

Christ Exalted

A LOST SINNER Sought and Saved by Christ.

God's people are a holy people.
Being the sum of diverse sermons preached in
SUFFOLK.

By Hanserd Knollys.

Who for this doctrine had the meeting house doors shut against him, and was stoned out of the pulpit; as he was preaching by a rude multitude, who were gathered together and set on by a malignant High-Constable. Which has been proven by diverse witnesses of good reputation before the honourable Committee of Examination at London.

"Am I therefore become your enemy, because I tell you the truth?" Gal.4:16.

"And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple; and forthwith the doors were shut." Acts 21:30.

"For which of those works do ye stone me?" Jn.10:32.

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." I Pet.4:13.

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**TO THE HONOURABLE
Committee of Examinations;
Grace and peace from GOD,
through CHRIST.**

Honourable,

It may be judged an act of great boldness in me {who am under the examination of this honourable committee} to dedicate my poor labours at Debenham and Stradbrook to your patronage. Especially to publish them to the world, had not the hard reports of some persons {too much credited by many} constrained me to vindicate first, the truth, and in the next place to give satisfaction to many who have heard those reports. I should not have been so bold. The consciousness of my own inability and the knowledge of the profitable labours of many both learned and godly has to this time justly hindered me from publishing anything by print to the view of the world. Wherefore I {being enforced to print my sermons} present them to your honours wherein you have the sum and substance of all that I preached in Suffolk; as many witnesses have testified. For my main endeavours there was to exalt Christ and to press my hearers to sanctification in heart and life. And if the Lord shall please to make my poor labours a blessing to any, He will get glory. And I have my reward with Him. Howsoever, I humbly submit both myself and my book to the examinations and determination of this honourable committee.

Your honours to serve you in the Lord,

Hanserd Knollys.

“Christ is all, and in all.” {Col.3:11}

The apostle Paul, who was a chosen vessel unto the Lord to bear His name before the Gentiles, Acts 9:15, wrote this epistle to the saints and faithful brethren in Christ, which were at Colosse, Col.1:2, and as the ensign-bearer of his glorious name displayed the magnificence and transcendent excellency of Christ in the words of the text. “Christ is all, and in all.” And that he might lift up Christ’s all-sufficiency, he nullifies all other excellencies whatsoever, 3:11, where he gives the Colossians to understand that the advantage of a Jew above a Gentile, the dignity of a Scythian above a Barbarian, or the immunities of a freeman above a bond slave, however esteemed amongst men, are nothing without Christ, “who is all, and in all.” These words have their dependence upon the exhortation unto mortification, 3:5, {“mortify therefore your members which are upon the earth,” &c.,} which exhortation the apostle pressed upon the Colossians by telling them in verses 9 & 10 they had put off the old man with his deeds and had put on the new man, &c., where {that is} in which state of regeneration there is neither Greek, nor Jew, &c., but Christ is all in all. The lesson to be learned hence is this, to wit:

Doctrine: Christ is all and in all in the new man.

Two things need some explanation in this doctrine, viz., first, whom does the new man here mean? And secondly, how Christ is all and in all in the new man. By the new man here, we are to understand {as was intended by the apostle}

a true believer, or a faithful brother in Christ, one sanctified in Christ Jesus, called a saint, who is redeemed in the spirit of his mind and has put on the new man. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." {Eph.4:23,24} Which 'putting on' is done when by the mighty operation of the Holy Spirit in the promises given to us, we are made partakers of the divine nature. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {II Pet.1:3,4} *Non per participationem Essentia, sed per communicationem Spiritus & gratiae ejus.* {But not by the participation of the essence, but by the communion of the Spirit and of His grace.} Galatians 4:6, Ephesians 4:6. Thus being by the Spirit and Faith united with Christ, we are made a new creature or creation, II Cor.5:17, receive a new heart, Eze.36:26, 27, and walk in newness of life, Romans 6:4. And such may be said to have put on the new man. The sum then is this; that Christ is all, and in all, in every true believer, in every justified-sanctified person, who has a new heart and walks in newness of life. Touching the second particular, to wit, how Christ is all, and in all, in the new man. The Lord Jesus Christ {who is all in himself, for in him dwells all the fullness of the Godhead bodily, Col.2:9, which was the pleasure of God that in all things he might have the pre-eminence, Col.1:18, is all and in all in the new man. "For it pleased the Father that in him should all fulness dwell." {Col.1:19}

First, fundamentally, I mean Christ is the foundation of all. "For other foundation can no

man lay than that is laid, which is Jesus Christ." {I Cor.3:11} I say Christ is the foundation of all that faith, repentance, love, and other graces, gifts, and fruits of the Spirit, which are in every true believer. He is a living fountain full of grace and from his fullness have we all received grace for grace. Jn.1:14,16.

Secondly, communicatively, I mean, Christ does communicate all unto the new man; to wit, life, light, grace, and glory, &c. We have nothing but what we have received and we have received all from his fullness. "But unto every one of us is given grace according to the measure of the gift of Christ." {Eph.4:7} The titles given to Christ in the scripture of truth will make this appear more fully, viz., that Christ is all in the new man, or in every true believer. I shall instance some. First, Christ is our life. "Christ, who is our life." {Col.3:4} Christ is the life of a believer, even eternal life. "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, &c." {I Jn.5:11,12} That is to say, the everlasting spiritual wellbeing of a believer is by union and communion with Jesus Christ in whom he lives a life of grace here and with whom he shall live a life of glory hereafter. Yea, all those spiritual breathings of the hunger-thirsting soul, after the enjoyment of God in any of His holy ordinances are from Christ alone; and from Him are all those quickenings and all that life we have in prayer, preaching, conference, and other spiritual duties. In a word, the Spirit of life Himself, who so sweetly refreshes the weary soul, comforts the sorrowful heart, and quickens the sanctified affections, is from Christ; and He is called the Spirit of the Son, whom God sends forth into the hearts of His children. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." {Gal.4:6}

Secondly, Christ is the true light of every believer, or in the new man. That was the true light, Jn.1:9, even Jesus Christ, who enlightens the eyes of our understanding that we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power towards us, who believe, according to the working of his mighty power. {Eph.1:17-19} And though the hearts of men and women be very dark, yet God who commanded the light to shine out of darkness has shined it in our hearts {who are believers} to give the light of the knowledge of the glory of God in the face of Jesus Christ. {II Cor.4:6} And the apostle tells the sanctified Ephesians that they were sometimes darkness, but now you are light in the Lord. {Eph.5:8} And indeed, all that heavenly knowledge and spiritual understanding, which believers have in the mystery of the gospel, they had it from Christ in whom are hidden all the treasures of wisdom and knowledge. {Col.2:2,3}

Thirdly, Christ is the bread of life to believers. "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." {Jn.6:35} "I am that bread of life...the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." {Jn.6:48,51} Christ is the spiritual meat and drink for our souls, who believe in him, they that eat Him shall live by Him. "My flesh is meat indeed, and my blood is drink indeed...he that eateth me, even he shall live by me." {Jn.6:55,57} All that spiritual nourishment, and soul-refreshment, which believers have in promises, duties, ordinances, &c., is from Christ, whose flesh is meat indeed, and his blood is drink indeed, communicated by His Holy Spirit unto His people in those duties, promises, ordinances, &c. Christ is milk and wine to be had without money, Isa.55:1, that will

quench the thirst of the new-born babes in Christ, which so much desire the sincere milk of the word that they may grow thereby, I Pet.2:2,3, and that will make the mournful spirit of a doubting or backsliding believer to have a cheerful countenance when his broken heart is cheered and warmed, yea, melted and comforted with the blood of Christ his Redeemer. Christ is the water of life, a pure river of living water, clear as crystal, flows from this Fountain in the hearts of believers. Rev.22:1,17, Jn.7:37, 38 & Jn.4:10,12,14. This will satisfy the thirsty soul, as Christ promised. Mt.5:7,11. Therefore, he cried if any man thirst let him come to me and drink. Christ is the tree of life, which bears twelve manner of fruits and yields her fruit every month, whose leaves are for the healing of the nations. Rev.22:2. Christ is said to make a feast of wine and fat things full of marrow, Isaiah 25:6, and He thus speaks to believers, "O friends; drink, yea, drink abundantly, O beloved." Cant.5:1. I might be exceeding large in particularizing many of His other titles, as namely, Christ is a believer's Justification, Sanctification, Redemption, I Cor.1:30; Christ is also our peace, Eph.2:14; our Righteousness, Jer.23:6; our Advocate with the Father, I Jn.2:1,2; our King, High Priest and Prophet; our Father, Husband, Brother; yea, our all. Thus it may appear that Christ is all in the new man. But how is Christ all in all in the new man? I conceive it is spoken by way of pre-eminence as it is expressed, Col.1:18,19, that is, in all which is in the new man, or in a believer, Christ ought to have the pre-eminence.

First, as he is the Author thereof. For instance, that precious faith of God's elect, which is in the new man is an excellent grace, but yet Christ must have the pre-eminence above that faith because He is the Author of it, and so above all other graces, gifts, and fruits of the Spirit.

"Looking unto Jesus the author and finisher of our faith." {Heb.12:2}

Secondly, as Christ is the preserver of all in the new man, every believer is called and sanctified by God the Father and preserved in Jesus Christ. Jude 1. And the believer is not only preserved in the state of grace by Christ, but the grace of God wrought in him, to wit, faith, &c., is by Christ preserved also, namely, by the intercession of Christ. "I have prayed for thee, that thy faith fail not." {Lk.22:32}

Thirdly, as Christ is the Finisher, who strengthens, establishes, and perfects all in the new man. Christ is not only the Author, but the Finisher of our faith. {Heb.12:2} He is the Alpha and Omega, the Beginning and the Ending of all those graces, gifts, and fruits of the Spirit, which are in the new man. {Rev.1:8} Thus Christ is all, and in all, in the new man. He is the Author, Preserver, and Finisher of all. He purchased all. He is the Donor of all. He is the beauty of all, the sum of all, the perfection of all in the new man.

The reason why Christ is all.

