

Monergism

**CHRIST'S  
FAMOUS  
TITLES**

William Dyer

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# Christ's Famous Titles

by William Dyer

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# Introduction

My dearest friends, whom I love dearly, remember daily, long for greatly, pray for earnestly, and praise God heartily; to whom I could write with my purest blood—I send these lines from my inward affections.

Though I cannot say I am as transported with affection and zeal as Paul—as to wish myself accursed from Christ for your sakes; yet I am persuaded, I could be contented with Jonah, to be cast into the sea, to the pacifying of God's wrath for you; that I may be free from the blood of all men; and by the power of God, to deal plainly and sincerely with all my fellow-creatures, not valuing the smiles, nor fearing the frowns of wicked men. It is better to lose their *smiles*—than it is to lose their *precious souls*. Though there are many who are enemies to me—yet I am an enemy to none, a hater of no man's person, but a lover of their souls. He who loved me when I was an enemy, commands me to love my enemies. Dear Christians, cleave to the Lord, and follow after him fully! Neglect no duty, though you know there is danger in doing it. Fear God and sin—more than men and suffering. Let your souls bear up with Christ, bear off from the world, bear down your corruptions, and bear forth your testimony. Respect all, and reject none of God's commandments; and take patiently and thankfully, the hardest dealings of God.

The heaviest afflictions you meet with on earth, are but light in comparison with Christ's sufferings, or the punishment of the wicked in hell. When God's people are humble, and the wicked high enough, and the Lord's appointed time has come—then the godly may expect deliverance, and not before. You should not envy the *patience* of God towards your enemies, for it is nothing in companion of what *love* he shows to you; be you diligent at your work, and leave God at his. The Lord will soon turn from his wrath—if men were turned from their wickedness. Look closely to your hearts, tongues and ways. I never

trusted God—but I found him faithful. I never trusted my own heart—but I found it false.

Take heed friends, that you be not always *wooing* Christ, and yet never *married* to him; therefore do not leave, until you have put the great question out of all doubt. Look upon Christ without—and then search for him within you. He who will clearly see with the eye of *faith*—shall shut the eye of *reason*. It is the will of God, that saints should rejoice more in what Christ has done for them, than in what they have done for him. Oh, lay up for Christ, make haste and do your work—and God will give you eternal wages.

Dear brethren, I beseech you to consider well these following things, for they are precious, weighty, and necessary truths.

I shall add no more, but promise you my prayers for a blessing upon this treatise—that it may bring to glory God, and grace to you—which is all that is aimed at by him, who is,

Your soul's servant,  
William Dyer

## **To the Christian Reader**

It is the great unhappiness of our age, that the greatest part of men busy themselves most, in that which concerns them least. Look among rich and poor, high and low, young and old—and see whether it appears by the whole scope of their lives, that they set their hearts more on the world, than Christ and his salvation. Just so that they may have but some of the *earth in their hands*—they care for nothing

of *heaven in their hearts!* But gold can no more fill their hearts—than grace their purses!

Most people are like that silly woman, that when her house was on fire, so minded the saving of her goods, that she left her child roaring in the flames! At last remembering it, she cries out, "Oh! my child, my child!" Just so, there are many who drop into perdition, merely for a little wealth!

There are many who are temporally miserable—who are eternally happy! And there are many who are temporally happy—who shall be eternally miserable! Oh! there is a great vanity—in all worldly excellencies! The world is big in our hopes—but little in our hands. It cannot satisfy the *senses* of men—much less their precious *souls!*

Dear Christians, according to my talents received, I have endeavored to set forth the riches, the loveliness, the preciousness and excellencies that are in Christ—to draw your heart after him, and to make you desire and love him. Oh! Jesus Christ is a *fountain* of life, light, love, grace, glory, comfort, joy, goodness and sweetness; always full and flowing, yes, overflowing! Paul was so much captivated by Christ—that he was ever in his thoughts, ever near his heart, and ever upon his tongue! Oh! that our hearts and thoughts were thus busied about, and taken up with Christ, and those treasures of wisdom and knowledge which are in him.

The design of this piece is not the *ostentation of the author*—but the *edification of the reader*. Though the author is contemptible—yet the matter is comfortable. I hope none will blow out such a candle, by the light of which they may see the way to heaven. If God had given more spiritual matter to me—I would have given more out to you. If God may have glory, and the Church edification by these labors of mine—I shall have my end. Now my prayer for you is, that the gracious God may bring your heart more and more in love with Christ, who is altogether lovely—that shortly you may enjoy endless felicity in his loving bosom!

Your Servant in Christ,  
William Dyer

## "He is altogether lovely!"

Song of Solomon 5:16

Out of the Lion of the tribe of Judah, comes better and sweeter honey, than out of Sampson's lion! That is the sweetest honey—which we suck out of Christ's hive—for the *face* of none is so lovely in a saint's eye, as the face of Christ; and the *voice* of none is so pleasant in a saint's ear—as the voice of Christ. Oh Christian! the God whom you serve is so *excellent*, that no good can be added to him; and he is so *infinite*, that no good can be diminished in him. He makes others happy—and yet is not the less happy; he shows mercy to the full—and yet remains full of mercy. Oh come eat and drink abundantly! Oh beloved, there is no fear of excess here, though one drop of Christ is sweet—yet the deeper, the sweeter.

The wine that Christ draws, is the *best wine* that a Christian drinks! The whole book of Canticles is bespangled with the praises of Jesus Christ; the subject matter of this book is a declaration of the mutual fellowship of love and affection between Christ and his church; what spiritual entertainment is given on both sides, with the sweet contentment they have in each other's beauty! Here you may see the *King* in his glory—and the *spouse* in her beauty! Here you may see *Christ* giving her sweet promises, adoring her with many excellencies, communicating his love, and commending her graces! Here you may also see the *church* even ravished with the consideration and contemplation of Christ's love and beauty! His beauty is breath-taking, his love is ravishing, his voice is pleasing, his goodness is drawing, his manifestations are enticing! He is the



beloved Son—and the Son of love; he is nothing but love—to those who are his love.

But I shall no longer entertain you with a *crumb* at the *door*—but carry you to the chapter out of which my text is taken—and so lead you to the *cabinet* where the *jewel* lies!

Brethren and beloved, you have a glorious description of Christ in this chapter, and that from verse 10 to 16. where the spouse is setting forth the riches, the dignity, the excellency, the beauty, the majesty, the glory, the preciousness, and loveliness of Jesus Christ. "My Beloved is radiant and ruddy, outstanding among ten thousand. His head is purest gold; his hair is wavy and black as a raven. His eyes are like doves by the water streams, washed in milk, mounted like jewels. His cheeks are like beds of spice yielding perfume. His lips are like lilies dripping with myrrh. His arms are rods of gold set with chrysolite. His body is like polished ivory decorated with sapphires. His legs are pillars of marble set on bases of pure gold. His appearance is like Lebanon, choice as its cedars. His mouth is sweetness itself! *He is altogether lovely!* This is my Beloved, this my friend, O daughters of Jerusalem." And thus she sets forth her beloved, and at last winds up all with this rare expression, "He is *altogether* lovely!"

This text is a sacred cabinet, which contains in it:

First, The Jewel Christ, in this word, HE.

Secondly, The value of the Jewel, ALTOGETHER LOVELY.

The observation, or doctrine, is this, That Jesus Christ is infinitely and superlatively lovely. He is the most *amazing* and *delightful* object. The very name of Jesus Christ, is as precious ointment poured forth. It is said, that the letters of his name were found engraved upon Ignatius' heart. Jesus Christ is in every believer's heart, and nothing can do better there; for "he is altogether lovely!"

That Jesus Christ is thus transcendently lovely, will appear in four kinds of ways:

First, by *titles*.

Secondly, by *types*.

Thirdly, by *resemblance*.

Fourthly, by *demonstrations*.

I shall only speak to the first of these—his TITLES. Our Lord Jesus has seven famous and lovely titles, which are as so many jewels of his crown.

First, The Desire of all Nations.

Secondly, The King of kings.

Thirdly, The Mighty God.

Fourthly, The Everlasting Father.

Fifthly, The Prince of Peace.

Sixthly, The Precious Elect one.

Seventhly, Wonderful.

We will begin with the first of these famous titles, namely,

## **THE DESIRE OF ALL NATIONS**

This title you have in the second chapter of Haggai and 7th verse: "And the *Desire of all Nations* shall come." But you shall say, "How

is Christ the Desire of all Nations? Do not all the nations abhor him and say, We will not have this man to rule over us!" "The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One," Psalm 2:2. The kings of the earth are afraid—lest Christ's government should un-king them. The rulers are jealous—lest he will depose them from their noble places; they are jealous, lest Jesus will encroach upon their power and privileges. Kings are afraid of him, and think themselves but half kings, where Christ sets up his power and discipline. Merchants are afraid of him—lest he should take away their gain. Lawyers are afraid of him—lest the laws of Christ should overtop the unrighteous laws of the land. The people are afraid of him—lest he should compel them to subjection to the law and way which their souls abhor. Oh, how long has the world rebelled against Jesus Christ, and his government!

But tell me, Have the people gained anything by resisting Christ, his gospel and government? by hating his servants, and by scorning his holy ways? I shall leave you to judge of this.

But, beloved, for all this, Jesus Christ is the Desire of all Nations. And that I shall show in five particulars. Though Jesus Christ is not actively desired by all nations—yet he is rightly called, the Desire of all Nations.

