou hast not the Saviour. Because one must speak to thee of Commands; because thou art not created anew after His Image; because thou art not as He was; because thou hast not his Mind; because all things which thou speakest and dost, are not sanctified: 'Tis therefore thou art such a Man, who as yet thinks himself to be something, who as yet follows fleshly Inclinations, who as yet likes to have and possess something.

Because thou dost not run in the Work of the Lord, like the fiery Wheels of *Ezekiel*; because

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thou art not like the Sun, who *rejoices as a Giant to run his Course*; because thou dost not stand there, like the Angels, ready to execute the Lord's Orders: Therefore I durst say, thou hast not found the Lamb; thou hast not the living Law written in thine Heart; thou art not a true Copy or Transcript of the Bible.

So one speaks now-adays, and so one ought to speak. All Commands and Prohibitions are unfit for our Time. What are six hundred Precepts, which the Jewstalk of? Six thousand would not be enough. Who will learn them by heart? And suppose we had learnt them all, when would we do them? And if we were willing to do them, should we at all times call them to mind?

But now the Saviour has thrown the whole System, the whole Catalogue of all Commands together in one Lump; "Thou henceforth lovest the Lord thy God with all thy Heart; and when thou seest thy Neighbour, it is to thee as if it was thyself."

Art thou thus dispos'd and minded? Then thou wilt be led and carried forward by his Spirit. Thou knowest nothing in the World: There is nothing clear to thee, unless thou first art led and brought upon it by the Saviour. Then it is just right to thee, howsoever He disposes of thee. Thou then easily dost believe, that His Reproach is Honour; and that it is a Happiness to be attach'd to nothing but Him: That it is great Riches, to have nothing in spiritual and bodily Matters, because then the Lord requires nothing of us; but as soon as he gives it, then it likewise is at his Command again.

This is that Nature, that Disposition, that new Man unto which he has created us, which is form'd
and

and fashioned according to God; whereby we have a Holiness and Righteousness, that is as natural to us, as Swimming to the Duck, the Water to the Fish, and Flying in the free Air to the Bird.

There is nothing premeditated, nothing artificially effected in it; it all comes of itself, because we are his Children, his Servants, his Members, his Companions, his Sheep, in short because we are Partakers of his Divine Nature.

Therefore indeed, so long as there is no End of this, that we must enumerate to you the good and bad Things, "This is not right, this should be so," &c. So long as we must do thus, it is a good for nothing, a learnt-by-Rote, a self-tormenting Christianity; it is not that Substance and Reality, or as *Luther* speaks, that chang'd or turn'd up Bottom of the Heart.

The Kingdom of God is Righteousness, and Peace, and Joy in the Holy Ghost, Rom. xiv. 17. And this is join'd to it, One serves the Lord with Gladness; one follows the holy Impulses, which are become one's Nature; we look just as we are; we act according to that Nature which has been given us; for he has given us a Nature, he has appointed us to be holy. As he said, *Let us make Man,* so likewise he added, *after our Image,* Gen. i. 26.

According to this we should examine ourselves, and observe our Thoughts, whether they are only the Devil's Vexations, or whether they grow up in us. For the Devil knows how to plague Souls that are not yet settled, in such a manner, that they often think it is themselves, not remembering that they need do no more than throw those Things back unto him. This is his way of taking Revenge

on such Persons who do no more belong to him, because they have renounc'd him.

On the contrary, as long as Things are within us; as long as for Fear only of God's Punishment we omit the Bad; as long as the Rod must drive us on to the Good: As long as 'tis thus, there is nothing certain or to be depended upon.

He has abolish'd the Command; he has created a new Man.

Though this new Man bears a Tabernacle or Body, where these evil Things may and would grow or spring up, as the Grass grows of itself; yet He lets his Rolling Stone go over it, and keeps it all clean. It is owing to Grace, that the Grass cannot grow up, as long as our Heart is willing to be such an adorn'd Garden of the Lamb. 'Tis Grace that takes away all Tares, before they can shoot up and take Root. He who lets the Saviour do so, gets off very well. The Saviour indeed is faithful.