This was the good pleasure of the Father's will that all the fullness, all sufficiency, all spirituality should dwell in Christ and should by Christ be communicated to His people that in all things Christ might have the pre-eminence. Col.1:18,19. And thus God will have it done to the Man Christ Jesus, whom he declared to honour for the service Christ did unto His Father in the complete redemption of His people; therefore, God gave Him a name above every name. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord,

to the glory of God the Father." {Phil.2:9-11} Christ is all, and in all; which honour and dignity Christ will at the last day prostrate at the feet of His Father that God may be all in all. I Cor.15:28. Moreover, this being the design of God that Christ should communicate all grace, gifts, &c., unto his people, it was requisite that all fullness should be in Christ, and so we read. Jn.1:14,16. Yea, the great necessity of the Lord's redeemed ones to have constant supply of grace and spiritual gifts, also a continual growth of the fruits of the Spirit requires this all-fullness to be in Christ.

Seeing Christ is all, and in all in the new man, let us hence be instructed. First, to prize Christ highly, to set a high esteem upon Christ, to acknowledge this pre-eminence in all, who is all in all. It is that which the prophet complained of in Isaiah 53:3; he, to wit Christ, was despised, and rejected of men and we esteemed him not. We are apt to slight Christ and to disesteem him because we discern not that beauty, excellence, riches, and glory, which is in Him. We are ignorant of the worth of Christ and know not our need of Him, and therefore we do not so prize him as we ought. These two considerations I desire to propound as motives to prize Christ.

First, Christ his worth, which I may hint unto you in three particulars, to wit, first, the invaluable preciousness of His blood, which has in it a cleansing virtue. And the blood of Jesus Christ His Son cleanses us from all sin. {I Jn.1:7,9} "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." {I Pet.1:18,19} Thereof we are said to be justified by His blood. {Rom.5:9} Let me ask you who now believe. How did you esteem of this precious blood of

Christ? When you were fighting out your mournful requests to God in secret corners for one drop of Christ's blood, one dram of the grace of God and the faith of God's elect, one word of promise, one smile of a reconciled Father, or one beam of the light of God's countenance, did you not prize the blood of Christ above all corruptible things, as silver and gold, honor, riches, pleasure, &c. Did you not esteem the least drop of it more precious than all creature comforts whatsoever, as friends, liberties, and life? Again, the precious blood of Christ has a purging quality. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" {Heb.9:14} Sin does both contract guiltiness and pollution, and therefore the blood of Christ does both cleanse and purge, pardon, and purify; therefore, we are said to be sanctified by the blood of Christ. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." {Heb.13:12} Oh, beloved, what can be esteemed so precious to a gracious heart, as this blood of Christ, which washes away all those defilements and uncleanness, which through our corruptions cleave unto us, even in our best actions, and holy duties. Such of you, as have many times groaned in prayer to God under the sealing sense and sight of any corruption, know by experience what high esteem you have had of the blood of Christ to save you from your uncleanness.

Secondly, the unsearchable riches of His grace. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." {Eph.3:8} Christ's riches are of such a height, depth, length and breadth that passes knowledge. Yea, this much is spoken of the love of Christ. Eph.3:18,19. Also, faith in

Christ is called precious faith. "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." {II Pet.1:1} Yea, all the graces of Christ are the riches of the poor saints. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" {James 2:5} Tell me, beloved, how did you esteem of the riches of Christ when you being poor in spirit mourned for Christ and His grace, when you discerned faith, love, humility, &c., in others of the children of God? Did you prize it highly in them? Did you not account them happy, rich, and blessed whom Christ had enriched with those jewels and adorned with such graces? Ah, how much more should you now prize Christ, in whom is all fullness of these unsearchable riches, and especially considering that from His fullness you have received grace for grace. Jn.1:14,16.

Thirdly, the glorious liberties of His Spirit. For where the Spirit of the Lord is, there is liberty. II Cor.3:17. Not any carnal liberty to sin and so fulfil the lusts of the flesh, Gal.5:13, but the spiritual liberty and freedom from sin. I mean not a perfect and total freedom from all sin, as if the people of God could never sin after conversion. "For if we say that we have no sin, we deceive ourselves and the truth is not in us." {I Jn.1:8} But I mean a freedom; first, from the guilt of sin. "Who shall lay anything to the charge of God's elect? It is God that justifieth." {Rom.8:33} And the apostle says in Colossians 2:13, that Christ has forgiven us all trespasses. Secondly, from the pollution or filth of sin. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." {Zech.13:1} "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse

you...I will also save you from all your uncleannesses." {Ez.36:25,29} God promises they shall be clean and He will save them from all their uncleanness. Thirdly, from the reigning power of sin. "For sin shall not have dominion over you; for ye are not under the law, but under grace." {Rom.6:14} Fourthly, from the punishment due for sin, which is the curse of the law. "Christ hath redeemed us from the curse of the law," {Gal.3:13;} and from condemnation, or any other satisfactory punishment. "There is therefore now no condemnation to them which are in Christ Jesus, &c." {Rom.8:1}

Secondly; the great need you have of Christ, may move you to prize him and set a high esteem of him. Christ is the only thing necessary, and therefore the titles given him in the Scripture are such as declare his usefulness to believers. For Christ is our Life, Light, our Bread, Water, Milk, Wine; his flesh is our meat indeed, his blood our drink indeed. He is our Father, our Husband, our Brother, our Friend, our King, our Priest, and Prophet. He is our Justification, Sanctification and Redemption. He is our peace, our all. We can have no access to God, but by His mediation, no acceptance with God without His intercession. {Rev.8:3,4} We cannot resist the next temptation, neither can we overcome the next corruption, nor shall we be able to suffer with patience the next persecution, or endure any tribulation unless we have renewed strength from Christ. Believers have received that grace they have from Christ. "And the apostles said unto the Lord, Increase our faith." {Lk.17:5} Neither can they persevere in grace unless they be preserved in Christ. Jude 1. To conclude, we are nothing, have nothing, can do nothing without Christ. "Without me ye can do nothing." {Jn.15:5} That is to say, you cannot in your own strength, nor in the strength of any grace received, do anything to please God or to glorify God without me.

Unless you abide in me and have renewed ability and strength from me, you can do nothing that God my Father will own or crown with acceptance or reward. But yet we, who are believers, have all and abound. Phil.4:18. "I can do all things through Christ which strengtheneth me." {Phil.4:13} Can suffer the loss of all for Christ. "I have suffered the loss of all things, and do count them but dung, that I may win Christ." {Phil.3:7-9} Yea, and conquer all in Christ; "now thanks be unto God, which always causeth us to triumph in Christ." {II Cor.2:14} "Nay, in all these things we are more than conquerors through him that loved us." {Rom.8:35-39} Oh, consider your need of Christ and learn to prize Him. Oh, that Christ be exalted highest in your hearts as the pearl of greatest worth, as the one thing necessary, which you most of all need; that Christ be all in all in your communication and conversation.

Seeing that Christ is all and in all in the new man, let everyone examine whether Christ be in him. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, &c." {II Cor.13:5} This nearly concerns you beloved, for if you have Christ, you have all. Christ is indeed all, but if you lose Him, you lose all. You will lose your hopes, comforts, and all your duties. Yea, you will lose God, heaven and soul and all. It matters not what you have if you lack Christ. No gifts, duties, reformations, qualifications, or other things whatsoever will make you happy without Christ. And if you enjoy Christ, it is not material whatever you want. For my God, says the apostle, shall supply all your need according to His riches in glory by Christ Jesus. {Phil.4:19} Therefore, make sure that Christ is yours. Some would ask this question - how shall I so examine that I may know assuredly that I belong to Christ? I answer you

must bring your hearts to the touchstone of the word of God and cast them into the balance of the sanctuary and weigh them there. And to this purpose I shall propound one scripture of truth for your examination and trial, to wit, II Cor.5:17, "therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new; and all things are of God, who hath reconciled us to himself by Jesus Christ." If any man be in Christ, he is a new creature, or creation; that is to say, he is new-born, born again, or born of God. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." {Jn.1:13} "But as many as receive him, &c., which were born of God;" and our Saviour urged the necessity of this new birth. "Except a man be born again he cannot see the kingdom of God." {Jn.3:3} "He cannot enter into the kingdom of God." {vs.5} "Marvel not that I said unto thee, Ye must be born again." {vs.7} Now every one who is a new creature in Christ, all things have become new in him, or all things are made new {as in the Greek, all things have become fresh in Christ.} To wit, first he is made a new man. "That ye put on the new man, which after God is created in righteousness and true holiness." {Eph.4:24} "And have put on the new man, which is renewed in knowledge after the image of him that created him." {Col.3:10} The new man where Christ is all and in all. Secondly, he has a new heart. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ez.36:26,27} That is a new will and new affections, yea and a new spirit; which is to "be renewed in the spirit of your mind," Eph.4:23; to wit, a new judgment or spiritual understanding in

the knowledge of God's will. {Col.1:9} Thirdly, he walks in newness of life. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." {Rom.6:4} That is, the conversation of a new creature will be such as becomes the gospel, Phil.1:27; to wit, humble, harmless, and holy, I Pet.1:15,16; and thus God has promised in the everlasting covenant of grace, that all and every one of His people shall walk. "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ez.36:27} Examine yourselves. Are you a new creature in Christ? Such of you as have not put off the old man, but still have your old hearts and your old sins, and walk in your old ways, and so fulfil the old lusts of your sinful natures, are not a new creature. You are not in Christ or Christ in you.

But some may thus say within themselves, I hope my soul is in a better condition. I am not as wicked and carnal as some others are. Neither am I as vile a sinner as I have been formerly, but I am somewhat reformed and have forsaken my sinful courses and begin to delight to hear sermons, and I pray with my family, &c. To this I would answer that although your condition be not as desperate as others, who have lived long under ordinary means of grace, and yet are not at all wrought upon. I must tell you, professors may through strong convictions, horror of conscience, and fears of hell, leave the acts of some sins, and may customarily perform some religious duties, &c., yet be not regenerated. Professors may have leaves like the unfruitful fig tree, and lamps like the five foolish virgins. They may seem to be religious and have a form of Godliness and not be a new creature, or creation. I might instance many such in the scriptures. Herod in Mark 6:20, heard John gladly, and did many things. Saul in I

Samuel 10:6,9, was turned into another man, had another heart, yet unconverted. So, you may be another man, and not a new man, may have another heart, but not a new heart. But I speak not this to add sorrow to the afflicted, nor to break the bruised, for though some may deceive themselves herein, yet such of you as are born again, or born of God, though but new-born babes, who have put on the new man, have a new heart, and walk in newness of life, are in Christ and Christ in you.