First, Because he is most desirable in himself, and all things that are desirable are in him. *Beauty* is in Christ, *bounty* is in Christ, *riches* and *honor* are in Christ. Jesus Christ is the *treasure* hidden in the gospel, the *pearl* of great price; he is the *sun* in the firmament of the Scriptures, whom to know is everlasting life; he is a spring full of the water of life, a hive of sweetness, a storehouse of riches, a river of pleasures, wherein you may bathe your souls to all eternity!

Oh! he is fullness and sweetness. "He is the chief among ten thousand," Canticles 5:10. "He is more precious than rubies; and all

the things you can desire are not to be compared to him," Proverbs 3:15.

Alas! what are all the crowns and kingdoms of the world, all the thrones and scepters of kings, compared to Christ! I say what are the treasures of the east, the gold of the west, the spices of the south, and the pearls of the north, compared to him? These, or whatever you imagine, are not to be compared unto the blessed Jesus! Beloved, the glories and excellencies of Christ excel all others. As all waters meet in the sea, and as all the lights meet in the sun; so all the perfections and excellencies of all the saints and angels meet in Christ! Nay, sirs, Christ has not only the *holiness* of angels, the *loveliness* of saints, and the *treasure* of heaven—but also the *fullness* of the Godhead; the riches of the Deity are in him! Col. 1:19. "For it has pleased the Father that in him all fullness should dwell," fullness of *grace*, fullness of *knowledge*, fullness of *love*, fullness of *glory*. He is lovely to the Father, lovely to the angels, lovely to the saints, and lovely to the soul.

And therefore he may well be called the *Desire of all Nations*, for all desirable things are in him.

Secondly, Jesus Christ is called the Desire of all Nations, because his desire is after all nations, though he has no need of them; he has thousands of angels before him, and ten thousand daily minister unto him; yet such infinite love does he bear to the sons of men in whom there is no loveliness, that he himself says, "My delight is with the sons of men," Proverbs 8:31. That our Lord Jesus has a strong desire after the nations to convert them, and save the nations, will appear by three things:

First, By what he did *before* he came into the world.

Second, By what he did *when* he was in the world.

Third, By what he does now that he has left the world.

First, Our Lord Jesus had a great desire after the poor nations **before** he came into the world—or else he would never have left his crown, his royal court, his Father's bosom, his glorious robes, to come into this world—to be spit upon by men, and to be murdered by men! Nay, he did not only become a laughing-stock to men—but a gazing-stock to angels. Now, beloved, do you not think that Jesus Christ had a great desire after the nations' good, that he would leave all his glory, and greatness, and pomp, and riches—to come into this world, to be poor, to be hungry, to be weary, to be tempted, to be betrayed, to die?

But you may perhaps say, that Christ little thought his own countrymen would have shed his blood, and that one of his own friends would betray him.

Why, beloved, do you think he did not know it? yes, he knew it before he came into the world, how he would be abused in the world, that the Jews would crucify him, and that Judas would betray him, John 6. He knew it from the beginning who they were that believed not, and who would betray him. Christ knew it before he came from heaven, what cruel treatment he would have upon earth. Now, beloved, put all this together, and tell me, had not Jesus Christ a desire after us before he came to us, that he would uncrown himself—to crown us; and put off his robes—to put on our rags; and come out of heaven—to keep us out of hell? He fasted forty days—that he might feast us to all eternity. He came from heaven to earth—that he might send us from earth to heaven!

The Son of God became the Son of man; that we, the sons of men, might become the sons of God; and all this he did to save the nations!

Secondly, He had a longing desire after the nations **when** he was in the world. Oh! Christ would gladly have saved the nations, and healed them, and enlightened them; therefore he sends forth his apostles, Matthew 28:19. and bids them, "Go and teach all nations."

The people were in his eyes, and upon his heart; and so in Matthew 22, Christ sends forth his servants, once, twice, thrice, as if he would take no denial—but they would not come. Nay, beloved, our Lord Jesus Christ did not only send *others* to poor souls, to beseech them, to entreat them to come in, to repent, and to believe in their Savior, that their souls might be saved; but he went *himself* and desired them. Nay, that is not all, beloved, he cried to them, and said, "If any man thirsts—let him come unto me and drink!" John 7:37.

Oh! how earnest was Jesus Christ with poor souls to come to him. "Come unto me all you who labor and are heavy laden, and I will give you rest," Matthew 10:28. So in Luke 14:23. "Go to the highways, and *compel* them to come in, that my house may be full."

Do you see this—what vehement desires Jesus Christ had after the nations and souls of men, that he might ever make them happy, when he was in the world; and he has the same desire still. How often would Jesus Christ have healed the Jews, that poor nation, as he himself speaks in Matthew 23:37. "How often would I have gathered your children together as a hen gathers in her young ones, and you would not." Nay when he has done all this, he does not leave them—but *weeps* over them; his eyes were wet—because their eyes were dry. So this is clear from what Christ did when he was in the world, that he desired much the healing and converting of nations.

First, In his *bearing* with them.

Secondly, In his *offers* unto them.

Thirdly, He has a great desire after the nations, now he has **left** the world—and though he has gone to heaven, and entered into glory, and there sits at the right hand of the Father; yet, I say, his desires are as much after poor souls as ever. This will appear by two things:

Firstly, In his **forbearance** and long-sufferance. Oh! how long has Christ borne with the sinful nations, and yet he bears with them still, notwithstanding they have broke his laws, and despised his gospel,

and scorned his ordinances, and shed his saints' blood, and grieved his Spirit, and abused his mercies! This and much more have they done, and yet he spared them that he might be gracious to them, Isaiah 30:18. "Yet the LORD longs to be gracious to you; he rises to show you compassion."

Now, beloved, do you think that Jesus Christ would take all this at the nations' hands—but that he is unwilling to destroy them, and most willing to save them.

Secondly, His love appears, not only by his bearing with them—but by his **offers** to them. Oh beloved, how does God stand day after day, month after month, and year after year, offering himself, his Son, his mercy, his love, his grace, and his glory—to poor souls!

Many have the *space* of repentance, who have not the *grace* of repentance.

Now my brethren, by these things you may see that Jesus Christ has a great desire after the nations.

Thirdly, Jesus Christ is called the Desire of all Nations, because it is he alone, who can make any person, family, or nation, truly desirable.

Oh! beloved, what is the reason that the Lord Almighty prefers his people before all the sons of men? The Lord prefers his little remnant before all the world besides, Exod. 19:5, "You will be my treasured possession!" "The righteous is more excellent than his neighbor," Proverbs 12:26. Though his neighbor is a king, or emperor, or a pope—yet if he is righteous, he is more excellent than them; they are but base born. Believers be these *worthies*, of whom the world was not worthy, Hebrews 11:38. "But you are a chosen people, a royal priesthood, God's holy nation, his very own possession!" 1 Peter 2:8. Believers are not only *diligent* Christians—but *excellent* Christians.

Now, what is the reason, beloved, that the saints are thus excellent above all others? Is it for their birth, breeding, or learning, or riches, or greatness, or honor? No, no! It is for none of these; but if you would know the reason, it is because Christ is formed in them, and married to them; they have the new name, the new nature, the new heart, the new spirit! Oh, this is the reason! If there were anything beside Christ that would make any nation, or family, or person truly desirable, it must be either birth, or greatness, or learning, or riches, or beauty, or wisdom, or strength; now all these do not make any one desirable, for if they did, then those who reign over the nations would be the most desirable people under heaven, because they have the most of these.

"He has made us to be kings and priests unto our God." Revelation 1:5. Oh! Christ has made every believer a king! It is Christ's beauty that makes us beautiful; it is his riches that makes us rich; it is his righteousness that makes us righteous! He alone makes us truly honorable, and desirable. Well may Christ be called the Desire of all Nations—for it is he who can make a nation desirable.

Fourthly, Jesus Christ is called "the Desire of all Nations," because all nations stand in need of him; Nay, not only all nations—but all people, young and old, rich and poor, high and low. He who will be saved—must have a Savior to save him, or else he can never be saved. The apostle tells us, Acts 4:12, "Neither is their salvation in any other, for there is no other name under heaven given among men, whereby we can be saved." And Christ says, "I am the way and the truth and the life. No one comes to the Father except through me." John 14:6. So that not only all nations—but all people stand in need of him.

You may go to heaven without health, without wealth, without honor, without pleasure, without friends, without learning—but you can never go to heaven without Christ.



What will you do, if you begin to die naturally—before you begin to live spiritually? If the tabernacle of nature be taken down—before the temple of God be raised up in your soul; if your paradise be laid waste—before the tree of life be set up in it; if you give up the spirit—before you ever receive the Holy Spirit; if the sun of your life be set within you—before the Sun of Righteousness shines upon you; if the body is fit to be turned into the earth—before the soul is fit to be taken to heaven? If the second *birth* has no place in you—the second *death* shall have power over you!

Though the nations *need* nothing more than Christ—yet they *slight* nothing more than Christ.

Tell me how you will live when you die—who are dead while you live.

Oh, beloved, is it not sad that the nations should resist Christ, his gospel and government as they do!

Indeed, if men might be their own *judges*, then Christ had no enemies, we are all his friends. If the Jews might so have been their own judges, it was not the Son of God whom they crucified—but an enemy to Caesar. It was not Paul as a saint whom they persecuted—but one that they found to be a *pestilent fellow*; some men will say now, they do not persecute the *saints* of God—but *seditious lunatics*; but God will shortly take off the *veil of hypocrisy* from their faces!

Oh grieve for them, that cannot grieve for themselves!

And thus you see that all nations stand in need of Christ, who is the Desire of all Nations.

Fifthly, Our Lord Jesus is called the Desire of all Nations, because when he sets up himself in anyone as their desire—then they run after him, and count nothing too dear for him! So the church of God, Isaiah 26:8, 9. "The desire of our soul is to your name; with my soul have I desired you in the night; yes, with my spirit within me will I seek you early."