We have such a miserable Nature, which continually stands in need of Grace and Mercy from the Lord. Unless we have Grace, there is no Command that will help: But if we have Grace, we want no Command. Grace takes away, roots out, cuts off, makes plain, &c. but all this with our full Consent.

We discover all to Grace; we give no Ear to Suggestions; we don't let them get to a Head; but we rejoice that the Son of God is come to destroy the Devil's Works, and to cast them away one here and another there.

The Spirit of God is at work upon this, that all things should be kept right; and Souls that have found Mercy, are of the same Mind; they won't meddle

meddle with any thing, their Nature immediately resists such Things; they have an entire new Inclination and Disposition of Heart.

Pride, Voluptuousness, Covetousness, which before we took Delight in, are now to the new Man, who has been washed by the Blood of the Lamb, Things that cause him to die. He is quite spoil'd and unfit for worldly Passions. All that belongs to Honour, Lust, or Treasures of this World, wars against his Soul; it is contrary to him and makes him sick, just as sometimes a Thing we have a natural Antipathy to, will make us uneasy all over, and oblige us to fly the Place.

Those things that have been pleasing to the old carnal Man, are now to us like a Carcase or Carrion; and even the most subtle Defilements of Spirit, are unto us like a Spectre which we start from.

If you *escape the Corruption that is in the World thro' Lust*, so shall you be *Partakers of the Divine Nature*, 2 Pet. i. 4.

(3.) But how has the Saviour perform'd that; to wit, the uniting two most remote Beings, the putting an End to the Enmity, the abolishing of Sin, the taking out of the way the Book of the Law?

Thou wast slain! do the holy Choirs sing, Rev. v. 9. *He his own self bare our Sins in his own Body on the Tree: By whose Stripes we were healed, and are dead to Sin for ever*, 1 Pet. ii. 24.

He has done Penance for all our former Sins in his own Body, and has put an End to Sin for the future. He has taken away the Power of Death, and has brought Life and Immortality to Light. The preaching of this, is the Gospel.

And

And now we simply say; It is a Deceit, and a Calumny, and they are not honest, who pretend, "We can't get rid of Sin:" On the contrary those are honest Souls, that plainly confess, "We can indeed, but we will not."

The Possibility has been wrought out for every one upon the Tree, thro' the Blood of the Lamb. Our Enemies now are unto us, like the Morsel between our Teeth, always upon the Point of being subdued. But first they must be our *Enemies*. Then if Nature, if Self-Will, if Pride and the like, rise against us, the Merit of the Lamb says, *This Child shall be disturb'd no more.*

S E R M O N VI.

Herrnhaag, July 23, 1741.

Eph. ii. 20. *And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone.*

THEREFORE,

*There is no Corner of the House,
But where His Spirit surely blows.*

This agrees very well with the Word of this Day; it is the Reason of it: *I will heal them and make them whole; and will hear their Prayer for Peace and Faithfulness.*

I can't

I can't think so ill of the Case of those People, who find it such a hard Matter, who are continually striving for Salvation, and yet don't gain much Ground in many Years. I believe that some of our Brethren are of the Opinion, when People strive and plague themselves such a long Time, and yet come to no Assurance and Chearfulness, as if such never would be happy, or as if at least this would be a Hindrance to them: But it does not so appear to me. Who so wants the Saviour, and knows that he stands very much in need of him, and his whole Concern is to be saved; such a one, let him go to work ever so artfully, or ever so stupidly, yet he at last will attain the End.

The so call'd Pangs of the New Birth, spiritual Conflicts, &c. are a Proof of this. For we never experience the contrary, but that they end well. And suppose they did not visibly end so, it would not follow, that therefore those People were not *saved*.