Thirdly; seeing Christ is all, and in all in the new man, let it serve for the consolation of every true believer. Christ is yours and all things are yours in Christ. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." {I Cor.3:21-23} Christ is your life, your light, your food, your all, and by union with Christ, you are one with God. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." {Jn.17:21} God is your God and Father in Christ. "I ascend unto my Father, and your Father; and to my God, and your God." {Jn.20:17} All that is Christ's is yours, his wisdom, righteousness, sanctification, faith, love, humility, &c., all in all fullness was in Him and dwells in Him for His people, to communicate to them. {Eph.4:7} Are you full of spiritual wants, you may have supply from the fullness of spirituality in Christ. Do you want wisdom, faith, love, &c.? Whatever you want, go to Christ for that grace. There is enough in Christ to satisfy the most hunger thirsting souls in spiritual things. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." {Eph.1:3} Christ, "in whom are hid all

the treasures of wisdom and knowledge." {Col.2:3} Do you want power against corruption? Go to Christ for strength. His grace is sufficient for you. "My grace is sufficient for thee; for my strength is made perfect in weakness." {II Cor.12:9} There is an all-sufficiency in Christ. Christ is all, says the text, therefore the apostle having Christ, said, I have all. "I can do all through Christ." {Phil.4:13} And know for your further consideration that Christ is in all in the new man, or in every true believer. He is in you dear child of God. "Christ in you the hope of glory." "My little children, of whom I travail in birth again until Christ be formed in you." {Gal.4:19} "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." {Col.1:27}

Christ lives in me says the apostle, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." {Gal.2:20} Christ is and lives in a true believer by participation of his divine nature, II Pet.1:4, by inchoation of His Holy Spirit, Gal.4:6, and by communication of his saving grace. {Eph.3:17} Christ is in your hearts, in your gifts, in your graces, in your duties, in all; by whom you find acceptance of your persons and services with God your heavenly Father. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." {Eph.1:6} Christ is with you and in you in all conditions, in all relations, in all afflictions. "Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." {Isa.63:8,9} And to conclude this section, know for your increase of joy that Christ, who is all, and in all in you, will abide in you forever. Nothing shall be able to

separate Christ and your souls. {Rom.8:35-39}
Christ is the strength of your heart and your
portion forever. {Ps.73:26}

In the fourth instance; seeing Christ is all,
and in all in the new man, suffer a word of
exhortation which will concern everyone present
to hearken to, viz., both such as are in Christ and
out of Christ and I am sure every one of you are
in one of these two estates. Either you are in
Christ or without Christ. The first branch of the
exhortation shall be to you, who are believers
and sanctified in Christ Jesus, called saints.
Seeing Christ is all, in all acknowledge only Him
to be all in all in your justification. Take you heed
that you bring not any righteousness of your
own, nor any grace or work of His in you to join
with Christ and His righteousness in point of
justification. {Phil.3:9} This glory Christ will not
give to another. Christ alone is our justification
and our righteousness. {I Cor.1:30,31} Christ
will not permit any coadjutor, secondary cause or
co-operator whatsoever in the justification of a
sinner.

Consider this, you who will not believe,
unless you could see yourselves so holy, so
humble; except you can first have such a sin
subdued you will not believe any of your sins are
pardoned; until you find and feel in yourselves a
soft heart, a broken heart, a praying spirit, a
mourning spirit, you cry out that you are not
justified. Oh, say you, if I could pray, mourn for
sin, profit by the means, as such and such does,
then I would believe. But, alas, I have a hard
heart, a blind mind, a perverse will, carnal
affections, &c., I cannot, dare not, I will not
believe that my sins are forgiven. Thus most
professors would bring in, if not their own
righteousness, some grace or work of God in
them, to join with Christ in their justification;
not considering that God justifies the ungodly, Rom.
4:5, that in due time Christ died for the ungodly,

Rom.5:6, and that Christ is all, and in all in the justification of sinners.

Secondly, let Christ be all in all, in the gifts of the Spirit and graces of sanctification. For, as you heard, Christ is the Author, the Preserver, and the Finisher of them all, therefore let him have the pre-eminence above all. Set a high esteem of every gift and grace of God. Account a little grace better than all the riches, honours, pleasures, and creature-comforts of this world. But you ought to prize Christ far above all his own gifts and graces in us; for he is the life of them all, the marrow and substance of them all. What is all knowledge unless you know God in Christ? Nothing. What is faith except Christ be the object of it? Nothing. Patience, temperance and all other virtues what are they but either natural qualities or moral habits, unless Christ be the root of them all. Natural education and acquired gifts of art may produce the like; yea, the same in heathens, but Christ is the lustre and beauty of each spiritual gift and grace. That influence believers receive from Christ and those rays that come from this Sun of Righteousness upon their graces, makes them shining saints, beautiful and all glorious within. Hear this you poor in spirit, you new-born babes in Christ, who have the persons of believers {especially preachers} in admiration and set them up on high in your hearts, and extol them with your tongues. Because you discern so much humility, love, patience, faith, and other gifts of the Spirit and graces of sanctification in them. Should you not rather admire Christ, exalt Christ and extol Him, who is the Purchaser, the Owner, the Donor and the Author of all these spiritual gifts & graces. For we have nothing but what we have received. By His grace we are what we are, and all the grace we have from His fullness is received from him. {Jn.1:16} Therefore, let Him

receive the glory of all, and let Him have the pre-eminence in all, for He is all in all.

Thirdly, let Christ be all, in all your affections, words and actions. Set your affections on Christ. Oh, let the discoveries of that superlative excellence and glorious beauty of Christ, which are made out to your souls by the Spirit and Word of God, draw you to set your affections on Him. Love everyone and everything that God has put the name of Christ upon for His sake, but chiefly set your affectionate love upon Him. Love Christ in his saints. Love Christ in his messengers, in his ordinances, &c. This will quicken your desires to enjoy more of Christ, more of Christ in his saints, ministers, ordinances, and in your own hearts. Oh, that Christ may be chiefest in your affections; He is altogether lovely. May he have your dearest love; He is the well beloved of His Father and yours. "This is my beloved Son, in whom I am well pleased." {II Pet.1:17} Christ bears you in His arms, everlasting arms of mercy, yea, in His very bosom. {Isaiah 40:11 & 63:9} Do you bear Christ in your heart and is he exalted highest there? Again, let the absence of Christ be the chief occasion of your sorrow and mourning. {Matt.9:15} Cry after him; inquire for Him; give Him no rest until He return. This was the practice of the spouse. {Cant.3:1-4 & 5:4-8} Oh, how were her affections set upon her beloved! "Tell him I am sick of love." {Cant.5:8} Though there be many other just occasions for mourning to the saints, yet this is the chief. If a loving wife cannot think of the departure of her dear husband without sorrow, how much more sorrowful will a gracious heart be in the absence of Christ? Like Mary who wept and being asked the reason by the angel answered, "because they have taken away the Lord &c." {Jn.20:11-16} And as Christ should be all in your affections, so may he be in your words and actions. Speak for Him; do for

Him; suffer for Him. May Christ be the matter of your communications and conferences that you may minister grace to the hearers. Whatever you do in word or deed, let all be done to the honour of Christ, for he that honours the Son honours the Father also.

The other branch of the exhortation is to such as are in their natural condition without Christ, seeing Christ is all and in all, be exhorted to seek Christ. Paul preaching on Mars Hill to the Athenians tells them God made of one blood all nations of men that they should seek the Lord, Acts 17:22-27, and there are many exhortations in the Holy Scriptures to this purpose. "Seek ye the LORD while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." {Is.55:6,7} The apostle Peter in his speech to Simon Magus in Acts 8:20-23, told him his heart was not right in the sight of God, that he was in the gall of bitterness and in the bond of iniquity; and he exhorted him to repent and pray to God; not that any man in his natural condition can of himself come to Christ, desire Him, or seek to enjoy Him, for none can come to Christ except the Father draw him. {Jn.6:44} "For it is God which worketh in you both to will and to do of his good pleasure." {Phil.2:13} So then says the apostle, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." {Rom.9:16} Only know this, God requiring poor sinners to use the means that he has appointed is often pleased to make that means effectual for their conversion and salvation. For if God has purposed to show mercy and confer His grace upon your souls, he will cause you to seek unto Him. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart

out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them...I will yet for this be enquired of by the house of Israel, to do it for them." {Ez.36:26,27,37} God's gracious and free promises do not exclude the means he has appointed to attain the mercies therein promised. It pleases the Lord to tie his creatures to the use of means when he affords it them, though he will sometimes work without it. Now the ordinary means which God has in His infinite wisdom appointed to convert sinners, and also to build them up in Christ, is the word preached. "So then faith cometh by hearing, and hearing by the word of God." {Rom.10:17} This word of the gospel, God will have preached to every creature in all parts of the world. {Mk.16:15} None are exempted or prohibited from hearing the gospel preached, but everyone that has an ear is required to hear. "He that hath an ear, let him hear what the Spirit saith unto the churches." {Rev.2:7} And let such as neglect the hearing of the word of God {preached by such as are called and sent of Christ} consider what the Lord says in Proverbs 1 from the 20th verse to the 32nd. But albeit some of you see it is that which you ought to do and that you had need to do, to wit, to seek the Lord. Assenting to what you heard in the first use of the doctrine that there is much worth, beauty, and excellence in Christ. And that poor lost undone sinners stand in need of Him, notwithstanding how to obtain Christ, you know not as yet. Let me tell you that God sets before you Christ upon gospel terms, which are these three.

First, God in the dispensation of the gospel propounds Christ to lost sinners as the only necessary and all-sufficient means of salvation. Christ is the only necessary means of salvation. "Neither is there salvation in any

other; for there is none other name under heaven given among men, whereby we must be saved." {Acts 4:12} And Christ is the all-sufficient means of salvation so that we need none but Him. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." {Heb.7:25}

Secondly, God does offer Christ to lost sinners without respect to price or person. He invites them that have no money to come and buy wine and milk {that is to say, Christ} without price. {Isa.55:1} And anyone that will are invited to take Christ freely. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life {that is, Christ} freely." {Rev.22:17}

Thirdly, God requires that those who do receive Christ shall depart from iniquity. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and, let everyone that nameth the name of Christ depart from iniquity." {II Tim.2:19} "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {Tit.2:11-14} And that they shall sell all, lose all, and hate all for the sake of Christ and take up the cross and follow Him.

You will say to me, alas, here is my misery, to wit, although God propounds Christ upon gospel terms to poor sinners to me among others, I have no power of myself to receive Christ and to believe in Him and accept of Him.