Oh! when the Desire of all Nations once sets up himself in the soul—then he becomes the desire of the soul.

When he had thus endeared himself to their souls, they count nothing too dear for him—all shall be at his command: their gold, their silver, their strength, their lives. Revelation 12:12, "They did not love their lives in the face of death." So that, beloved, let men be enemies to Jesus Christ—yet as soon as Christ sets up himself in their hearts, they will *love* him, *own* him, *serve* him, and *suffer* for him!

Now, sirs, put all these together, and it will fully prove Christ to be the Desire of all Nations.

I shall make but a short **application** of it, and so conclude.

Is it so, that our Lord Jesus Christ is the Desire of all Nations, and that all things desirable are in him? Oh then, let me beg of you, oh let me beseech you, for the Lord's sake, and for your soul's sake—make Christ Jesus the desire of your souls!

He is the Desire of all Nations—and shall he not be the desire of *your* soul? Whom will you love, if not the KING of saints? Whom will you long for, if not for the Desire of all Nations? Whom will you prize, if not the Prince of Peace? He is the Son of God, before whom angels and archangels, and all the host of heaven bow. He is the glory of glories, the crown of crowns, the heaven of heavens! He is a light in darkness, joy in sadness, riches in poverty, life in death! It is he who can resolve all your doubts, secure you in danger, save your souls, and bring you to glory, where all joys are enjoyed! Oh therefore, give all glory to him, and yourselves to Him. So much, or so little for this time.

Doctrine: That Jesus Christ, is infinitely and superlatively lovely. "Yes, he is altogether lovely! This is my beloved, and this is my friend!" Song of Songs 5:16

I now proceed to the second title, which is given to the Lord Jesus Christ, and that is *King of kings*.

# THE KING OF KINGS

"On his robe and on his thigh he has this name written: KING OF KINGS and LORD OF LORDS!" Revelation 19:16

Beloved, Jesus Christ is a threefold king:

First, His enemies King.

Secondly, His saints King.

Thirdly, His Father's King.

The first, he rules *over*.

The second, he rules *in*.

The third, he rules *for*.

I shall begin with the first, and take them in order.

**First, Christ is his ENEMIES King.** That is, he is King over his enemies. Christ is a King *above* all kings, and *over* all kings, and therefore the Scripture calls HIM, "King of kings!" as you have it in 1 Timothy 6:15. Christ is a King above all kings; for if he were not a King *above* all kings—he could not be a King *over* all kings. Two Scriptures prove that Jesus is a King above all kings. God the Father says, "I will also appoint him my firstborn, the most exalted of the kings of the earth." Psalm 89:27. Now, who is the first-born? Why, it is Jesus Christ; as he is elsewhere called, "the first-born of every creature." "Now," says God, "I will also appoint him my firstborn, the most exalted of the kings of the earth: higher in glory, higher in power, higher in majesty!" So in Revelation 1:5—there Christ is called, "the Ruler of the kings of the earth."

Alas! alas! what are all the mighty men, the *great*, the *honorable* men of the earth—compared to Jesus Christ! They are but like a little bubble on the water; for if all the nations, in comparison to God, be but as the *drop* of the bucket, or the *dust* of the balance, as the prophet speaks in Isaiah 40:15— Oh how little then must be the kings of the earth!

Nay, beloved, Christ Jesus is not only above the *kings* of the earth, and higher than kings—but he is higher than the *angels*. Yes, he is the head of angels; and therefore all the angels in heaven are commanded to worship him! Col. 2:12, "He is the head of all principalities and powers," which includes angels. And in Hebrews 1:6. "Let all the angels of God worship him." God will have the *angels* worship Christ—as well as *men*.

Oh, sirs, Christ is a King, before whom angels veil their faces, and kings of the earth cast down their crowns!

Again, as he is a King *above* all kings—so he is a King *over* all kings too. Jesus Christ is an *universal* King. He is the King over all kingdoms, over all nations, over all governments, over all powers, over all people! Daniel 7:14, "He was given authority, honor, and royal power over all the nations of the world, so that people of every race and nation and language would obey him. His rule is eternal—it will never end. His kingdom will never be destroyed." You here see that Christ is not only King of saints—but King of nations too! Therefore you find in Psalm 2:8, "Ask of Me, and I will make the nations Your inheritance, and the ends of the earth Your possession!" The very heathen are given to Christ, and the uttermost parts of the earth for his possession.

As the Lord Jesus Christ has all the **kingdoms** of the earth given to him—so likewise he has all **power** given to him. If this were otherwise, he would have no ability to rule his kingdoms. Matthew 28:18, "All power is given unto me in heaven and in earth." Oh, here is a text that should revive the hearts of saints! So that it is he who

binds kings in chains, and princes in fetters of iron! It is he who allows no man to do them wrong; yes, he reproves kings for their sakes, and breaks mighty kings in pieces for the saints' sake! And therefore it is he who over-rules kings, and overcomes the kings of the earth that make war with the saints!

Revelation 17:14, "These will make war against the Lamb, but the Lamb will conquer them," and why? "Because he was King of kings, and Lord of lords!" This is the first, Jesus Christ is his *enemies* King, that is, he is a King *above* their kings, and *over* their kings. As Jesus Christ is his *enemies* King—so he is his *saints* King.

**Secondly, Christ is his SAINTS King.** I will give you two Scriptures to prove it: Revelation 15:3. There Jesus Christ is called the saints' King, "O King of saints." So also in Matthew 21:5, "Look, your King is coming to you. He is humble, riding on a donkey—even on a donkey's colt." So that by these two Scriptures, you see Jesus Christ is King of saints.

Now, beloved, I beseech you here to listen carefully. Jesus Christ you see, is King of the wicked, and of the godly; but as for the wicked, he rules over them by his power and might; but the saints, he rules in them by his Spirit and graces. Now to this the Scripture witnesses, that Jesus Christ rules in the saints, and is the King of the saints; and therefore it tells them, Col. 1:27, "Christ in you the hope of glory," and elsewhere, "Know you not that Christ is in you." Mark, Christ must be in you, "Christ in you the hope of glory." So in Psalm 24:7, "Lift up your heads, O you gates, and be you lifted up, you everlasting doors, that the *King of glory* may come in." Here Christ is called the King of glory; and the psalmist calls upon men to open their hearts that the King of glory may come in. So in Revelation 3:20, "Behold, I stand at the door and knock, if any man hears my voice, and opens the door, I will come in and sup with him, and he with me."

Oh this is Christ's *spiritual* kingdom, and here he rules in the *hearts* of his people, here he rules over their *consciences*, over their *wills*,

over their *affections*, over their *judgments* and *understandings*; and therefore he is called the *King of saints*. It is true, other kings may bear rule over the *estates* of men; but as for the *soul*—that only belongs to Christ! Therefore believers are said to be all glorious within. "The king's daughter is all glorious within," Psalm 45:13. The King of glory rules there, and dwells there! God dwells in the highest heavens—and in the humble hearts. Christ is not only the King of nations—but King of saints; the one he rules *over*, the other he rules *in*.

**Thirdly, Jesus Christ is his FATHER'S King.** So his Father calls him in Psalm 2:6, "I have installed my King on Zion, my holy hill." Well may he be *our* King—when he is *God's* King. But you may say, *How* is Christ the Father's King? Because he rules *for* his Father. There is a twofold kingdom of God committed to Jesus Christ:

First, A **spiritual** kingdom, by which he rules in the hearts of his people, and so is King of *saints*.

Secondly, A **providential** kingdom, by which he rules the affairs of this world, and so he is King of *nations*. Now, beloved, the Scripture says, "That the Father has put all things in Christ's hands." And the apostle tells us, "God has put all things under his feet." The Father judges no man—but has committed all judgment to the Son, and he has appointed him over his own house. Now, as Christ *has* all, so he *does* all, and *rules* all for his Father; and therefore the Father calls him his servant. Isaiah 41:2, "Behold my servant." He rules for his Father, and does his Father's will. So that, beloved, in these respects, Christ is a King.

**Now I shall lay down some things wherein the Lord Jesus infinitely *excels* all other kings of the earth.**

**First, Jesus is a King, who, in a spiritual sense, makes all his subjects kings.** "He has made us kings and priests to our God!"

Revelation 5:10. He has a crown of glory for every subject. Oh, what a glorious King is this!

Oh, sirs, it is better to be a poor member of Christ—than the head of a nation! Oh, how infinitely happy are all Christ's subjects! They are all kings, all heirs, all favorites, all sons! The true believer is the only happy man. Alas! where is there such a king to be found—who makes all his subjects kings? There are many kings that *undo* their subjects—but Christ makes his subjects kings! There are many kings who make their subjects beggars—but Christ makes his subjects kings! There are many kings who put their subjects to death—but Christ died that his subjects might live! There are many kings who give their subjects titles—but Christ gives all his subjects heaven!

Sirs, in a word, this is the greatest nobility, to be the servant of the great God; he is nobly descended, who is born from above. Oh, how many lords has that man—who has not Christ for his Lord! every sin is his lord, and every lust lords it over him. Now where Jesus Christ comes to be King, he makes them kings to his Father, and kings over their lusts. Now, beloved, here is the excellence and happiness of our King—he makes us all kings, and gives all crowns of glory!

**Secondly, Jesus Christ is the most just and RIGHTEOUS King.** He reigns in righteousness, he brings peace by righteousness. He makes us righteous, and therefore he is called, "The LORD our righteousness," Jeremiah 23:6. Now, beloved, other kings often deal unjustly, they bear the sword to execute wrath upon the innocent, and strengthen the hands of evildoers! They justify the wicked—and condemn the godly! They break oaths, and falsify their treaties! Many times they oppress their subjects, and wrong their people! And therefore the Scripture says, "When the wicked rule—the people groan!" Proverbs 29:2.