For tho' one should leave the World doubting of his Salvation, yet having fought for it; when he comes to our Saviour, he will see that he had deceiv'd himself, and that his mistrustful Thoughts were but Fancies.

This therefore is not at all the true Reason, why we warn People not to delay, not to plague themselves; not to lay the Stress where it is not to be laid, not to think that their Running and Labouring will help them; not to look so much upon their Merits and Worthiness, as upon the Cause and Author of their Salvation, the Lamb, and his Blood and Death. But the Reason why we meddle with such Souls, and warn them so much, is, because we should be glad to see them happy here in this

this World; that they might lead an easier Life here, that that Death which stirs so much in their Members, whereby People are so much plagued and tormented, may be remov'd and abolish'd, and that the Life of Jesus may stir in them; and that this may appear on their Souls to the Praise and Honour of our Saviour, which he says, *Come unto me, all that travel and are heavy laden, that are so fatigued and tired, and I will refresh you, I will give you Rest*, Matt. xi. 28. This is what we wish so much to all People even here in this World, that so we might have our Matter of Joy in it, as they in Heaven have their Joy, when such a Soul obtains Mercy, and is taken upon His Shoulders, which before had been a long while straying.

This is properly the Profit or Advantage, which one has, or at least ought to have, in the Church, viz. "To live a godly Life here in Time, and there in Eternity." But how is this brought to pass?

When the Word of God is purely and sincerely taught, and we likewise holily as the Children of God live according to it; when the heavenly Father gives us his Holy Spirit, and we thro' his Grace believe his holy Word, and live a godly Life here in Time, and there in Eternity. Lutheran Catech.

This is to the Honour of his Name; this makes Men afterwards confess, that He has effectually made good his Promise to his People, *delivering them out of the Hands of their Enemies, that they may serve Him in Holiness and Righteousness before him*, Luk. i. 74, 75. This becomes a free Commerce of Salvation.

There are no Monopolies more, where only one has a Right to buy or to sell. There is indeed

no

no Necessity of expressly alledging, that we are in the Church; the Father knows what we want: But if we do alledge it, it is not wrong, but a very suitable Prayer, to seek that, for which the whole Institution is intended. When one is in a Mathematical School, one has to do with Mathematical Things, Measuring, &c. When one is in an Arithmetic School, he has to do with Accounting: When one is in a Family, or learning a Trade or Art, 'tis never strange to the Master, when he is ask'd about Things, or is to give Instruction, for that belongs to the Affair. So likewise in a Church of Christ, when one wants to be happy and find Mercy; when one desires to grow in Grace and Power of the Lord Jesus; when one wants to be blest'd; when he longs that other Souls also should be saved: These are no strange Things, but Matters belonging to the Church. But what is the proper Advantage, the Preference, which we have above other even blessed Dispensations, Religions or Institutions, which likewise are edifying? It is the *Speediness* of the Matter, this is it properly, the *Plan*.

The Church is a School of the Children of Wisdom; a nigh Opportunity to get that from the Saviour, which we stand in need of; it is the Happiness of walking in this World, as He also walked; we get such a Nature, that without much Thinking, without going far about or using many Considerations, without consulting Books, we can really and effectually behave so, as if we had studied it; it flows of itself. Therefore the Scripture speaks so much of the Divine Nature, of the Mind of Christ; *Let this Mind be in you, which was also in Christ Jesus*, Phil. ii. 5. For Things
are

are so as the Apostle says, (*Eph. v. 1.*) *Be ye Followers of God, as dear Children.* Not such Followers as Students or Sectaries are of some one; but if ye will be Followers of God, of that God who was manifested in the Flesh, be it then in the same Way as a Child is a Follower or Successor of his Father; so that one says, "He is the Father's own Picture," he perpetuates the Memory that there was once such a Man in the World, who lives still in his Children and Posterity, by the Likeness and *Family-Face*: So likewise Jesus the Son of God, who once has been in the World, lives now manifestly in all those in whom He is form'd, till He shall come again; so that one may see still that there has been once a Saviour in the World; that there has been a Man who himself was the essential and living Law of God, who had it in his Heart, and needed not first to study and meditate much upon it; wherefore he compares it with Eating, saying, *My Meat is to do the Will of him that sent me, and to finish his Work,* John iv. 34.