True, it is not {as I said} in him that wills, or him that runs, but only in God who shows mercy. {Rom.9:16} It is the exceeding greatness of his power toward us who believe. Which must be put forth in your hearts to make you believe also according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead. {Eph.1:19,20} And you ought to wait on God in the diligent use of means until the day of His power come upon you and then you shall be a willing, a believing people. "Thy people shall be willing in the day of thy power." {Ps.110:3} I may exhort you to repent of your wickedness, profaneness, &c., as Peter did in Acts 8:22, but God alone must give you repentance unto life. {Acts 11:18} It is my duty to preach the gospel to you and to exhort you to seek Christ, Acts 17:22,27, but it is the mere mercy and free grace of God to drive you to Christ, which nothing, but His everlasting love can move Him to do. {Jer.31:3} You ought to seek, wait, ask, and use all the means which God has appointed and afforded you, both secret, private and public, Rev.2:29, but God must make the means effectual. {Acts 16:14} And therefore, I must say it is not in me; I cannot draw you to Christ. That is the Father's work alone. "No man can come to me, except the Father which hath sent me draw him." {Jn.6:44}

But having exhorted you to seek Him in the use of means, there I must leave you to wait on God for the moving of his Holy Spirit where you must lie and continue like the poor impotent man at the pool of Bethesda for healing. And though as he did, so you may see many a lame, blind, deaf, dumb, naked, leprous soul get healing and go away rejoicing and praising God. And you remain still so impotent that you cannot get into the fountain set open for sin and for uncleanness, nor have any that can help you in that you may be cured. Yet, be not disheartened,

as Christ came suddenly and unexpectedly and healed the impotent man after long waiting; so Christ will come according to His promise to your souls that seek Him. "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts." {Mal.3:1}



**“For the Son of man is come to seek
and to save that which was lost.”
{Lk.19:20}**

*The chief Publican’s Conversion, or a lost sinner
sought and saved by CHRIST.*

The Lord Jesus Christ, whom the Father sanctified and sent into the world, Jn.10:36, came to save sinners. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” {I Tim.1:15} And being sent to the lost sheep of the house of Israel, Matt.15:24, found Zacheus a son of Abraham, Lk.19:9, in his blood, that is, in his natural estate. A lost sinner, for this Zacheus was, that is, the prince of the publicans, or chief among the publicans. {vs.2} A publican and a sinner, so that he was known of all to be a sinner, {vs.7,} to whom Christ said, Zacheus today I must abide at thy house, and Zacheus received him joyfully, to wit, both into his house and into his heart. {vs.5,6} Now when the Pharisaical Jews saw Jesus desiring to lodge, or make his abode at the Publican’s house, they all murmured saying that he was gone to be a guest with a man that is a sinner. Whereupon our Saviour gave them to understand that this was the business for which He came into the world, namely to call sinners. “I am not come to call the righteous, but sinners to repentance.” {Mt.9:13} This was the great design of God the Father in sending His Son Jesus Christ; to wit, to save lost sinners. “For the Son of man is come to save that which was lost.” {Mt.18:11} And this was the very cause why he would be Zacheus’ guest, because Zacheus was a sinner, a lost sinner. For the Son of Man is come to seek and save that which is lost. So that the words of the text

contain in them the reason why Christ would be Zacheus' guest and implicitly an answer to their objection, who murmured at it, as may appear in the like case in Mark 2:15-17. In the text consider these three things; first, a Saviour, the man Christ Jesus, I Tim.2:5, the Son of man. Secondly, the work that he came about and that is twofold; to seek and to save. Thirdly, the persons whom Christ came to seek and save; to wit, lost sinners. The doctrine, which arises clearly from the words, is this.

Doctrine: The Man Christ Jesus must seek and save lost sinners.

This was his errand from heaven; the work Christ came to do. And, this he must accomplish as the scriptures declare. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." {Jn.6:38,39} For explanation of the doctrine three things must be opened and proved by the word of truth; to wit, first, who the Man Christ Jesus is. Secondly, how he seeks lost sinners. And thirdly, what he saves them from.

Touching the first query; the Scriptures do declare that the Man Christ Jesus, Emmanuel, is God with us, Matt.1:23, which was long since foretold by the prophet in Isaiah 7:14. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This is a great mystery says the apostle in I Tim.3:16, "and without controversy great is the mystery of godliness; God was manifest in the flesh." Christ is also called the Word of God, Rev.19:13, and the WORD was made flesh, Jn.1:14, the only begotten of the Father, called the Son of God,

Jn.3:16 & Lk.1:35, equal with God, Phil.2:6, and one with the Father and the Holy Spirit, I Jn.5:7, which oneness is a mystery, Col.2:2. The hypostatical union of the divine and human nature is a great mystery. {I Tim.3:16} "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" {Rom.11:33} Furthermore, the scriptures of truth do declare touching the Lord Jesus Christ, who is God-man; that is, Christ is Mediator between God and Man, I Tim.2:5, by whom and in whom God is reconciled to man and man is reconciled to God. Therefore Christ took upon Him the seed of Abraham that He might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people, Heb.2:16,17 & Col.1:21, and Christ is therefore called the Mediator of the New Covenant, Heb.12:24, the better Covenant, which was established upon better promises. {Heb.8:6} "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." {Heb.9:15} The man Christ Jesus is also the great Prophet and King of His people. {Acts 3:22,23 & 5:31,32} The Head and Saviour of His Church. {Eph.5:23} And this Son of man came to seek and to save lost sinners.

Touching the second query, the Scriptures do witness that Christ seeking His lost sheep, finds them in their blood, polluted, corrupted, filthy, naked, and loathsome, Ez.16:3-6, but the poor sinner knows not that he is wretched, and miserable and poor and blind, and naked, Rev.3:17, until the Lord by His Holy Spirit and word convince him and enlighten his understanding.

Thirdly, now the Lord seeing the poor sinner polluted in his own blood, that is, in his natural estate of sinful corruption and looking upon him with an eye of compassion {for his time is the time of love} He draws him with His everlasting loving kindness, Jer.31:3, without which powerful drawing, no sinner can come to Christ. "No man can come to me, except the Father which hath sent me draw him." {Jn.6:44} The means by which the lost sinner is drawn to Christ is the Spirit and Word of God, whereby he is convinced, enlightened, and converted. First, God does by His Spirit and Word convince the soul of sin, righteousness, and judgment. {Jn.16:8} First, of sin, to wit, sins not only against the Law, as drunkenness, uncleanness, covetousness, &c., but also sins against the Gospel, because they believe not on Christ. {vs.9} That you may perceive what it is to be convinced of sin, because they believe not in Christ; that is, the Spirit of God in the word, and by the word convinces the sinner. First, he convinces him that he has no saving, justifying faith, Hebrews 3:18, 4:2, which is the precious faith of God's elect. Secondly, that without this faith, he cannot please God, Heb.11:6; and unless he believes in Jesus Christ he shall certainly perish. And thirdly, that it is not in his own power to believe, but the exceeding greatness of God's power is put forth to them that do believe, Eph.1:19,20; and that this Almighty power must be given to enable the soul to believe.

Now, this is not a general conviction that all men are sinners, and consequently you are a sinner as well as others. But it is a particular conviction with divine light and power, which causes the soul to understand and believe that he is indeed a sinner, a miserable sinner, a lost sinner. For it is the Spirit in the word that does thus convict the soul of sin. The effect of this

conviction usually is much trouble of conscience, fear of hell, and sensible apprehensions of the wrath of God and such like. For the poor sinner now sees, and feels, that it is an evil thing and a bitter, to sin against God. He has caused the arrows of his quiver to enter into his reins. {Lam.3:13} This arrow of the Almighty is sharp in the heart of the King's {that is Christ's} enemies. {Psa.45:5} It pricks the sinner in the heart, Acts 2:37, and causes him to cry out, "What must I do to be saved?" {Acts 16:30} Now, this sinner is bidden to believe in the Lord Jesus Christ, Acts 16:31; but, alas, he cannot believe. Ah, no, no says the poor sinner; I am a sinful wretch, a vile abominable sinner; I have been a blasphemer of the name of God, a persecutor of the people of God, a despiser of the word of God and ministers of God, disobedient to parents, &c. There is no hope for me. I shall perish; I shall perish everlastingly; I am undone; I am lost forever; I cannot believe. I have an unbelieving heart and this my sin of unbelief added to all my other sins fills up the measure of my iniquities.

The Spirit does also convict the soul of righteousness. {Jn.16:10} That is to say, first, that he is not righteous, but a sinner, Rom.3:9,10; secondly, that his own righteousness, which he has gone about to establish, is as filthy rags, Isa.64:6; and thirdly, that Christ is the end of the law for righteousness to everyone that believes, Rom.10:4; and fourthly, that this righteousness of Christ must be imputed to him to justification of life. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." {Rom.5:18,19} And thus the sinner is

taken off from trusting in himself; now he dares not rest upon his duties, gifts, reformation, humiliation, or any work of God in his soul for life or salvation. Now his prayers, his mourning, his exact walking, nor his universal obedience cannot mediate for him, nor be his Saviour. It is not his inherent qualifications, but the righteousness of Christ whereby he must be justified before God. And yet notwithstanding, he is not taken quite off from duties, but from resting in them and trusting upon them. The poor sinner prays still, reads the scriptures, hears the word, is both constant and conscionable in the performance of holy duties. But now he cannot, as formerly he did, raise his hopes of salvation, gather his comforts in promises, nor conclude his assurance of eternal life from his duties done. Because he knows not whether Christ is his or not and whether or not he performs those duties from the Spirit of life in Christ.

The Spirit does likewise convict the sinner of judgment, Jn.16:10, that is to say, first, that there is a day of judgment, II Pet.2:9; secondly, that all men shall stand before the judgment seat of Christ and then everyone shall give an account of himself to God, Rom.14:10-12; thirdly, that then God will render to everyone according to his deed, Rom.2:6-9; and fourthly, that it will be a terrible day, a day of dread and horror to devils and wicked men, Mal.4:2,5; and for a poor soul to stand naked without Christ's righteousness at that day is a fearful thing.