But now, beloved, Jesus Christ, as he is a righteous King—so he *rules* in righteousness, and you shall have nothing but righteous dealing from him; mind this text of Scripture, which infinitely speaks out



Christ's righteous dealing with poor souls, in Revelation 15:3. "Just and true are your ways." Mark *who* is just and true here. Why, it is the King of saints! "Just and true are your ways, O King of saints." Justice and truth well befits the King of saints.

In Proverbs 3:17 it is said, "Her ways are ways of pleasantness, and all her paths are peace" speaking of *wisdom*, which is meant of *Christ*. Oh, what a golden King is here! What a glorious King is here! He is just and true, and all His ways are pleasantness, and all His paths are peace. Oh, sirs, this is the excellency of Christ, He oppresses nobody, He wrongs nobody! He infinitely excels all the kings of the earth in righteousness, for all His ways are just and true.

**Thirdly, Christ is a King who lives forever, and reigns FOREVER!** Other kings they are but of yesterday, they are soon dead and gone. What is become of all those great and mighty kings that we read of? Why, they are gone like a tale—like a dream! But it is not so with the King of saints—he is King forever, he reigns forever! And therefore the apostle calls him *the immortal and eternal King*, because he lives forever. 1 Timothy 1:17. So in Hebrews 7:25, speaking of Christ, "*He lives forever* to make intercession for us." Now, beloved, here is the glory of the Lord Jesus Christ—he lives forever! Other kings die, and their subjects may do what they will—but Jesus lives forever!

**Fourthly, Jesus Christ is a King that has a perfect KNOWLEDGE of all His subjects!** Oh, sirs, earthly kings and princes do not know all their subjects; nay, they know very few. Alas! they do not know a quarter of them! They are not acquainted with all the wrongs, and needs, and miseries, that their poor subjects lie under.

The Lord Jesus infinitely excels all other kings—in that He has a perfect knowledge of all His subjects! He knows them all by name. He knows—all their thoughts, all their needs, all their ways, all their

conditions. So say I to you, sirs, Your King knows—all your necessities, all your sufferings, all your troubles, all your fears!

Yes, and "My God will supply all your needs according to His riches in glory in Christ Jesus." Philippians 4:19. Oh, this is a sweet Scripture! Oh, poor souls, Christ knows everything about you! This is our great happiness, that we have a King who knows us so well. Oh, here is the excellency of our King!

**Fifthly, Jesus Christ is an ENTHRONED King!** But, beloved, this is not all; Christ does not only sit there Himself—but He has promised that all who overcome, shall sit down with Him upon His throne! "To him who overcomes, I will give the right to sit with Me on My throne!" Revelation 3:21. Mark sirs, Christ promises all His subjects—that they should sit upon the throne with Him!

Now, I wonder where there is any king but Christ, who will allow his subjects to sit upon his throne with him. Alas! this would be treason for a man to attempt it!

I have read of a king, whose crown fell off his head and into the water, while passing over a river. One of his poor servants, out of love to the king, leaped in and fetched it up out of the river, and put it back on the king's head. And for this—the poor man had his head cut off! So arrogant was this king! Yes—but sirs, the Lord Jesus is not so, he is no such proud King! He did not only uncrown himself—to crown us; and wear the crown of thorns—that we might wear the crown of glory—but he brings his subjects to sit upon the throne with him! "To him who overcomes, I will give the right to sit with Me on My throne!" Oh, what a glorious King is this! Every one of his poor subjects shall sit upon the throne with him!

So in Revelation 21:7, "He who overcomes shall inherit all things." One would think this very promise would draw the whole world after Christ! Oh, what a glorious King is this! Every one of His poor subjects shall sit upon the throne with Him! One would think this

very promise would draw the whole world after Christ! Oh! what great offers, and privileges, and honors Christ bestows upon all His poor followers! He not only makes them kings—but He brings them to sit upon His very throne with Him!

O believer, you say that it would be an honor indeed, if could you but look into heaven, and merely to see Christ sit upon His throne! But this honor have all His saints; yes, much more—He makes them all kings, and grants to them to sit upon the throne with Him!

**Sixthly, Jesus Christ is a King who LOVES all his subjects—and all his subjects love him!** And I am sure that this cannot be said of any king under heaven—but it may be said of the Lord Christ. There are nine or ten particulars wherein the love of Christ to his subjects does appear, and is wonderfully manifested.

**First, His love to his subjects is a PRIMARY love.** It was not man's loveliness that engaged God to love and save men! Says the apostle, "We love him," and *why?* "because he *first* loved us." 1 John 4:19

His love is the *cause preceding*—our love is the *effect following*. If he had not first fired our hearts with the flames of his love—we would never have bestowed one spark of spiritual love upon Christ. He must draw us—before we can run after him. And therefore says the church, "Draw me—and WE will run after you." Song of Songs 1:4. Sirs, we cannot run after Jesus—without him first drawing us. And when he draws us—we run!

Oh! sirs, since God loved us when we were ungodly—we should strive to be like him who thus loved us! Nothing can engage a saint to love God so much as this—that God loved him so much. A Christian once weeping at the table, and being asked the reason of it, answered, "Because I love Christ no more!" Indeed, friends, this should grieve us who are so much beloved—that we love Jesus so little!

You have a famous saying of Augustine, "He loves not Christ at all—who loves him not above all!" This is the first love with which God loves his people it is a primary love.

**Secondly, Christ is a King that loves his subjects with a DISTINGUISHING love, and a *separating* love.** The **general** love of Christ is scattered and branched out to all the creatures in the world. But his **special** love, his exceeding great and rich love, is only settled upon his redeemed people. Now, if you ask me what Christ's distinguishing love is—I shall but enumerate it to you:

1. It is *Pardoning* love.
2. It is *Redeeming* love.
3. It is *Calling* love.
4. It is *Justifying* love.
5. It is *Adopting* love.
6. It is *Sanctifying* love.
7. It is *Glorifying* love.

This I say, is a **particular** love; Christ's love is not only sweeter than wine—but better than life! He is most lovely, he is altogether lovely! Christ is nothing but love to those who are *his love*.

**Thirdly, Christ loves his saints with a PROTECTING love.** "Can a woman forget her nursing child, or lack compassion for the child of her womb? Though she may forget—yet I will not forget you!" Isaiah 49:15

Can a woman forget her nursing child? Is it possible a woman should be so inhumane, to forget her tender infant, and not have compassion on the son of her womb? "Yes!" says the Lord, "Though

she may forget—yet I will not forget you!" God may as soon cease to be God—as cease to be good! He may as soon cease to live—as cease to love his people! No, no! He cannot forget them! Did he forget Israel in Egypt, or his church in Babylon, or Daniel in the lions' den? Did he forget the three Hebrew children in the furnace, or Jeremiah in the dungeon, or Jonah in the whale's belly, or Peter in the prison? Did he forget them?

The wicked say indeed, that the Lord does forget, in Ezekiel 9:9, "They are saying—The Lord doesn't see it! The Lord has forsaken the land!" But they are much mistaken! There are three or four texts of Scripture, which I shall humbly offer to your serious consideration, that do wonderfully speak out God's protecting love to his people. The first is in Revelation 7:3. You find there an angel has power given him to harm the earth and the sea. Now there comes another angel, and cries out, "Do not harm the land or the sea or the trees!" Why? what is the reason? "Until we put a seal on the foreheads of the servants of our God." Do not pour out your judgments upon the earth—until we have secured the servants of God. Oh! how wonderfully does the Lord protect his people!

So again, in Ezekiel 9. God had set certain men to destroy that wicked city, but first the Lord calls, "Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it." But for the rest, God says, "Slaughter old men, young men and maidens, women and children—but do not touch anyone who has the mark!"

Oh! sirs, this does wonderfully set out God's protecting love to his people. So in Isaiah, the Lord bids the prophet tell them what dreadful judgments would come upon them, upon the kings, and princes, and great men, and soldiers. Now, says the Lord, say to the righteous, "it shall be well with them, none of this destruction shall come near them!" Oh! how wonderfully does this magnify God's protecting love.

Isaiah 26:20, "Come my people, enter into your rooms, shut the door, and hide yourselves for a little while." Why so, O Lord? "Until the Lord's anger against your enemies has passed by!" "Come," says God, "I am resolved to execute my judgments on wicked men; therefore hide yourselves for a while!"

And therefore, I say, let no man's heart fail him—it is but for a moment—and then your miseries shall end. Beloved, when our miseries are at the greatest—his help is at the nearest! Man's extremity—is God's opportunity. When Mordecai is thoroughly humbled, the crude Haman shall be hanged! But then,

**Fourthly, Christ loves his people with a most INTENSE love.** He loves them with all his heart! More, they are the dearly beloved of his soul, as himself calls them in Jeremiah 12:7, "the dearly beloved of my soul." Christ's love to his people is not a lip-love, from the teeth outwardly; but a real love from the heart inwardly. Christ loves his people as his Father loves him! And how is that? Can you fathom the Father's love for Jesus? No, all the men on earth, nor angels in heaven, cannot fathom the love that the Father bears to Christ! And yet as God loves Christ—so does Christ love his people. You have a full text for this, they are Christ's own words, "As the Father loves me—SO I have loved you."