One does not teach a Child, one does not teach a Beast, that it must eat; but at the proper time they themselves seek for Food, 'tis so implanted in their Nature. 'Tis true, in our way of Management, often a Child or an Animal is accustomed to a certain Sort of Food, but if this were of absolute Necessity, what would become of the great Multitude of Animals which have no such Instruction?

Every one finds of itself, what is good for its own Species; yea what is Death to one, may be Life to another. There are certain Things which cause present Death to Animals, and yet Men may use them for their daily Food. So also the Beasts
among

among themselves use quite opposite Kinds of Sufenance.

It likewise is not a Matter that requires much Time, like that which is purfued by thofe People who want to be very learned, as for instance, the *Cabalists*, who will ftudy perhaps fifty Years, that afterwards Men may feek Wifdom only from them: But Grace circulates, one imparts it to another, one tells it to another, one calls forth another, they at laft fee that they may all have a Share in it. This is what is efppecially and folidly done and carried on in the *Church*; for fince the Saviour is the *chief Corner Stone*, and the Houfe ftands upon the right Ground, being built with the full Consent of its Landlord; fo that one may truly fay, that it is a Tabernacle of God among Men; becaufe it is upheld by *Jesus's Blood*: Therefore,

*There is no Corner of the Houfe,
But where his Spirit furely blows.*

One expects nothing elfe, but that in this Houfe, in this Church, one Heart after another will be touch'd, and come to Grace. There is no Reafon to make a great Wonder of it; as perhaps a zealous good Man in the World, when he gains a Soul, may reckon it a great Matter, nor is he abfolutely to be blamed therein: But in the Church, to make a great Wonder of Bleffings, is not natural nor ufual; there it ought to be the ordinary Courfe, that all Souls be happy, that they find the Lamb, that with all their Mifery they fall down at his Feet, that Grace be given to them and they receive it; this is the very Property, the *Proprium quarti Modi* of the Church.

Yea,

Yea, the Things of this Sort are so numerous, that one can't set them all down, one can't think them all over, or count them, as *David* says, "The good Thoughts, the *Thoughts of Peace to us ward*, the glorious Things of God, are such a great sum, that one can find no End of them: If I should number them, they would be more than the Sand upon the Sea Shore." Ps. xl. 5. cxxxix, 17, 18. The greater therefore would be the Shame and Reproach, in a House, in a Congregation, where every Corner is full of a piercing Breath of Grace; where holy Hands are every where lifted up; where in all Corners one sees the Saviour standing with open Arms; where being in any Room or Chamber, when one be-thinks himself how or why did I come here? nothing can come in his Thoughts, but "I am here for the Saviour's Sake, for the Merits of the Lamb, for my Soul's Salvation's Sake, for his Peace's Sake, for the Enjoyment of his Wounds, for his Congregation, his Body's Sake:" I say, 'twould be a great Shame and Pity, if in such a Place one Soul should be lost.

No, no, rather let it be according to the Saviour's Word, Matt. vii. 8. *Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be open'd.*

*Long to have suck'd the Breasts of Grace,
And nothing got in all that Space,
Is what can scarce be thought:
Yet, if so listless one remains,
Not to take for it the least Pains,
No Wonder that he groweth not.*

But

But that taking pains is not Threshing, Hunting, Fighting, or doing some hard Work; but only such Pains as Eating and Drinking is. The Saviour offers us his Grace, and we receive it. Is one sick, and would be glad to be well? He says, "I will heal him." Is one restless, and cries for Grace and Mercy? he says, "I will hear his Prayer for Peace and Faithfulness."