Consider poor sinners, what a sad day those poor creatures had, who were running to Christ from between Sodom and Gomorrah, when the Lord rained fire and brimstone upon them. But this great and dreadful day of the Lord will be 10,000 times more terrible, when the Lord shall say to those who are without Christ, "Go you cursed into everlasting fire prepared for the devil and his angels." Hear you that are afar off what I

have done, says the Lord, and you that are near acknowledge my might. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" {Is.33:12-18}

Now the sinner's heart begins again to meditate terror. For by this powerful conviction of the Spirit and word of God, the sinner is brought to a sensible apprehension of his natural condition; and now he apprehends himself in a miserable estate. Yea, and sees himself a lost sinner and is ready to conclude against his soul that there is no hope for him. He formerly had some hopes, some comforts, some confidence of his own salvation, but they were all false, being built upon the sand of his duties, humiliations, and legal performances. Alas! Alas; says the poor sinner, I have kindled a fire, and compassed myself about with sparks, and did walk in the light of my fire, and in the sparks that I have kindled; and this now I have received at the hand of God, to lay down in sorrow. {Isa.50:11} Here the soul has his burden, which is too heavy for him to bear; and under the feeling sense and sight of his own sinful lost condition, he gets into a corner alone where no eye can see and no ear can hear him and cries mightily to God with prayers and tears, spreading his miserable estate before the Lord. The sinner begs for sin pardoning mercy and heart changing grace, power against corruption and patience to wait on God and to seek him that hides his face for a little moment. Then to some experienced preacher, or believer, this poor sinner gets to inquire after the way to heaven. To whom he declares his miserable condition and asks what he shall do to be saved. And being exhorted to believe cries out, Oh! I cannot believe; I dare not believe and then propounds all his objections

against believing. This is, I conceive, the work of thorough conviction by the Spirit.

Secondly, God does by His Spirit and word enlighten the soul to know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power towards them that believe, Eph.1:18-20; the Lord having convicted the sinner of his lost estate and sinful condition by nature does by His Spirit and word enlighten his understanding to see and know.

First, that there is a Saviour, to wit, Jesus Christ. "Thou shalt call his name JESUS; for he shall save his people from their sins." {Mt.1:21} "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." {Acts 5:31}

Secondly, that this Saviour Christ Jesus came into the world to this very end, to save sinners. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." {I Tim.1:15} "For the Son of man is come to save that which was lost." {Mt.18:11}

Thirdly, that whosoever shall believe in this Jesus Christ shall be saved. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." {Mk.16:15,16} "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." {Jn.3:16,17} Now, as God gives the sinner a spiritual understanding to see and know this, so the Lord brings over his heart and causes him to assent unto all this as the truth and to believe it to be the will of the Father that everyone that believes in His Son Jesus Christ shall be saved.

And if I could believe in Him, says the poor lost sinner, I should be saved by Him. But, alas, here is my misery, that I cannot believe. This is the condemnation to my poor soul, my unbelief; I must justify God, for He is just in all His ways. He has done right, but I do wickedly; I cannot believe. Oh, beloved! The poor lost sinner now can tell you that it is not an easy matter to believe in Jesus Christ. No, no, it is as difficult a thing to believe as to keep all the commandments. The poor sinner could do something touching the commandments, but he cannot tell how to do anything about believing. He knows not how to begin to believe. No, says the sinner, I now know by experience nothing but an Almighty power of God, who raised Christ from the dead, can enable me to believe and this day of His power I must wait for. Thus the Lord leads the soul by a way that he knows not. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." {Is.42:16} And thus the poor sinner is enlightened to see the hope of his calling. Well, says the poor soul, I have some secret hopes that God will show me mercy and will give me Christ and forgive my sins according to the riches of His graces. For the Lord waits to be gracious, and will be exalted that He may show mercy unto sinners. {Is.30:18}

Thirdly, God does by His Spirit and word convert the sinner, that is to say, changes him into the image of His Son Jesus Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." {II Cor.3:18} Let me open this scripture a little to you so that you may understand the work of conversion. But we all, to wit, who are converted or turned to the Lord, as

in verse 16, with open face, with an unveiled face; that is to say, the eyes of our understanding being enlightened, Eph.1:18, "beholding as in a glass the glory of the Lord," that is, looking upon that object of faith Jesus Christ, who is the glory of the Father, Jn.1:14; yea, the brightness of His glory, and the express image of his Person; Heb.1:3, set forth in the word of the gospel preached, as in a glass, James 1:23-25, to be looked unto for salvation, Is.45:22, we are changed into the same image; that is to say, we are converted, made a new creature, regenerated, made a new man, and renewed into the likeness of Jesus Christ or conformed to the image of his Son. {Rom.8:29; II Cor.4:16; Eph.4:23,24} And this change is wrought by the Spirit of God. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." {II Cor.3:18} And that thus the Lord having propounded Jesus Christ to lost sinners, outwardly and in general by the word, and inwardly and particular to this or that lost sinner by the Spirit accompanying that word of the gospel with divine light and power to the heart of the sinner, does enable the poor soul so to assent unto what is propounded, as to receive what is thereby stated, namely, Jesus Christ, and by faith to rest upon Him for wisdom, righteousness, sanctification and redemption, which Christ being given to the sinner of the Father, is of God made all this to him; as we read in I Corinthians 1:30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." And now the sinner is drawn to Christ and is sought and saved by Christ.

Touching the third query; the Scriptures of truth do testify that Jesus Christ having sought lost sinners does save them. First, Christ does

save them from sin, Matt.1:21; that is to say, first, from the guilt or imputation of sin. For all have sinned, says the apostle, and all the world has become guilty before God. {Rom.3:9,19,23} Now, Jesus Christ does save them from this guiltiness by being made of God their righteousness, in point of justification. And therefore, the same apostle says, Rom.3:24, that those who before were proved to be sinners and had become guilty before God, are now justified freely by His grace through the redemption that is in Jesus Christ; "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." {Rom.3:25,26} Hereupon the apostle triumphs, Rom.8:33, "who shall lay anything to the charge of God's elect? It is God that justifies;" and therefore, God has freely promised in the Everlasting Covenant of His rich grace in Christ, Heb.8:12, to remember their sins no more. David describes the blessedness of the man unto whom God imputes righteousness without works, saying, "blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." {Rom.4:7,8}

Secondly, from the filth or pollution of sin. For sin contracts filthiness and defiles the sinner. {Matt.15:18-20 & Ezek.16:6,22} Now, Jesus Christ does save them from this pollution and defilement by being made of God their sanctification. {I Cor.1:30} And therefore, although the saints have sin and do sin, I Jn.1:8,10, yet the blood of Christ, which is the fountain open for sin and for uncleanness, Zech.13:1, does cleanse them from all sin, I Jn.1:7,9; and being so sanctified and cleansed,

they are presented by Christ to the Father, holy, unblameable and unreprouable in His sight, Col.1:22, not having spot nor wrinkle, nor any such thing. {Eph.5:26,27} "For both he that sanctifieth and they who are sanctified are all of one." {Heb.2:11} "For by one offering he hath perfected for ever them that are sanctified," Heb.10:14; according to the request of the apostle Paul, "and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." {I Thes.5:23}

Thirdly, from the power or dominion of sin. For sin has a domineering power in the hearts of natural men, Col.1:13, and so it is called the power of darkness. And in Romans 8:2, "the law of the Spirit of life in Christ Jesus has made me free from that law of sin &c." Sin has the force of a law upon a carnal heart. Let a man or woman, who are in the state of natural corruption, resolve to forsake their sinful ways. Let them purpose in themselves and promise to their friends to leave such a sinful course. They shall still be overpowered by their lusts to commit those very sins, and be overcome, and be held under the power of them. And although some, yea diverse of their companions in sin are justified and sanctified and escape these pollutions of the world through the knowledge of Christ and by the power of His free grace, yet they shall still live in their lusts and commit their wickedness. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." {Dan.12:10} Now Jesus Christ does save them from this lordly power of sin by fellowship with Him in His death. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." {Rom.6:6} And therefore, although

the saints do sometimes that which they allow not, that which they would not, nay that which they hate, and on the contrary, that good that they would, that they do not and find a law in their members bringing them into captivity to the law of sin, which sin is in their members, Rom.7:15-23; yet there is not one sin, which has dominion over them, Rom.6:14-22, for they are not now the servants of sin. Sin is not their lord and king, but they are freed from it in this regard also, Rom.6:18, so that though sin may tyrannize and carry them captive sometimes, yet says the apostle, sin shall not have dominion over them, who are under grace.

Fourthly, from the curse or punishment of sin; for sin merited the curse of the law and the wages of sin is death. {Rom.6:23} Now Christ does redeem His people from the curse of the law by being made a curse for them. {Gal.3:13} Thus faith looks at Christ as a Saviour made sin, made a curse, and crucified to redeem His elect from the curse due to sin. What punishment the law and justice of God could exact or require of sinners, that the Lord Jesus Christ has suffered, and he has fully satisfied His Father's justice for all the sins of all His people. Christ is therefore called our Surety. {Heb.7:22} And although God does rebuke and chastise His people for sin, Psa.39:11, it is not in wrath for satisfaction, but in love for amendment. {Rev.3:19}

Christ having sought lost sinners saves them from the Law. For you must understand that sinners were under the law until Christ redeemed them. {Gal.4:5} But now we are delivered from the law that we should serve in newness of Spirit and not in the oldness of the letter. {Rom.7:6} First, from all the ceremonies or elements of the law, Gal.4:3, to wit, the observation of days and months and times and years, vs.10, Christ by His coming in the flesh abolished the law of commandments contained in

ordinances, Eph.2:15, blotting out the handwriting of ordinances that was against us, and contrary to us, and took it out of the way. {Col.2:14} Therefore, the apostle tells the Galatians that if they were circumcised, Christ shall profit them nothing. {Gal.5:1-3} Secondly, from under the penalties and curses of the law. For it is written that "cursed is every one that continueth not in all things which are written in the book of the law to do them." {Gal.3:10} Now from this penalty and curse Christ frees his elect, whom He has sought and saved. {Gal.3:13} Christ has redeemed us from the curse of the law, &c., therefore sinners are said to be saved from wrath through Him. {Rom.5:8,9}

Thirdly, from the school mastership of the law, for the law was our schoolmaster until Christ, but after faith has come, we are no longer under a schoolmaster. {Gal.3:24,25} Now the office of a schoolmaster is to teach or instruct the ignorant; to teach is the main or essential part of a schoolmaster and to correct is but incidental. One may be a good schoolmaster and never correct a scholar with stripes. And therefore we are thus to understand this scripture. We, who are believers, are no longer under the tutorage or government of the law, as we were in our non-age, which is the very truth, which the apostle labours to clear up to the understanding of the Galatians. {3:24,25; 4:1-5} But we have a new schoolmaster, to wit, Jesus Christ, Eph.4:20,21, if so be you have heard Him, and have been taught by Him as the truth is in Jesus. Now the difference between these two schoolmasters, the law and Christ, is this; Moses in the law commands his disciples to do this and forbear that, but gives no power, nor communicates no skill to perform anything. Christ commands His disciples to do the same moral duties, and to forbear the same evils, and with His command He gives power and wisdom. For He works in us both

to will and to do of His good pleasure. {Phil.2:12,13} Thus Christ having freed us from under the tutorage of the law takes us under his own tuition and teaches us to yield obedience of faith to His Father's will and to serve Him in newness of Spirit and not in the oldness of the letter.