Oh, sirs, how infinitely does the Father love the Son—and how infinitely does the Son love his people! Why, he loves them as much as the father loves him. Oh, Lord, what love is this! that the Savior should love the *sinner*; that Christ should love the *miserable* sinner! And thus it is! Oh! sirs, believers are like *letters of gold engraved on the very heart of Christ!* "Oh the breadth, the height, the length of the love of Christ," says the apostle, "it passes knowledge!" Ephesians 3:19. As if there were both lack *of* words, and lack *in* words, to set forth the love of Christ to his people. But certainly it must be very great; for *as* the Father loves *him*—so he loves them!

Alas! others love the saints—but how do they love them? Why, not with an intense love; they do not love them for their good—but for their goods; it is more for the money in their purses, than for the grace in their hearts. They love the saints, just as men do with their sun-dials, who never look on them but when the *sun shines*. Why so? The world never looks upon the saints but in the time of *prosperity*.

When the Jews flourished and were in their glory, oh what great friends were the Samaritans to them! But when the poor Jews were under affliction, then they had no worse enemies than the Samaritans.

But Christ is not so, he loves you when you are poor, as well as when you are rich; as well when you are in your rags, as when you are in your robes; when you are in adversity, as well as when you are in prosperity. Christ loves his saints as well upon a gallows—as though it were in a palace; for whom he loves, he loves unto the end.

Hebrews 13:5, "He is faithful, who has said, *I will never leave you, nor ever forsake you!*" I will never leave you in any *condition*, or any *place*. Oh, sirs, what a love is this! And therefore, we do not hanker for what the world can do for us, or for the world's love; it is like a *Venice glass*—soon broken! It smiles now—and quickly frowns! It cries "Hosanna!" today, and tomorrow "Crucify him!" But Christ's love is infinite—from his very heart.

**Fifthly, Jesus Christ loves his people with a DEMONSTRATED love.** "God so *loved* the world—that he *gave* his one and only Son!" John 3:16. Says Paul, "He *loved* me—and *gave* himself for me," Galatians 2:20. The Father gives the Son—and the Son gives himself. He *loved* me—and *gave* himself for me; all that Christ did and suffered—it is for me! All that Christ has—is mine. Christ's love is mine to pity me! Christ's mercy is mine to save me! Christ's graces are mine to beautify me! Christ's power is mine to protect me! Christ's wisdom is mine to counsel me! Christ's Spirit is

mine to comfort me! Christ's Word is mine to teach me! Christ's glory is mine to crown me!

There are four attributes of God which are of great support to Christians:

1. His faithfulness.
2. His mightiness.
3. His goodness.
4. His wisdom.

And therefore, sirs, it is your duty to live upon God *promises*, when his *providences* seem to run adverse!

Christ's love to you is free love! All that he has given you is free—his grace is free, his love is free, his salvation is free, and he himself is free. Therefore, *a grain of saving grace in the heart—is better than a chain of gold around the neck!* Now, beloved, all that Christ has bestowed upon you—it is free, and therefore it is a divine love.

**Sixthly, Christ loves his people with a love of COMPASSION, sympathizing with them in all their sorrows and sufferings.** Truly this is a great comfort indeed, "In all their afflictions," says the text, "he was afflicted," Isaiah 63:9. So says the apostle, "We do not have a high priest who is unable to sympathize with our weaknesses," Hebrews 4:15. That is, we have a high priest who is touched with the feeling of our infirmities—one who weeps in our tears, and sighs in our sighs, and sorrows in our sorrows, and suffers in our sufferings! And therefore, says Christ, "Saul, Saul, why do you persecute ME?" Christ was first persecuted by Paul in his members, and afterward he was persecuted in Paul as one of his members. Oh, what a sweet love is this! a love of compassion, and sympathizing with us in all our sorrows and sufferings!



Now, beloved, Jesus Christ loves his subjects with a love of compassion, and therefore let your sufferings be what they will, Jesus Christ does only as it were, bear a share with you.

**Seventhly, Jesus Christ loves his people with a love of DELIGHT.** Speaking there of Christ the King, "The King shall greatly delight in your beauty," Psalm 40:11. The King shall greatly delight in your beauty—with great delight and joy. And therefore, beloved, Christ calls his church—his love, his dove, his beloved, his lovely one. Oh, how infinitely does Christ love his church! Certainly Christ bears a great love to his church; and hence it is you read, "Christ walks among the *golden candlesticks*, and he feeds among the *lilies*, and his delight is with the sons of men."

Although poor believers are 'ravens' in the world's eye—yet they are 'doves' in Christ's eye! They are very precious in his esteem! Though they are loathed by wicked men—yet they are dearly beloved by God—he delights in them. The King shall *greatly* delight in them.

**Eighthly, Christ loves his people with an EVERLASTING love.** He loves them with an undying love—a love that never fades, never waxes cold. Christ's love is like a fountain ever flowing, and never dried up! Whom he loves *from* all eternity—these he loves *to* all eternity! Now, sirs, is not this a great favor to be so loved by Christ? "Having loved His own who were in the world—He loved them to the end!" John 13:1. He did not love them for a day, a month, or a year—but even unto the end. And in Jeremiah 31:3, speaking there of his love, it is called an *everlasting* love; "I have loved you," says God, "with an everlasting love."

Oh, sirs, this is a love that shall bed and board with you—that shall lie down and rise up with you—that shall go to your *death-bed* with you—that shall go to the *grave* with you—that shall go to *heaven* with you! The saints shall put off the *jewel of faith* when they die—but not the *jewel of Christ's love*; for that shall remain with them to eternity. He loves his saints with an everlasting love!

**Ninthly, Christ loves his people with a UNIVERSAL love.** His love is universal to all his saints. Oh, Christ infinitely loves every true believer! He loved poor Lazarus—as well as rich Abraham! He loved despised Job—as well as honorable David. He loves the poorest saints—as well as the richest. He loves them all alike—God is no respecter of persons. Oh, where is there such a king now, as Christ! They love their nobles, they are their favorites; but Christ loves *all* his subjects. Christ's love extends to all his saints; his love is like the beams of the sun, which reaches all ways, east, west, north, and south—so does Christ's love.

**Tenthly, Christ loves his people with a CORRECTING love.** "The Lord disciplines those he loves, and he scourges everyone he accepts as a son." Hebrews 12:6

**Eleventhly, Christ loves his people with a DIRECTING love.** He has promised to guide and direct his people in the way wherein they ought to walk.

Oh, put all these particulars together, and surely you must confess that Jesus Christ loves his subjects INFINITELY. As it was said of Lazarus, when Christ wept for him, they made this construction of it, "Oh, how he loves him!" Oh, how does Christ love you who are his people! He loves you infinitely, even beyond all measure!

Now, oh sirs, for the Lord's sake, consider of it, and let this draw forth your love to him.

**I now come to show you the love of Christ's people—to Christ.**

"Yes, he is altogether lovely! This is my beloved, and this is my friend!" Song of Songs 5:16

"Oh, feed me with your love—your 'raisins' and your 'apples'—for I am utterly lovesick!" Song of Songs 2:5

The Spouse indeed was love-sick! But Christ exceeded her love—for he died for his love! "While we were sinners, *Christ died* for us!" He loved us more than his own life! Yes, the very life of Christ to him was not too dear for us. The 'pelican' feeds her young ones with her own blood. Oh! sirs, Christ is our pelican, who has nourished and fed us with his own blood. "My flesh is food indeed, and my blood is drink indeed," says Christ, John 6:55. Christ's red blood—has taken away our red guilt! Scarlet-red sinners have become milk-white saints, when washed in his blood! All our precious mercies, come swimming to us in Christ's precious blood!

Christ *bled love* at every vein! His drops of blood—were drops of love! Yes, the more bloody he was—the more lovely! He was most lovely upon the cross—because then he showed most love to us!

In the last section, I showed you the great love which Jesus Christ bears to all his subjects; and the sum of my discourse was this—that Jesus Christ loves his subjects with an everlasting and undying love.

That which I am now to show to you is this—that all Christ's subjects love him; and what kind of love they have for Christ.

**The saints' love to Christ is VEHEMENT and STRONG.** This will appear, if you consider to what the Scripture likens and compares the saints' love. Now it is compared to four things:

1. To sickness.
2. To death.
3. To the grave.
4. To fire.

To these things is a believer's love compared in Scripture; I shall handle them in order.

First, **SICKNESS**. This is the first comparison which sets forth the strength of the believer's love; this is set down in two places of this book of Canticles. "Oh, feed me with your love—your 'raisins' and your 'apples'—for *I am utterly lovesick!*" Song of Songs 2:5. And in chapter 5, verse 8, "Make this promise to me, O women of Jerusalem! If you find my beloved one, tell him that *I am sick with love!*"

She is overwhelmed, she is overcome, and even ravished with his love and beauty. "Oh! I thirst, I faint, I pant, I long for him!" O! The Christian should be very sick, and ready to swoon with love to Jesus. Never was *Ahab* so sick for a vineyard, never was *Sisera* so desirous for milk, nor *Samson* for water, nor *Rachel* for a child, nor *Amnon* for his sister Tamar—as poor broken-hearted sinners are for Christ! When Christ gets into the heart, he draws all the affections to him.

I remember the speech of a gracious woman, I have borne, said she, nine children, with as much pain as other women, and yet I could with all my heart bear them over again; yes, bear them, and bear them all the days of my life, that I might be sure of a part in Christ.

Oh how infinitely do believers love Christ! David wonders at his own love in Psalm 119:97, "O, how love I your law!" He makes a wonder at it here; with what vehemency he loves God's Word. "O how love I your law!" Just so, the spouse here, she does not only love him—but she is utterly love-sick. Oh! sirs, here is a sickness not unto death—but unto life; it is a sickness that still brings blessedness and happiness with it, a sickness that shall be cured by him who is the great Physician of souls. This is the first kind of love; she compares her love to sickness.