*The good Success of Witnesses
Thus have we in our Day,
And for his Building, Strength the Stones
To carry and convey.*

And who so has not got that, he must feel the Shame of it; for all the Guilt, all the Fault falls upon himself.

We have an undoubted Promise, *Zech. xii. 10.* that we shall obtain the *Spirit of Grace and of Supplication*, if we ask for it, if there is a true childlike Desire after it in us, if we really are concerned about it, if we really feel that we are in Want, and know our Hearts.

That short Form of Prayer, which our Saviour gave to his Disciples, is a clear Proof, how Prayers are to be, *viz.* in the greatest Simplicity, just as it is in one's Heart, as one feels the Desire.

So it is with the Matters of our Saviour; what is Death to the natural Man, that is Life to the Children of God; what would be Death to the Children of God, which they never could comply, meddle or be satisfied with, that is the Element and Life of the natural Man. Therefore it is said of such, *Ye are of your Father the Devil, and the Lusts of your Father*

46 *On the Godhead of the Lamb.*

ther ye will do: And of the Children of God it is said, *Be ye Followers of God, as dear Children.*

Dear Brethren, let us prove faithful in this Matter, and let it be deeply engraven in our Hearts, since we are daily so much reminded of it; since we may be free from all that which gives us Pain, from all that which sowers and embitters Life to us; since we may be freed from all Sins and Vices, from all those Things which are a Shame to a noble Spirit, and may be transformed into the Image of the Lamb.

All that is Sin, all that does not become a Child of God, whatsoever may be a Burden and Shame to us, let Him but be gracious, will be as easily dispatch'd, as the Morsel of Bread between our Teeth.

That He is gracious, this we experience as soon as we are truly desirous, as soon as we really seek it, as soon as we are in earnest, and do as *David* did, who would not take his Rest, 'till he had obtain'd the Thing he was concerned for, *Pf. cxxxii. 4.*

SERMON

S E R M O N VII.

Herrnbaag, July 30, 1741.

Heb. i. 8, 10, 11, 12. *But unto the Son he saith, — Thou, Lord, in the Beginning hast laid the Foundation of the Earth ; and the Heavens are the Works of thine Hands. They shall perish, but Thou remainest : and they all shall wax old as doth a Garment ; and as a Vesture shalt Thou fold them up, and they shall be changed : but Thou art the same, and thy Years shall not fail.*

THE Apostle writes to the *Jews* or *Hebrews*, and will make it clear to them, why in all his Letters, and in the whole Conduct of his Office, he insists so much upon that *Jesus*, who to them is always a little offensive.

He tells them, that this is the last Prophet ; and that after God had been as it were tired of speaking by Men, He had sent them at last his own beloved *Son*, that they might have no Excuse, saying, “ Perhaps the Prophets had mix’d their own “ Thoughts with the Divine Words ;” that therefore he had sent them his own *Son*, who *testified what he had seen and heard*, (John iii. 32.) who spoke what he knew to be true ; and who also was able to perform what he promised. This is implied in these Words at the Beginning of the Chapter ;

ter; *Whom he hath appointed Heir of all things, by whom also he made the Worlds.* All things were made by him, and without him was not any thing made, that was made, *John i. 3.* That there are Creatures, that there is a Sea, that there are Stars, in one word, that there is such a Thing which one calls the World, this hath been done by Him. Therefore it is not merely a new Phænomenon in these latter Days, that God would shew a particular Honour to some one; but He is the old *Heir*, who made it the greatest Delight to himself, to create Creatures, to *make Worlds*; as perhaps the Son of a great Potentate makes it his Delight to form a little Army in Miniature, and to present it to his Father: So the Son of God for his own good Pleasure has created all the Worlds; and that we may apprehend it the better, therefore the Prophet says in one Place, concerning all Nations and People, They are before him as a single *Drop that hangs in the Bucket*, II. xl. 15. He is (says our Apostle again) the *Brightness of the Glory and Majesty of God*. It is an eternal, infinite, inexpressible, never to be reach'd Glory, that God has; He is a *Light which no Man can approach unto*: Therefore he has let his Son beam forth from him; this is the only Thing that we can conceive of God, the SON.