Fourthly, from the Old Covenant of the law. For the Ten Commandments are called a covenant. {Deut.4:13, Ex.34:28} And the apostle in his Epistle to the Hebrews calls it an old, faulty, vanishing covenant, Heb.8:7-13, opposing against it that new, perfect and everlasting covenant of the gospel. You know the zealous Jews sought righteousness and life by the works of the law, Rom.9:31,32, that is to say, they did think, as many of the professors of our times do, to be saved by keeping the Ten Commandments. {Lk.18:18-22} And Paul bears them record that they were zealous, but it was not according to knowledge. For they being ignorant of God's righteousness went about to establish their own righteousness and the apostle hereupon tells them that Christ is the end of the law for righteousness to everyone that believes. {Rom.10:2-5}

And therefore we may use great plainness of speech and safely conclude that the administration of the law written and engraved in stones, even the Ten Commandments as they were that first, old, faulty, and vanishing covenant, is now done away and abolished in Christ. And yet we do not hereby make void the law, but establish it, Rom.3:31, for we say that we ought to yield obedience of faith in newness of Spirit and to fulfil the royal law according to the Scripture. {James 2:8} You do well, says the apostle, so speak and so do as they that shall be judged by the perfect law of liberty. {James 2:12} Neither are we without law to God, but under the law to Christ, I Cor.9:21, for though

we be delivered from the law, which was our old husband, that being dead wherein we were held, yet we serve God in newness of spirit and not in the oldness of the letter. {Rom.7:4,6} The grace of God, which has appeared, bringing us this salvation, teaches us to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present world. {Tit.2:11-15} I might be large in the declaring and proving by the scriptures that Christ saves His people, even poor lost sinners, from hell also, both from the fears of hell in their hearts, delivering them, who for a long season through fear of wrath and everlasting death, were held in bondage, Heb.2:15, and from the power of the pit. Also, how Christ saves them from Satan's deluding temptations and the enticing allurements of the world.

And indeed, I might justly treat upon all that good blessing and covenant grace, which poor lost sinners from the first conversion to the faith, receive to the end of their faith, the salvation of their souls; for these two terms of seeking and saving include all from the beginning of grace to the end of glory, but this may suffice for the present.

First Reason; Jesus Christ must seek and save lost sinners because the Father sanctified Him, sealed Him and sent Him from heaven to finish this work of redemption; and this is the Father's will, which has sent me that of all, which He has given me I should lose nothing, and that everyone who believes on the Son may have everlasting life. {Jn.6:38-40} This was the great errand of Christ from heaven to the inhabitable parts of the earth to save sinners. {I Tim.1:15} Christ came into the world to save sinners, and this was the work His Father gave Him to finish; therefore, he must perfect it. "I came from heaven, says Christ, not to do my own will, but the will of Him that sent me." {Jn.6:38}

Second Reason; the man Christ Jesus must seek and save lost sinners because the Father having exalted Him to be a Prince and a Saviour, and promised in His Everlasting Covenant of Grace that all Israel shall be saved. {Rom.11:26,27} There is no other name under heaven given among men whereby we must be saved, Acts 4:12, neither is there salvation in any other. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the LORD our God is the salvation of Israel." {Jer.3:23} Therefore, the Lord said by his prophets, "look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." {Is.45:22}

Third Reason; the Lord Jesus Christ must seek and save lost sinners because God will not have any one of those whom He has given to His Son to perish, Matt.18:14, therefore the Son of man has come to save them that are lost. {vs.11} Christ must give an account to God the Father of all, which He has given Him. He must keep them and preserve to Himself, when He gives up the kingdom to God the Father. {Jn.17:12} Therefore, Christ promises to give them eternal life and they shall never perish, neither shall any man pluck them out of His hand. {Jn.10:28} "For he said, surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." {Is.63:8,9}

First Use; seeing that this is a truth that the man Christ Jesus must seek and save lost sinners, let us make use of this doctrine to discover the ground of much trouble and disconsolation of some professors touching their salvation. They see that they are lost, undone, and in a perishing condition, but they look not to

Christ to be saved. They think to save themselves by seeking, praying, mourning, reforming, &c., and consider not that Christ must seek and save them. They will take the work out of His hand and think to do it themselves by their humiliations, duties, &c., and such professors either have no comfort, or their joys last no longer than their humiliations and duties. And when they cannot pray, mourn, overcome sin, and perform holy duty with that enlargement and broken heartedness, as sometime they have done, then all their joy is ceased, all their hopes are perished, all their comforts are gone and they are marvellously disconsolate and cry out that they are hypocrites, that they have no grace, &c. Now they look not to Christ who must save them, but to themselves, and to their performances, duties, and humiliations, and truly in vain is salvation hoped for from these hills and mountains. Although most professors confess with their mouths that Christ must save them, yet many do in their hearts deny him, and would make their prayers, their humiliation and their duties their saviours. And no marvel if they are often sorrowful. After they have kindled a fire and compassed themselves about with the sparks of their performances, Isa.50:11, they walk in the light of that fire and sparks, which they themselves kindled. But when that light goes out and those sparks die or vanish away, then all their joy, peace, comforts, and hopes are lost.

Second Use; this doctrine may also be useful for examination. Christ came to seek and save lost sinners. This is the work He has to do for poor souls, to seek and to save them that are lost. Let it therefore put you upon trial whether you are such as Christ must seek and save. Are you sinners? Yes, we are all sinners will some say, and if any man say he has no sin, he deceives himself and the truth is not in him. {I Jn.1:8,10} Yes, that is truth, all men are sinners,

but has this general truth been brought home to your heart in particular with such a divine light and power of the Spirit in the word that it did so convict your conscience that if you had not known any other man in the world to be a sinner, yet you could not but have believed that you were a sinner. Ah, says a poor seeking soul, I know by woeful experience of my own heart and ways that I am a sinner indeed, a sinner with a witness. I was a blasphemer, a drunkard, an unclean person &c., my heart is still hard and proud, carnal and desperately wicked; I find and feel it so to be daily. Well, but have you had a thorough conviction that you are a sinner? Have you been convinced of your gospel sins, to wit, piercing Christ, slighting God's Declaration of free grace upon the faithfulness of his word, and despising Him, though wonderfully set forth in a covenant of grace? Alas, the thought; how I have abused, slighted, and neglected free mercy and rich grace pierces my heart. I have stood out against God, preferred the world, and the things of this life, yea, my own base sinful lusts before Jesus Christ. I cannot speak of the vanity and deceitfulness of my heart in this kind without tears. Oh, it breaks my heart so oft, as I seriously consider what injury I have done to Christ in His people by scorning and reproaching and persecuting them. What hard thoughts I have had of Him, unbelieving thoughts, blasphemous thoughts, carnal thoughts. And what hard speeches I have spoken against Christ's ways, messengers, ordinances, churches, and people. But could you not reform yourself, humble yourself, deny yourself, forsake your sins, perform duties and so save yourself from this your miserable estate? Oh no, I did think that I might amend my ways, leave my sins, and reform myself, and I went about it hoping to be saved by my own righteousness, but all in vain. For either I had no power to forsake my sins, nor

grace to pray, mourn and humble myself, or if I did overcome some temptations and resist some corruptions through the power of God, or was assisted by His grace to perform holy duties, I rested in them and raised all my hopes, confidence, and comforts from them; grew proud, self-confident and so miscarried, lost all my hopes and comforts; but albeit you could not get heaven this way, yet could you not easily believe and so be saved? Truly says the poor sinner I think it is as hard a thing to believe in Jesus Christ with all the heart as to keep all the commandments.

When I was convicted that my own righteousness could not save me, and saw I could never get to heaven in a way of works, I complaining to some of my miserable condition and they had me believe, which at first I thought was easy, and I resolved to believe, but presently after and unmortified corruption breaking forth in my heart, put me into sad fears. I went to pray, but my heart being hardened by the deceitfulness of sin, I could not pray. Thereupon I doubted of my condition more still. Then I would have affected my heart with sorrow, but I could not mourn. I began to feel my heart cold, hard, and dead and thereupon I call all into question. And being under many fearful temptations, concluded that I was a hypocrite and saw myself utterly lost, having no hopes, could not but bewail my sad condition to godly friends, who still exhorted me to believe in Christ. But, alas, I could not believe. And I was also afraid to believe lest it should be upon false grounds and truly I think, had not the day of God's exceeding great power come upon me and set home a promise of free grace by His Spirit with divine light and mighty power upon my heart, I should never have believed. But when that promise came, it was so suitable to my present condition that all my heart objections were so answered by it and it pleased

God so clearly to reveal His rich and free love in Christ Jesus to my soul in it that I could not but with tears and much heart breakings admire the infinite goodness of God to me. I was so self-ashamed and abased as that I saw myself the chief of sinners. Which promise of the Spirit I received by faith, applied to myself and in the believing that Christ was mine and I His, I was filled with joy unspeakable and glorious, and ever since God has drawn out my heart more and more after himself and after holiness so that He has caused me more to desire, yea, hunger and thirst after righteousness and sanctification, than after heaven itself.