Secondly, The next thing whereby she expresses the strength of her love to Christ, it is by **DEATH**. This you have in Canticles 8. She there tells you, "her love is strong as death." Beloved, you know death is strong, it is the *king of terrors*, and the *terror of kings*; it subdues all sorts of people—high and low, rich and poor, old and

young, good and bad. The greatest monarchs, kings, and emperors, have all been thrown down by death. Where did that man dwell—who was too strong for death? If *strength* could have resisted it—then Samson would have escaped it. Could *greatness* have overlooked it—then Nebuchadnezzar would have eluded it. Could *beauty* have outfaced it—then Absalom would have never met it. Could *riches* have bribed it—then Dives would have avoided it.

But, alas! none of these gallants were hardy enough for death—it trod on the necks of them all! And therefore, oh look upon death—as a thing you must reckon with! Look upon yourselves—as a thing you must part with.

Now, by this you may guess what love is—It is as strong as death; yes, strong indeed. Oh, how strong is death! Nay, believers' love to Christ is not as strong as death—but *stronger* than death—as some Scriptures make it appear.

A believer's love to Christ is stronger than death, "I am persuaded," says Paul, "that neither life, nor death, principalities nor powers, nor things present, nor things to come, shall ever be able to separate us from the love of Christ Jesus our Lord." Romans 8:38, 39.

Death, though it may *kill* us—it cannot *hurt* us! Though death may send us to the pit of darkness—yet it cannot send us to the place of torments! Though it may take away our lives—yet it cannot take away our loves! Bloody tyrants have taken away the martyrs' *lives* for Christ—but they could never destroy their *love* to him. One of the primitive Christians, when he came to suffer, said, "Oh, I shall die for my Savior but once—but I have no more lives to lay down! Oh, I could die a hundred times for him!" Oh! sirs, love is a thing that outlives all enemies, all persecutions, all dangers; nay, death itself!

Revelation 12:11 says, "They loved not their lives unto the death." And so says Job, "Though you slay me—yet will I trust in you;" as if he had said, "Oh, Lord, though you take away my possessions, my

greatness, my health, my goodness, my children; yes, my life itself—you shall never take away my love! Though you kill me—yet will I trust in you!" Job. 13:15. So love to Christ is not only as strong as death—but stronger than death; for love is the conqueror at the last.

Thirdly, Another thing whereby she expresses the strength of her love, and her strong affection to Christ, it is the **GRAVE**. This you have in chapter 8:6. Her "love is as unyielding as the grave." The grave is the bed of darkness, which is always craving, and never satisfied—but devours all that comes. Christ tells us in John 4:14. "He who drinks of the water that I shall give him, shall thirst no more." What, thirst no more? No more thirst after the world, and worldly things; but more and more thirst after Christ and heaven.

"He who drinks of the water that I shall give him, shall thirst no more." No more after those base poor things—but more and more after Christ.

"My soul thirsts for You!" Psalm 42:1. Why, David—how does your soul thirst for God? He tells you, "As the deer pants after the water brooks—so my soul pants after you, O God." Now mark, sirs, the poor deer which is hunted by dogs—it is, as it were, all in a burning heat, and then it pants, and thirsts, and is ready to die for water. Now, says David, "As the deer pants after the water brooks—so pants my soul after you, O God." Oh, the vehement fire of David's thirst!

No *hungry* man ever longed for bread, nor a *thirsty* man long for water, nor a *naked* man long for clothes, nor a *covetous* man long for riches, nor a *sick* man long for health, nor a *condemned* man long for pardon—than truly gracious soul thirsts for Jesus!

David tells you elsewhere, "Whom have I in heaven but you, and there is none I desire on earth in comparison of you!" Psalm 73:23. David—do you not desire your wife, your children, your crown, your kingdom? "Yes, these be desired in their places—but these were nothing in comparison of God." I remember the saying of a martyr,

to one that asked him if he did not love his wife and children, when they wept by him? "Love them! yes!" says he, "if all the world were gold, and mine to dispose of, I would give it all to live with them, though it were in a prison;" says he, "yet, in comparison with Jesus—I love them not." Oh! sirs, we must tread upon father, and run over mother—to come to Christ.

You know Peter, to come to Christ—he would go upon the bare water! Rather than sail, he went upon the sea to Christ! Truly it was a dangerous passage—but Peter bore up excellently well, while his faith bore up—but when his faith sank, then Peter began to sink too. In Scripture, the world is called a sea; and you must go upon these waters to Christ, and be sure to keep up faith, and then you will hold out; but if faith fails, you shall be sure to sink.

Oh! sirs, the believer's love is *unsatisfied* like the grave. "None but Christ, none but Christ!" says the martyr. Ad as Augustine says, "Oh Lord, take away all—only give me yourself!"

Fourthly, Love is compared to **FIRE**. Canticles 8:6, "It burns like blazing fire, like a mighty flame!" Now, beloved, the saints' love to Christ, is not only compared to fire for its warming and heating—but for its kindling, and increasing, and flaming; "While I was musing," says David, "the fire burned," Psalm 39:3. What fire? Why, the fire in his *heart*—and not the fire on the *hearth*.

Now, beloved, as the saints' love is compared to fire in the Scripture, so you shall find afflictions, and persecutions, and dangers, and these cruel things that accompany the poor saints in the world, are called *waters* and *floods*. Revelation 17:15, "The waters which you saw, where the whore sat." Revelation 12:14, "Then the dragon tried to drown the woman with a flood of water that flowed from its mouth." Now, what is the *flood* here? Why, this flood is bloody persecutions, and devilish persecutions. Now, beloved, how long has the dragon been spewing out her water upon the church? And why is all this water thrown out? It is to quench the fire that I speak of; but can

they do it? No, alas! they may spew until their eyes come out of their head, and to no purpose! Canticles 8:7, "Many waters cannot quench love, neither can the floods drown it!" All the bloody persecutions and afflictions cannot quench love; and therefore let wicked men send forth as many floods as they will—they cannot drown the saints' love.

All the water that Saul and his party threw upon David did not quench his love. No, says he, "Though I walk through the valley and shadow of death—yet will I fear no evil." Psalm 23:4. David is not afraid to go by death's door.

All the waters that Herod and the rulers threw upon the apostles, could never quench their love.

Now, beloved, you will find after the apostles where whipped soundly, that they went away rejoicing, and rejoicing in this very thing, that they were accounted worthy to suffer for Jesus Christ. "They took joyfully accepted the confiscation of their property." Hebrews 10:34

Says Paul, "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us!" Romans 8:35-37

Believe it, sirs, all these are trying things, and yet, says he, "Who shall separate us from the love of Christ?" No, no, they cannot do it! There is nothing that shall ever be able to separate us from the love of Christ! The believer's love is not made of such metal, as to be quenched by this flood; the saints are all on fire for Christ. And so we find that great flood which Nero and Julian poured out upon the primitive Christians; what—did it quench the fire? I remember one of the martyrs said, "Had I ten heads—they should all suffer for Christ!"



And another said, "If every hair of my head were a man—they should all suffer for Christ!" Alas! the poor Christians grasped their torments like so many crowns! For the Scripture tells you, that "many waters cannot quench love."

Now, beloved, put these four things together, and it is very clear, that the saints' love to Christ is vehement and strong. They will hang for him, they will burn for him, they will do anything for him, and suffer the greatest torments rather than he should lose the least grain of glory!

But you will say, WHY do all God's subjects love Him with such great love? The reasons are two:

First, Because he *deserves* it.

Secondly, He *commands* it.

First, Christ **deserves** our love. Why do we love him? Because he deserves it at our hands, even if it were ten thousand times more than it is. Beloved, it was he who *created* us; it is he who *sanctified* us; it is he who *redeemed* us, and *loved* us; it was he who *changed* our natures, and *pardons* our sin! It was he who made our *peace*, and pacified his Father's wrath for us, and satisfied his Father's justice for us, and wrought everlasting righteousness for us! It is he who bore our cross—that we might wear his crown. He waded through a sea of sufferings for us—to bring pardon to our souls! And does not this Christ deserve our love? Oh infinitely, infinitely! And truly, sirs, the more Christ has done and suffered for us—the dearer shall he be unto us.

Secondly, As Christ deserves our love, so he **commands** it. Christ commands us to love him above life, above wife, above relations. Christ will have all—or none at all. Jesus Christ must weigh heavier than all relations in the balance of our affections; he commanded to love him above all.

**APPLICATION.** I now proceed to the application of all to ourselves, which is the third thing in order to be handled, and I shall make three uses of it.

1st, For Consolation.

2nd, For Examination.

3rd, For Exhortation.

First, for **CONSOLATION**. Is it so that Christ loves us with an everlasting and never-dying love? Why, then, here is **comfort** for you who are his people. I speak only now to such. "Comfort, comfort, comfort, my people," says God, Isaiah 40:1. And Christ says, "Let not your hearts be troubled." John 14:1. Christ would not have his poor saints troubled!

"Rejoice evermore!" says the apostle in 1 Thess. 5:17. "Rejoice evermore!" Alas! how can we rejoice? When men vilify us, when men reproach us, and abuse us, and persecute us—how can we rejoice? But harken what Christ says, "*Blessed* are you, when men shall revile you, and persecute you, and speak all manner of evil against you falsely, for my name's sake." Matthew 5:11. Mark, Blessedness goes in the first place, "Blessed are you, when men shall revile you, and persecute you."