The old Philosophers, whenever they enter'd into the Consideration of God, they therein lost their Senses, so that one of them for that very Reason is said to have drowned himself in the *Euripus*, crying, *O Ens entium miserere mei.*

Now that Men might not always remain in such an Uncertainty concerning God, he would express an *Image of Himself* before all their Eyes in his Son.

Son. And the Son gave himself over to that Affair, to wit, to carry on an Intercourse with Mankind; He, I say, whose proper Business it is to uphold all things, all Beings, all Creatures, (it is soon pronounc'd, but not so soon conceiv'd) by the Word of his Power; for, that the Earth does not break down under us, that the Waters of the Sea stand together on an Heap, that the Sky does not burst above us, and that all Things, all Elements remain in their State, and none of them kindleth or consumeth the other, this He does by his own Direction, by his Word. He likewise once arose from his Throne, says the Apostle, he undertook a Matter, he made an Interval in his Godhead, he undertook the purging of our Sins by Himself. When we enter into the Consideration of that Matter, our Thoughts lose themselves. He that preserves all Beings, all Creatures, He that is the express Image of the Divine Majesty, he once came down for a divine Quarter of an Hour, (since a thousand Years are before Him as a Night-Watch;) he washed Mankind from their Sins with his own Blood, 'he pass'd thirty Years among them, that with his own Body he might pay off all the Transgressions. So then, says the Apostle, after he had done the great Work of washing away our Sins, *He sat down on the Right Hand of the Majesty on high, as Man: Being made so much better than the Angels, as He hath by Inheritance obtain'd a more excellent Name than they.* (Now also he got a new Name among Mankind, above all Names, thro' his Sufferings, viz. *Our Lord and God, the Prince over us all.*) *For unto which of the Angels said he at any time, Thou art my Son, this Day have I begotten thee? and again,*

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I will

I will be to him a Father, and he shall be to me a Son? But when he again bringeth in the first-begotten into the World, he says; And let all the Angels of God worship him. As concerning the Angels, it is true he calls them Spirits, and his Ministers a Flame of Fire: But unto the Son he saith, Thy Throne, O God, is for ever and ever; a Sceptre of Righteousness is the Sceptre of thy Kingdom: Thou hast loved Righteousness, and hated Iniquity; therefore God, even thy God, hath anointed Thee with the Oyl of Gladness above thy Fellows. And, Thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands, (here He is owned as Creator of all Things :) They shall perish, but Thou remainest; and they all shall wax old as doth a Garment, and as a Vesture shalt Thou fold them up, and they shall be changed, (get a new Shape, a new Look, a new Form,) but Thou art the same, and thy Years shall not fail.

Is all this nothing? Is it of no Signification? Is it not worth our while to consider of? Or should we reasonably be supposed to chuse speaking more of any thing else in the World? And how long will the speaking of this Subject last? He will be the same to all Eternity. Therefore it is said, *Jesus Christ yesterday and to day the very same, and for ever.* There is no Change in Him. There is no such thing to be thought of, as Oeconomies in the Godhead, where one time this, and another time another Person of the Divine Essence should particularly manifest himself: But the continual Regard of the Father, and the continual Employment of the Holy Ghost, will always be towards the Saviour; and the continual Object of our Hearts, wherewith we get up, and go to sleep, and which, whether

whether we eat or drink, work or rest, we take always along with us, (as *David* says, *I have set the Lord always before me,*) this, I say, is the Saviour, the express Image of all the Depths of the Godhead. *For in Him dwelleth all the Fulness of the Godhead bodily. And it pleased the Father, that in Him should all Fulness dwell;* and that He should reconcile all things unto himself, Col. i. 19, 20.