Third Use; this doctrine will make much for the consolation of true believers, that Christ must seek and save lost sinners and that first for themselves, secondly, in regard of theirs. Believers themselves are much troubled with their corruptions and although they pray against them, mourn under them, and resist them, yet sometimes they are carried captive. "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am; who shall deliver me from the body of this death?" {Rom.7:23,24} Now this doctrine may be applied for the consolation of such. Christ must save you from your sins, Matt.1:21, and sin shall not have dominion over you. "For sin shall not have dominion over you; for ye are not under the law, but under grace." {Rom.6:14} Christ's grace is sufficient for you, II Cor.12:9, Christ shall turn away ungodliness from Jacob, and this is His covenant with them, to take away their sins. {Rom.11:26,27} Also, believers may from this doctrine have some ground of hope and so of comfort with respect to their yoke fellows, parents, brethren, children, or other friends or kinsfolk after the flesh, who yet remain in their

natural estate. It may be you have spent many a prayer, some tears also upon them. You still do make mention of them day and night in prayer and as often as you have access to the throne of grace, you make mention of them to the Father. You spread their blind, ignorant, dead, naked and miserable condition before God, and still they abide in their sinful estate, and you have sad thoughts, doubts and fears that they will perish. But yet there is hope in Israel touching this thing. For Christ must lose none that the Father has given Him. He must seek them and save them. And what do you know but that carnal yoke fellow, parent, or brother, or child, or sister, or neighbour may be of that number. And if so, they shall not perish. Consider what the apostle propounds in I Corinthians 7:16, and let me thus apply it; for what know you whether Christ will save your husband or wife, &c., therefore, pray in hope and wait on God in hope. Who can tell; for God may have chosen him or her and then Christ must seek and save them.

Fourth Use; this doctrine may afford us a word of exhortation to poor, seeking, waiting, and mourning souls, who are made sensible of their lost condition and see themselves almost ready to perish for want of Christ. I would exhort such to believe that they shall be saved for Christ came to seek and save that which was lost. Christ must seek and save lost sinners. This is a ground to believe it.

Objection: You will say that this is a ground to believe Christ will save some lost sinner. But all who were lost in Adam shall not be saved by Christ and how can I know that I am one of these few, who shall be saved?

Solution: I answer, that when God by His Holy Spirit shall bring home this general truth, particularly to your soul with divine light, life and power of manifestation, He will so clearly witness that Christ came to seek and save you, who was

a lost sinner that you will have a spiritual understanding given to know it and to believe it, yea, and you shall be filled with joy and peace in believing.



**“According as he hath chosen us in
him before the foundation of the
world, that we should be holy and
without blame before him in love.”
{Eph.1:4}**

That Believers should be Holy.

In this chapter you have, first, the inscription of the Epistle, verse 1, and therein is declared both the penman, Paul, and his office, an apostle of Jesus Christ by the will of God; also, the persons to whom the Epistle was written, the saints, and to the faithful in Jesus Christ, which are at Ephesus. Secondly, a salutation in verse 2, and therein is expressed the matter of the salutation, grace and peace. The persons saluted, to wit, the saints; and the author from whom grace and peace comes to the saints, from God the Father and the Lord Jesus Christ. Thirdly, a congregation in verse 3 for spiritual blessings in general. “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in Christ,” &c., or with every spiritual blessing in Christ; whereof the apostle mentions some particularly in the following verses, to wit, election, predestination, adoption. In this 4th verse, Paul hints to us; first, that there is an election; secondly, that the elect are chosen in Christ; thirdly, that election was before the world was founded; and fourthly, that the elect of God should be holy and without blame in God’s presence in love.

Thus you see the occasion and dependence of the words of the text, which offers to your spiritual contemplation this plain doctrine, that God will have His people to be a holy people. This point of doctrine needs no explanation; and it is a truth so generally assented to by all professors that I shall give you but one scripture

to confirm it. "For this is the will of God, even your sanctification." {I Thes.4:3} This is the will of God, the determination and decree of God, even your sanctification, and indeed it appears manifestly in the Scripture of truth that this is God's holy will.

First, because God has chosen the elect in Christ to this end. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." {Eph.1:4}

Secondly, God calls His elect to holiness. "For God hath not called us unto uncleanness, but unto holiness." {I Thes.4:7}

Thirdly, God has given to every one of His elect the Holy Spirit to sanctify them. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." {I Thes.5:23}

Fourthly, God affords them His holy word, which is a means of sanctification. "Sanctify them through thy truth; thy word is truth." {Jn.17:17} "Now ye are clean through the word which I have spoken unto you." {Jn.15:3} Yea, when they sin against God, he will chastise them for their profit that they may be partakers of His holiness, Heb.12:10, so that God would have His people holy.

Reason 1: God will have His people to be holy that He may be justified in justifying the ungodly, Rom.3:26, "the justifier of him which believeth in Jesus," that God might be just that justifies the ungodly in Christ. {Rom.4:5} God justifies the ungodly, that is, He finding men and women in their blood, or in their sins, Ezek.16:6,8, the LORD {in the time of love} forgives them all their sins, covers their nakedness with the skirt of Christ's righteousness and bids them live. This is done when God enters into covenant with them, and so they become

His. Now that God may be justified in so doing, though He found them ungodly, unbelievers, impenitent, profane &c., He does not only forgive them all their sins and so leave them ungodly to go on in their wicked ways; but he gives them His Holy Spirit of sanctification, who changes their hearts, renews the spirit of their minds, sanctifies their wills and affections, and produces all those fruits of the Spirit in them, mentioned in Galatians 5:22,23, whereby they are made holy in all manner of conversation, II Pet.1:4, that they should be holy to the praise of the glory of His grace, and that we should be to the praise of His glory. And herein is God justified in justifying the ungodly in that He does make and keep them holy. "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." {Jude 1}

Reason 2: God will have His people to be holy for the honour and glory of His Son Jesus Christ to whom He has given them. "All mine are yours," says Christ in his prayer to His Father, Jn.17:1,10, "and yours are mine, and I am glorified in them," also in verse 19, "and for their sakes I sanctify myself that they also might be sanctified." Christ shall be glorified in His saints, especially in His kingly office. "Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." {Rev.15:3,4} And albeit, now Christ, and His poor saints are scorned and despised of men, yet that prophecy of Enoch the seventh from Adam will have its accomplishment. "Behold, the Lord comes with ten thousands of His saints." {Jude 14} The Lord Jesus shall be revealed from heaven with His mighty angels when he shall come to be glorified in His saints. {II Thes.1:7,10} And in that day it will appear to all the world that it is the great glory of Jesus

Christ that His Father has given Him so many ten thousands of saints to be His subjects and himself to be their King. {Isa.33:22}

Reason 3: God will have His people holy that they may enjoy spiritual communion with Him in this life and eternal communion with Him in heaven. The saints do enjoy spiritual communion with God in this life. "Truly our fellowship is with the Father, and with His Son Jesus Christ, and with the Spirit." {I Jn.1:3} And they shall have eternal communion with God in heaven in that kingdom prepared for them, which then they shall receive. {Matt.25:34} Now this communion with God none can have without holiness. {Heb.12:14} Therefore, God will have His people to be holy.

First Use: Will God have His people to be holy? Let it be useful to us, first for inquiry, what holiness is and how God makes His elect holy. "For this is the will of God, even your sanctification...for God hath not called us unto uncleanness, but unto holiness." {I Thes.4:3,7} Holiness or Sanctification is a real change of the whole man from the pollution of sin to the purity of the image of Christ. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." {Rom.6:22} Here was a real change in them from the pollution of sin. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." {II Cor.3:18} Here was the other part of that real change in them, to wit, into the purity of the image of Christ; for as men in their natural estate bear the image of the earthly first man, Adam, so men in their spiritual estate bear the image of the heavenly second man CHRIST. {I Cor.15:47-49} This holiness or sanctification {if you have respect to the author and efficient cause thereof} is called the Sanctification of the Spirit, II

Thes.2:13, {in respect unto the Divine act of God,} it is called renovation or renewing of the mind, Eph.4:23 & Rom.12:2, {if unto the acts and fruits of holiness in believers,} it is called faith, love, long suffering, gentleness, goodness, meekness, temperance, &c., Gal.5:22, {if unto the root, fountain and foundation of holiness,} the scripture says Christ is our Sanctification. I Cor.1:30. Thus you hear what holiness is. Now God makes His elect holy by His Spirit and Word, whereby He does convince them that they are without Christ, Eph.2:12, makes discovery to them of the worth of Christ, their need of Him; and the LORD's declaration of Christ in a Covenant of Grace upon gospel terms; changing their hearts into the image of Christ, II Cor.3:18, and giving them faith in Christ, repentance from dead works, love to all the saints, &c., and so the very God of peace sanctifies this people. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." {I Thes.5:23} Thus much may suffice touching the inquiry.

Second Use: Will God have His people to be holy? Let us make use of this to discover who are the people of God and who are not. Those people that are ungodly and unsanctified are not the people of God. Such may boast of their justification, but they deceive themselves, for God has not justified unsanctified people. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." {I Cor.6:9-

11} They may talk of the free grace of God manifested to them, and bringing them salvation, but they are deluded. For the grace of God that brings salvation teaches us to deny ungodliness and to live godly in Christ Jesus. {Tit.2:11,12} Now there are three sorts of professors who would be esteemed the people of God and yet are not sanctified by the Holy Spirit. They are not holy and therefore are not the Lord's people in covenant.

The first sort are all those legal professors who having been by the Spirit and Word of God much convinced of sin, Jn.16:8, sorely wounded in their consciences, Prov.18:14, and somewhat reformed in their conversations by hearing godly preachers as Herod was, Mk.6:20, after all this, go about to establish their own righteousness and rest upon their duties, humiliation, and legal reformation and never have their hearts changed and renewed, nor Christ given of the Father unto them. These are not sanctified, are not the Lord's. Hear what the apostle speaks to such among the Galatians. "Are you so foolish? Having begun in the Spirit are you now made perfect by the flesh? Have you suffered so many things in vain? If it is yet in vain." Well such of you as God has chosen in Christ that you should be holy, &c., He will also by His Spirit and word convict you of righteousness, to wit, that all your own righteousnesses are as filthy rags, Isaiah 64:6, that being ignorant of God's righteousness, you have gone about to establish your own righteousness, and that you must be found in Christ, not having your own righteousness, which is of the law, but that which is through the faith of Christ. The righteousness which is of God by faith. {Phil.3:9}

The second sort are all those formal professors, who seem to be only religious, having a form of godliness, but denying the power thereof. {II Tim.3:5} These will tell you they rest

not on duties, trust not to their own righteousness, confide not in their humiliation, as legal professors do, but they after much trouble of conscience for their sins got comfort, joy, and peace in applying some promises of the gospel to themselves. Consider I pray you, the parable of the stony ground hearers. They on the rock, are they, which when they hear, receive the word with joy, and these have no root, which for a while believe and in time of temptation fall away, Lk.8:13; here was some ploughing, though it went not deep enough, and some harrowing also to cover the good seed. After this there was some joy, but no root. Here was the word convicting and wounding and comforting, but no Christ, who is called the root, Col.2:7, to quicken, renew, and sanctify. And therefore, though they believed for some time, yet shall fall away in the time of temptation. And this is the condition of formal professors, as they get comfort to themselves in promises, but they receive not Christ and his sanctifying comforting Spirit in the promises. Let such hear what the Lord by His prophets speaks to a formal professing people. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." {Is.50:11}