Oh sirs, it is a matter of *blessedness*, and therefore be not cast down. You know what was said of old, "Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world!" John 16:33. Cheer up, Christian! *this world is all the hell that you shall ever have!* Here you have your *bad* things—your good things are yet to come! Here you have your *bitter* things—but your sweet things are yet to come! Here you have your *prison*—but your palace is yet to come! Here you have your rags—your royal robes are yet to come! Here you have your sorrow—your joy is yet to come! Here you have your hell, your heaven is yet to come! After the cup of affliction, comes the cup of salvation! The sweetness of the crown

which shall be enjoyed—will make amends for the bitterness of the cross which was endured. "Then the King will say to those on His right—Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world!" Matthew 25:34

One passing by a place where a cross lay on the ground, he lifted it up, and found much riches and treasure under it. Oh, sirs, under the greatest troubles—lie your greatest treasures! The *seed of sorrow* on earth—shall reap a *golden crop of joy* in heaven! Those who sow *holiness* in the seed-time of their lives—shall reap *happiness* in the harvest of eternity! Oh! sirs, never think to have an end of your sorrow—until there be an end of your sin! The apostle tells us, "Our light affliction, which is for a moment—works for us a far more exceeding and eternal weight of glory!" A grain of affliction—to a weight of glory! Oh what a short moment of pain—to an eternity of pleasures! Therefore saints, be of good cheer! Here is comfort for you—your best days are yet to come! You are subjects of King Jesus, who loves you entirely and infinitely, with an undying love!

Use 2. For the use of **EXAMINATION**. Is it so—that the saints' love to Christ is *vehement* and *strong*? Why then, I beseech you examine, and try, and search yourselves—how does your pulse beat after Christ? Oh that you would examine yourselves, that you may know *whose* you are while you live, and *where* you shall go when you die, and *what* will become of you to eternity! Oh sirs! Do you love Christ? **Are you love-sick for Christ?** For the Lord's sake, sirs, examine yourself, and see whether you have true love to Christ.

It is to be feared, there are but few in the world, who are sick with this disease. Many are love-sick for honors—which are but rattles to still men's ambitions! Many are love-sick for gold and silver, which is but a little shining dirt! Many men are love-sick for blood, who eat up the Lord's people like bread! God will lay on them the hand of *vengeance*, who lay on his saints the hand of *violence*! Many are love-sick with superstition, and the human traditions of men—which, instead of bringing their souls to heaven, will beguile them of

heaven! Alas! many are sick of their sufferings! But who need to fear the cross—who are sure of the crown? But oh! how few are there that are love-sick for Christ! how many are therein this congregation that are love-sick for Christ? For the Lord's sake, do not deceive yourselves; you see the *spouse* was ready to swoon, and faint, and die for Christ!

Secondly, Her love was as strong as **death**; nay, stronger than death! Is your love so? Oh soul! can you endure a *prison* for Christ, *burning* for Christ, *hanging* for Christ, *forsaking all* for Christ? Will you venture on the waves for Christ, as Peter did? Oh, sirs, for the Lord's sake, look to yourselves! There are many who profess love to Christ in words—but more that deny him in their works! God was never more in men's *mouths*—and never less in men's *lives*! Beloved, is your love for Christ like the grave, never satisfied? Do you cry out more for Christ? "Oh, give me Christ—and let others have the world." Is this flame in your souls? For the Lord's sake try yourselves, deal cordially with your poor souls!

Now, beloved, I have given you a taste of sincere love to Christ. Blessed are they who cast their love into the sweet bosom of their Maker.

Use 3. I shall now close all with a word of **EXHORTATION**. Well, sirs, if I should preach here until tomorrow morning, what more can I say to make you to love Christ? He is most lovely, "he is *altogether* lovely!" Therefore, love Christ, love Christ! All springs of love are in him!

O, sirs, love Christ—for if you do not, there is a dreadful curse pronounced against you! "If anyone does not love the Lord—that person is cursed!" 1 Corinthians 16:22. There is no heaven, no happiness, no crown, without Christ! For in him does all fullness dwell; all the treasures of wisdom and knowledge are in Christ, and the Father gives forth all his loving kindness through Christ. Beloved, is it not better swimming in the water-works of sincere repentance,

than burning in the fire-works of divine vengeance! One of them you must experience! There is no coming to the *fair haven of glory*—without sailing through the *narrow strait of repentance*!

Plead what you will, unless you believe in your Savior, your souls will be miserable forever; and therefore consider what I have said, and may the Lord give you understanding in all things. Love Christ more than ever, more than all, and above all—and then you shall be happy forevermore!

Christ is a King, Priest, and Prophet.

He is a *King* for government and rule.

He is a *Priest* for sacrifice and intercession.

He is a *Prophet* for teaching and revealing the secrets of his Father's bosom.

Beloved, you know how far we proceeded in our last section—that Jesus Christ is the King of kings, and does surmount and excel all other kings. And it is as King of kings, that Jesus Christ loves all his subjects, and all his subjects love him. And I showed you the wonderful love of Christ to his subjects, and his subjects' love to him in many particulars. I now proceed to other particulars, wherein Christ excels the kings of the earth.

**Seventhly, Jesus Christ makes all his subjects—his subjects do not make him.** "By him were all things created that are in heaven, and that are in earth," Col. 1:19. By whom? By Jesus Christ—by Christ were all things created. He was in the world, and the world was made by him, and the world knew him not, John 1:10. So in the 3rd verse, "All things were made by him, and without him was nothing made." There was nothing made without Christ—all things were made by Christ. Beloved, Jesus Christ creates his subjects; he makes his subjects; and gives being to his subjects.

"In him we live, move, and have our being." He gives us a threefold being:

our first being in the state of *nature*,

our second being in the state of *grace*,

and our third being in the state of *glory*.

This is the seventh thing wherein Jesus Christ excels all other kings; he makes his subjects, which none else can do.

### **Eighthly, Christ is the richest of all kings.**

O sirs, he is rich in *love*, he is rich in *knowledge*, rich in *goodness*, rich in *wisdom*, rich in *grace*, rich in *glory*! He is as rich as the Father himself; the riches of the Deity are in him! "In him dwells the fullness of the Godhead bodily," Col. 2:9.

O sirs, in him there dwells all *fullness*. Of what? Why, of the Godhead! Alas! sirs, what are princes' single crowns, or the pope's triple crown—compared to Christ's many crowns? Christ has not one, or two, or three crowns—but many crowns upon his head! Revelation 19:12, "His eyes were bright like flames of fire, and on his head were many crowns!"

Christ is richer than any king—nay, richer than all the kings in the world, "for he is heir of all things," Hebrews 1:2. He is the greatest heir in heaven and earth!

The Spanish ambassador coming to see the treasure of the cathedral at Venice, which was so much cried up through the world for a famous treasury—he fell a groping into it, to find whether it had any bottom. And being asked the reason of it, said he, "My master's treasury differs from yours in this—his has no bottom as yours has!" alluding to the mines of the Indies. But alas! what is the proud Spaniard's treasure, compared to Christ's treasure? And what are his

mines, compared to Christ's mines? What are all the jewels, and diamonds, and crowns, and the scepters of all the kings of the earth, compared to Christ's treasures?

"The whole Turkish empire, which is a great part of the world indeed," says Luther, "is but a *crust* that God throws to dogs—it is no more than a bone, a crust that God throws to dogs!" O! sirs, Christ's riches are so *many*—that they cannot be numbered! They are so *precious*—that they cannot be valued! They are so great—they cannot be measured! O the infinite riches of our King! Christ is a mine of gold, which we will dig into throughout all eternity!

**Ninthly, Christ excels all other kings in this too—he is a king whose POWER is absolute** over all nations, and people, and kindred, and tongues. Now, sirs—his will is law! No man's will in the world is sufficient to be a law—but the will of our King is sufficient.

**Tenthly, Jesus Christ is a King who rules over the souls and consciences of men, over the wills and hearts of men!** Other kings may rule over the *estates* of men, over the *bodies* of men—but not over their consciences! Now this is Christ's glory, which he will give to no other—Christ by his power is able to subdue the wills of men, and the hearts of men, though ever so stubborn and stout before. All the power of the world cannot do this! If all the kings, and princes, and emperors, of the world were put together—they would not be able to subdue the *heart* of one poor man! They may beat his body, afflict his body, torment his body—but as for his *heart*, I say—all the kings and potentates in the world, nay, all the angels in heaven, cannot subdue the heart of a poor man! And this is the glory of Christ—than he can do this. Heart work is God's work. The great heart-*maker* must be the great heart-*breaker*! None can do it but he.

**Eleventhly, Christ is a King who has no need of any instruments.** He makes use of them sometimes, but he *needs* none! Alas! sirs, what can the kings of the earth do without instruments? How can they govern their kingdoms without

instruments? They must have this instrument here, and the other there—or else quick farewell crown and kingdom! But Jesus Christ has no need of any, he can simply do anything by his own power.

By HIMSELF he destroyed Pharaoh and his great army in the Red sea, Exodus 14. By himself he overthrew Jericho, that great city, Joshua 6. By himself he smote the vast army of a million men—the greatest army that ever we read of, 2 Chronicles 14. By himself he overthrew Ammon and Moab, and the nations who warred against Judah. This now, he did by himself.

Secondly, See what he has done by WEAK means. He smote the kings about Sodom, even by Abraham and his poor family, Genesis 23. By weak means he overthrew that mighty army of the Midianites, by Gideon's 300 men, Judges 7. By weak means he destroyed the great Goliath—even by David; and the great warrior Sisera—by a woman. By weak means he destroyed a garrison of the Philistines, even by Jonathan and his armor-bearer, 1 Samuel 14:4. Now this he did by weak means—and much more!