Now sure no body will dispute this; either the Son must really and actually be so great, as He is here described and pointed out to his People, or the Bible must not be true: But what is now the Thing, that makes him so great to us? What is chiefly to be spoken and to be treated of, when we are to describe the Son; what is not to be forgot in His Matter? When one is as it were to draw a Picture of him, what must all People chiefly be directed upon? What is the Point that must be pleasing to them? What must appear in the greatest Brightness? What must immediately attract all People's View? Upon what must all presently be fixed? 'Tis the great Matter of his Sufferings. *Because thou hast kept the Word of my Patience or Suffering,* (says the Saviour in the 3d of the *Revelations*) *I also will keep thee from the Hour of Temptation, which shall come upon all the World.*

And why is that Word of so great a Consequence? Why is this Cross's Doctrine so weighty? Why is there, to that great Lord of all the Heavens, nothing greater than that he once has been a poor Man? I will not say, that this is our Interest; that this most concerns us; that this is our Point, whereby we live, that it is with Us the Cause of all things; this I will not so much as alledge: But the Weight lies in the Thing itself, to reconcile the

eternal Godhead of the Son with his Humanity ; or as we may say, in that Interval which he then made in his own endless Eternity, in order to become a Man like us, and to begin such an Oeconomy as this, saying, " Dear Father, I have given " Thee a Joy in creating so many Worlds, now I " will give Thee yet another Joy: The whole " human Race will fall, it will perish, a Drop " of the great Bucket will fall down ; and that lit- " tle Drop I will bring into it again; and for that " End I will find out Means ; I will do it with " Justice, and not deal unjustly. I will pronounce " over this Race of Beings the Curse and Con- " demnation ; but I likewise will shew Mercy un- " to poor fallen Creatures: And that I may be " able to do that conveniently, I will bring it to " pass by Right ; *Zion shall be redeemed with Judg- " ment, and fallen Mankind with Righteousness ;* " (Is. i. 27.) I will make Thee that Joy, to lay " down my Life for them." For so our Saviour himself expresses it in one place : (*John x.*) *There- fore doth my Father love me, because I lay down my Life. No Man taketh it from me, but I lay it down of myself : I have Power to lay it down, and I have Power to take it again.* And therefore he also said to Peter, *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels ?* But it is with my good Will that I am now in these Circumstances ; I know what I am about ; I will give my Father that Joy, I will preserve this Piece of my Work and Labour, which seemed to have perished, and I will maintain it by Right and with Honour, not with Power, but with Justice.

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The Heathens made a great Matter of it, when one *Lycurgus*, who had publish'd a certain Law, the Transgressor of which should lose both his Eyes, and having the Misfortune that his own Son was the first Subject that sinned against it, order'd one of his Son's Eyes to be plucked out, and the other of his own. And that really was something: But our Saviour says, " I will do something greater
 " still, a far other sort of heroic Deed; my poor
 " Creatures shall suffer nothing at all, I will take
 " it all upon myself.

*(But O how strange this Process in our Eyes!
 See, for his Sheep the loving Shepherd dies!
 The Master for his Servants wipes away
 The Debt immense, when they had nought to pay!)*

" When once I shall have done this, then I will
 " do the second Part of it too; I will bring Man-
 " kind my Creatures before my Father's Throne,
 " and will say: *Behold I and the Children which
 " Thou hast given me*, (Heb. ii. 13.) the People
 " which I got as a Gift, as an Heritage from
 " Thee."