The third sort are all those carnal professors, who say they are the people of God and hold the common faith, Tit.1:4, which is the faith of God's elect, Tit.1:1, and believe the common salvation, Jude 3, that is to say, common to everyone that believes, both Jew and Gentile, Rom.1:16; but notwithstanding all this profession of general redemption, they themselves are the servants of corruption, II Pet.2:19, for they take liberty to live in sin and walk after the flesh, fulfilling the lusts thereof, turning the grace of God into lasciviousness and

denying the only Lord God and our Lord Jesus Christ. Jude 4. They are so far departed from the faith, which they sometime professed, and seemed to have, I Tim.4:1, that they question whether the Scriptures of truth are the word of God, whether Christ is the Son of God, whether the first day of the week is the Sabbath of God; and they are so far from living godly, and walking in the way of holiness that they totally omit all holy duties. They refrain prayer, they speak not of the word of God when they rise up, nor when they lay down, nor as they sit in the house together with their family. They do not partake of any ordinances, nor perform any true worship to God. And as for sin, they make a mock at it. Some of them say God takes no knowledge of their sins, that He sees no iniquity in them, whilst others affirm that they have no sin; that they are born of God and they cannot sin; and some others are bold to say they are justified persons and therefore all their words and actions are alike acceptable to God, and well-pleasing in His sight &c. But these carnal professors that are not holy are not the people of God. This may make some discovery of those whose hearts are not right with God. To whom I would give the apostles exhortation, "repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." {Acts 8:22}

Third Use: Will God have His people to be holy? Then may this doctrine occasion a deep humiliation and godly sorrow in believers for their un-holiness, carnality, and sinfulness in heart of life. O beloved let you and I commune with our own hearts. How much unbelief, hypocrisy self-filthiness, formality and wickedness shall we upon diligent examination find still remaining in us? What vanity of mind and carnality is in our hearts? How many hard thoughts of God have we still? Notwithstanding all the experiences that

God has given us of His un-changeableness, His faithfulness, and His everlasting loving kindness in Jesus Christ. How apt are we by an evil heart of unbelief to depart from God? Alas, what sinful contemplations have we in our spirits? What evil concupiscence? How do our hearts run out after the creature comforts of this world and how are our affections still set upon the things below Christ and God? How many idols are set up in our hearts?

How great is our self-love, self-seeking, self-confidence, self-dependence, and self-sufficiency! O what high thoughts have we sometimes of ourselves, our gifts, our graces, our experiences, our performances? Surely we have just cause {if God will in mercy work in us godly sorrow} to be ashamed, to mourn after a godly manner, and to loath ourselves for the abominations of our own hearts. But my brethren, let us examine our lives and search and try our ways, as well as commune with our hearts for the eye of the world is open upon us. God and angels, men and devils, all observe us who are believers; they hear what we say and take knowledge of what we do. O beloved, how much vain, carnal, and sinful communication comes out of our mouths that ministers no grace to the hearers? How many idle words do we speak? What unprofitable talk have we among ourselves and with others; not gracious, not seasoned with the salt of truth and holiness, but very unsavoury speeches. And when we meet together and speak one to another of religion, we are apt to speak slightly, rashly, formally, inconsiderately, and not soberly, humbly, and graciously as becomes the saints. Yea, our conferences sometimes turn to vain jangling and unedifying disputes wherein we strive for victory, or to maintain our own opinion more than truth. But besides all this how much ungodliness is there in our actions? Albeit God prevents us by

His grace from doing actions simply and grossly evil and ungodly, as drunkenness, uncleanness, &c., yet in doing lawful things, we often miscarry. The messengers of Christ do sometimes preach themselves, Fathers of families do correct their children sometimes after their pleasure, provoking their children, being bitter to their wives sometimes. Oh, how uneven do we walk in our callings and relations wherein we should especially show forth the power of godliness! Oh, had we tender hearts and were we truly sensible of our spiritual miscarriages, we could not speak of those particulars without tears of godly sorrow. Can we consider how many years we have possessed the gospel, how long we have enjoyed the word preached in season and out of season unto us, and yet how little our conversation is as becomes the gospel of Christ, how little we have profited, how little we have grown in grace, and in the knowledge of Jesus Christ, and not be affected to mourn under the feeling of our un-profitableness and great barrenness. But I hope God will give us repentance unto salvation, not to be repented of, for all our unrighteousness.

Fourth Use: Will God have His people to be holy? Let it be useful for the consolation of every true believer, especially such as at present groan under the tyrannical power or captivating bondage of any corruption. And sigh to God for supply from Christ of any grace wanting, or weak in their apprehension, sense, and feeling. Hearken poor mourning soul, and consider what may be said for your comfort, and search the scriptures, whether it be so or not.

Know first, that God's eternal purpose toward you {who are a true believer} in choosing you in Christ, was, that you should be holy. {Eph.1:4 & Rom.8:30} "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." {Is.46:11} "The LORD of hosts hath

sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." {Is.14:24} "Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" {Num.23:19} "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." {Eph.1:11}

Secondly, that God has made with you an everlasting covenant of grace and holiness wherein he has given you many great and precious promises, to pardon sin, to subdue iniquity, and to put His law in your mind, and write it in your heart. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God." {Ez.11:19,20} "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." {Jer.31:34} "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." {Mic.7:18,19} "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {Tit.2:14}

Thirdly, that Christ has prayed to His Father for you that He would sanctify you.

"Sanctify them through thy truth; thy word is truth." {Jn.17:17}

Fourthly, that Christ sanctified himself for your sake, that you also might be sanctified. "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." {Jn.17:19,20}

Fifthly, that God has given you the Spirit of His Son. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts," Gal.4:6, who is a comforting sanctifying Spirit, yea, the Comforter, Jn.14:16-18, and he sanctifies all the people of God. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." {I Thes.5:23}

Sixthly, "faithful is he that calleth you, who also will do it." {I Thes.5:24} The LORD hath called you unto holiness, I Thes.4:7, and he will make you holy. The LORD hath said that thou shall be holy, Lev.11:44, 45 & 19:2; and that is such a command as has the force of a promise in it; and though that place, Lev.20:7 is "sanctify yourselves therefore and be you holy;" yet the 70 interpreters render it, sanctified, and ye shall be holy; and so does the Chaldean paraphrase render it also. And Jerome translates that place in I Pet.1:16, "be ye holy," as "you shall be holy;" and indeed, this is a promise, as God can put a being to His word. And therefore be of good comfort, "your sins are forgiven you," Matt.9:2, "for sin shall not have dominion over you; for ye are not under the law, but under grace," Rom.6:14, and that grace of Christ is sufficient for you. {II Cor.12:9} Christ is full of grace, "and of his fulness have all we received, and grace for grace." {Jn.1:16} "According as his Divine power hath given unto us all things that

pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." {II Pet.1:3}

Fifth Use: Will God have His people to be holy? Let me conclude with a use of exhortation to holiness. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy." {I Pet.1:15} God will have His people holy at all times in all relations and in every condition.

Therefore, I beseech you brethren and exhort you in the Lord and for His sake to be holy in all manner of conversation; holy in your callings, for godliness is great gain; holy in your families, in your shops, in your journeys, in all your ways and in all your relations. Godliness has the promise both of this life, and that which is to come. Piety has a majesty in it; it will give you a throne in the consciences of others that they dare not sin in your presence. Holiness is an ornament to your callings, to your persons, to your families, and to the place where you live. The more holy, the more like your heavenly Father, and the more you glorify your heavenly Father, and the more you adorn the doctrine of Christ; yea, the more communion you have with the Father and with Christ. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." {II Cor.7:1} Great is my boldness of speech toward you in this exhortation, because I desire fruit that may abound to your account. And give me leave to press this exhortation upon such believers present who have carnal parents, yoke fellows, or other carnal friends. You would have your natural friends converted and to that end you pray for them, mourn over them, many a sigh, and many a tear. It may be they have cost you, but they live in the flesh still, are carnal still.

Oh, let not a holy conversation be wanting that may further their conversion, I Cor.7:16,17, that, if any obey not the word, they also may without the word be won by godly conversation. {I Pet.3:1} And if they be not drawn thereby to a love of the truth yet their mouths will be stopped that they cannot speak against it. Would it not be a comfortable thing to have a carnal father speak thus of his godly son or daughter, to wit, I was unwilling my children should go so often to hear sermons and be so often at conferences and private fasts and the like, but I have observed that since they professed religion and gave themselves to pray and read the scriptures, they have been much more dutiful to us their parents than before, and that they are more diligent in their callings. If this be the worst they shall have liberty to profess the gospel still. The like I might speak of other relations. But should carnal parents or friends have cause by your loose or uneven walking to speak evil of the ways of God, it would be very uncomfortable to you and dishonourable to the gospel. I shall conclude in the words of the apostle in Philippians 4:8,9. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things... and the God of peace shall be with you."

One objection had need to be answered before I end and that is this, for some may say, you have exhorted us to holiness and the apostle tells us in II Timothy 3:12, that "all that will live godly in Christ Jesus shall suffer persecution."

Objection: How may we be encouraged and strengthened against these fears of persecution?

Solution: I answer, first, pray to God that He will furnish you with suffering graces against

persecuting times. Colossians 1:9-11. Secondly, improve your interest through Christ in the promises and believe that the more sufferings for Christ, the more comfort by Christ, II Cor.1:5, the more sufferings the more holiness, Heb.12:10, the more sufferings the more happiness, I Pet.4:14; only take heed of sufferings as an evil doer, verses 15, 16, and if any suffer as a Christian, Christ will suffer with him. "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." {Is.63:9} Christ will share with you in your suffering persecution, Acts 9:4,5, and you shall share with Christ in glory. {Rom.8:17} But you must be holy in sufferings, also praying for them that persecute you, as Christ taught and practiced, and so did his martyr Steven, Acts 7:60, "Lord, lay not this to their charge;" and so let us pray for them that now disturbed us.

F I N I S.