But how has he got them as a Gift from the Father, since it was said before, that He himself had created them? How can they be a Present of the Father, since it is written, *All Souls are his*, his own? It is therefore a Gift, because *the Father so loved the World, that he gave his only begotten Son*, John iii. 16. The Permission, the Willingness of the Father to suffer the Son to become a Man, and to lay down his Life; that he has not spared his own Son; that he denied himself so far, as to give Him up whom he loved so much; that is the Thing, wherefore the Son looks upon every Man

as a Present of the Father, as a new Favour granted him: That he was allowed as it were, to become Man, to go out of the Godhead, and at least for an Hour, for a Minute of Time, to experience what it means to be forsaken of God; and that he so far prevail'd with his Father, and thus long was allow'd to deprive as it were the eternal immutable God of his only Child; that was the great and most inexpressible Transaction. Therefore he presents Mankind again to his Father, as a Gift received of Him, as an Effect of his impartial Love; and after he shall have presented them all unto him, he will give up the Dominion over Mankind, and give us all as a Gift to his Father, and go on working who knows what? After all will be finished, when we shall be restored and fill'd with Grace and Mercy, and shall sit in the Father's Bosom, and shall be happy without ceasing; then his Years will have no End; then He will shew forth many more delightful Spectacles, many more Mercies and Happinesses. He'll find out many more Wonders of his Love, which we as yet do not know of; but they will come to pass, it will be delightful and glorious in his Kingdom. We now declare those Powers we know of: Things we do not understand, we must let alone.

*Wonders, which have our Mem'ry slipt,
Things till hereafter secret kept,
Of such Eternity shall preach.*

Since now this is the greatest Fact of the Lamb, of the Son of God, that is as yet known, That he became a poor Man, and in that poor mean Shape he out-witted the Devil, and *having spoiled Principalities and Powers,* he made a shew of them openly,

triumphing over them in it; (Col. ii. 15.) and by the shameful Figure on the Cross, he restored again the whole lost human Race, and presented it to his Father; and these are the Contents of the Book call'd the *Bible*: Therefore we can speak of nothing else now, and it is really so—

*A Herald of the Gospel-Word,
To that pure Bread of Life inur'd,
Tenderly nurs'd by Grace,
Mov'd by the Spirit of His Mouth,
Fed with the Cov'nant-Blood in truth,
Nought but his Cross's-Knowledge has.*

Who so hath experienced that, speaks of it; who so seeks to experience it, let him long, let him be concern'd about it, as we sing in an ancient Hymn:

*Jesu, Mary's Son,
After Thee I groan,
Comfort my poor Heart, &c.*

To us it is a great Happiness, that we have an Opportunity to witness of it. It is a great Happiness to have Him: And as long as one has Him not, Life goes away like Death; one is no where happy; wherever one turns, one is at a Loss. And blessed are they, that know they want something; for as soon as one knows it, and it melts one's Heart, one has Mercy and Grace at hand to get what he has purchased for us, and richly to supply our Wants. Our Heart then comes into a continual abiding Experience of Things gained for us by the Blood of the Lamb, and one immediately leaves off thinking on other things. So it is said of *Saul*, coming among the Prophets, that presently

sently he also prophesied. One that never in his Life before experienc'd any thing of this, but feels it now; (he in Spirit gets a Look of the *Lamb*, and experiences something of it in his Heart, that as a lost condemn'd Sinner, he has been reconciled by the *Lamb's Blood*;) such a one immediately witnesses on during the Preaching, he cannot help joining

*In Praises of His precious Blood,
Of our Redemption and Soul's Good.*

And here it were to be wish'd, that all the People, all Mankind, all that are at such a Time in the publick Assemblies, might thus prophesy, and the Lord might lay his Spirit upon them.

O might all that hear us, become of one Mind with us in this Point; to experience on their Hearts the Blood of the Lamb, his Death, his Atonement, and his Offering on the Cross; that they in Truth could sing with us,

*The Saviour's Blood and Righteousness
Our Fin'ry is, our Wedding-Dress.*

We sure would envy none of them. He is rich unto all that call upon him; every one hath his Happiness for himself, and rejoices also over the Grace of another.

*Lord Christ! thy Blood so shed,
Thy Nail-prints, (see how red!)
Thy pierc'd, thy through-bor'd Side,
Thy Sweat in thy deep Need,
Secure and keep thy Bride,
Till thy Day shall shine,
Bleeding King of Thine!*

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ERRATUM.

Page 33. line 24. read But I will tell him.