Now, Thirdly, See what he did *CONTRARY to means*. Why, contrary to means—he delivered the *three Hebrew children* from being burned in the blazing fire! Contrary to means, he delivered *Jonah* from drowning in the sea. Contrary to means, he delivered Daniel from being devoured in the den of lions. Contrary to means, he kept the Israelites from being drowned, being in the sea. I say, this he did *contrary to means*. And I might show you what he has done *by contrary means*—but I pass by that.

So that you see that our King has no need of instruments, and therefore he wonderfully excels all other kings.

**Twelfthly, Christ is a King who will overcome and subdue all our enemies!** Yes, ALL our enemies, both spiritual and temporal—he will utterly overthrow!



Our enemies are very many, and very mighty! They are high in power, and high in pride—and we very weak! We may well speak in David's words, "I am weak this day—though anointed king." How David—weak today, and yet made a king today? Yes, says he, *the sons of Zeruah are too hard for me!* Why, believers, you are all kings in a spiritual sense—you are kings, elected kings in a disguise; but yet, poor hearts, you are weak, though you are kings elected; the sons of Zeruah are too hard for you!

Why—but sirs, Jesus Christ is a King of kings, a King above all kings, and over all kings, and he must reign until he has put all his enemies under his feet, 1 Corinthians 15:25. Mark, "He *must* reign!" He must of necessity, for God has spoken it, until he has put *all* enemies under his feet, not only some—but all.

O! this is good news to saints, excellent news; what king can do this but Christ? What king can put all his enemies under his feet? What earthly king can subdue all his enemies? Alas! they cannot subdue their own; for the most flourishing kings that we read of, have fallen before their enemies for lack of strength. But Jesus Christ can subdue all his enemies; he has all power in heaven and in earth given to him, (Matthew 28:18). So that if he but speaks the word, all his enemies are overthrown, even in a moment!

**In the thirteenth place, Christ surmounts all other kings in this; he is a King that gives his subjects the richest and the best gifts of any other king!** John 10:27, 28. "My sheep," says he, "hear my voice, and they know me, and they follow me, and I give to them *eternal life.*" The wise God, that he may invite and encourage poor sinners to a holiness of life, sets before their eyes the recompense of reward; that if the equity of his precepts do not prevail—the excellency of his promises may; he would gladly catch men with a *golden bait.*

Abraham's servant gave jewels of silver, and jewels of gold to Rebekah, that he might win her heart over to Isaac, in Genesis 24:23.

Oh! the jewels, the excellent jewels that Christ gives to poor souls to win their heart to him! Christ gives us richly all things to enjoy—what more can we desire!

Alas! the men of the earth give but poorly and scantily—but Christ gives richly! Christ gives freely—no man in the world gives so freely as Christ! Christ gives frequently, every day, every hour he scatters jewels to poor souls. The great king of Persia gave a gift two of his courtiers—to the one a golden cup, to the other a kiss, and he who had the cup complained to the king, that his fellow's kiss was better than his golden cup. Oh! sirs, Christ does not put off with a cup of gold—but he gives us his kiss! He gives best gifts to his beloved ones, he gives his best love, his best joy, his best peace, his best mercies. Oh! where is there a king like this King?

Alas! earthly kings may give great titles, or a place in the court, and the like. They may give a title today, and a halter tomorrow, as in the case of Haman. They may smile today—and frown tomorrow. They may kiss today—and kill tomorrow. But not so does Christ give; he gives the best of everything, the best of his love, his best blood, not the blood of his finger—but the blood of his heart.

Oh, sirs, how far does Christ excel all others in giving his subjects the best gifts! Oh, sirs, what a gift is *heaven!* what a gift is a *pardon of sin!* I wonder what earthly king can give his people such gifts; and herein the Lord Jesus excels all others.

In the last place, Christ makes all his subjects free. There is not one subject that he has—but is a free man or woman. There are some things that Christ frees from—and some things that he makes us free of. Some things that he frees us from—and what are they? Why, that which if we were not freed from, would undo us to all eternity.

**First, He frees us from the CURSE—the cursed curse!** If Christ had not freed us from the curse—we would have lived cursedly, and died most cursedly, and been damned forever; but

Jesus Christ has freed us. "Stand fast," says Paul, "in the liberty with which Christ has made you free." And in John 8:36, "If the Son makes you free—then are you free indeed!"

**Again, he frees us from the GUILT of sin.** Our pride would damn us, our covetousness would damn us, our unbelief would damn us, had he not freed us from the guilt of sin; but Christ frees his people from this.

**Again, he has freed us from the power of the DEVIL,** insomuch that the devil has nothing to do with us.

**And he frees us from the flames of HELL,** from the pit of hell. Christ has freed us from hell and damnation. "He has freed us from the wrath to come," that is, Christ has freed us from the flames of hell.

**Again, Christ has freed us from the yoke of bondage,** in Galatians 5:1, "Stand fast in the liberty with which Christ has made you free, and be not again entangled in the yoke of bondage." We are no longer strangers and foreigners—but fellow-citizens with the saints, and of the household of God," Ephesians 2:19. And Christ tells us himself, in Matthew 11:30, "My yoke is easy, and my burden is light." Here on earth, we have burden upon burden, and yoke upon yoke; but says Christ, "My yoke is easy, and my burden is light."

**Christ has delivered us from the slavery of the LAW.** We are not under the law—but under grace.

The above things we are free FROM. But there are other things that we are made free TO: to *heaven*, to all the *promises*, and to all the *privileges* of the saints.

Now, is not this a wonderful mercy that our King has done for us; he has freed us from all those miseries which would ruin us forever—and made us free to all the excellent privileges which poor souls can enjoy. Now, O! how far does Christ excel all other kings! The rulers of

the *earth*, they may perhaps lay heavy burdens upon the consciences of men, and bodies of men, and estates of men—but Christ lays no such burdens upon us; no, Christ has made us free—and no people are so free, because Christ has freed us upon the cross. Christ bought our freedom dearly enough; it cost him his best blood, his noble blood.

I might name more particulars, wherein Christ excels all other kings; but I think these are very sufficient to demonstrate it.

I shall close upon this head with a word of **APPLICATION**, and so shall finish Christ's second title, "*King of kings*".

**Use 1.** Is it so that Christ is a threefold King, as I have showed you? And is he a King that does so far surpass all the kings of the earth? Oh! then, however the world goes with us—here is comfort for saints, that Christ is such a king! Oh! what a mercy is this! What a comfort is this to the Lord's people—that Christ is King above all kings, and over all kings, and must reign until he has put all his enemies under his feet! All his enemies must be brought down and made his footstool.

Some earthly kings would do great matters—but they lack power. But Christ is omnipotent; for all power is in heaven and in earth is his! Now, sirs, did you really believe this, that all power is certainly given to Christ, certainly it would be a cordial to revive you in the worst times, and saddest of trials. He, who is our Savior, he who is our Head, our Brother, our Friend—is King of kings! Oh! sirs, this doctrine of *Christ's kingly power*, is a very sweet doctrine to the members of Christ! And, I beseech you, let these considerations which I have laid before you, bear up your spirits.

I have showed you how Christ loves his subjects with an entire love; that he is King of kings, and can do anything without instruments; that he needs none to help him to do his work; that he can, if he pleases, enable the most despicable creatures, as flies, and frogs, and

caterpillars, and grasshoppers, to do his work; therefore let these considerations take impression upon your souls.

Now I have told you a relation of Christ's kingly power; and therefore let this quiet your spirits, "Be still," says the Lord, "and know that I am God," in Psalm 46:10. That is, "It is enough for you to know that I am God, and therefore be still, consider what I am."

**Use 2.** By way of exhortation, I have one word to say to the *saints*—and another to *sinner*s.

First, To **saints**. If it is so, that Christ is King of kings, and King above all kings, and over all kings—oh! then you who are the people of God, you who are near and dear to him, upon whom, and in whom Christ is formed and stamped; oh, that you would give all the glory, and praise and honor, to Christ, and study to advance his fame!

He has called us out of darkness into his marvelous light, says the apostle, to show forth his praise. Oh, sirs, this should be our great endeavor. Oh, that you who *pretend* friendship and love to Christ, would endeavor in your places to advance Christ.

Secondly, To **sinner**s. A word or two to such as are not the subjects of Christ; let me exhort you to believe in Christ, embrace him, receive him, to lay hold upon him! Oh! you should give ten thousand worlds, if you had them to give, for a part in Christ. Alas! sinner, what is the reason that Christ is no more in your esteem? You will part with Christ—rather than part with your swearing, and drunkenness, and filthiness. Oh this is sad, for there is no other name under heaven whereby we can be saved. He is the *Desire of all nations*, and we can never be happy without him! And therefore, for the Lord's sake, sirs, as you love your own souls—lay hold on him, that he may be the Savior of your souls, the joy of your hearts, and your all in all. Oh that I could but tempt you to Christ! Oh that I could prevail with you to love Christ, and to have strong desires after him!

Alas! sirs, if you do not believe, and part with all your iniquities—you must part with Christ at last! Ah, what a sad parting will that be—to part with God, and Christ, and heaven! When you will come to know what you have lost by hugging your darling corruptions; oh what a sad condition will it be! And therefore I beseech you, think of it in time, and believe in the Savior—that your souls may be saved in the day of Christ!

## THE MIGHTY GOD

"He is altogether lovely!" Song of Solomon 5:16

Doctrine—That Jesus Christ is infinitely and superlatively lovely.

"His name shall be called Wonderful, Counselor, **the mighty God**, the everlasting Father, The Prince of Peace." Isaiah 9:6

I finished the second title which is given to Christ in Scripture, King of Kings. I now proceed to a third, and that is, Mighty God. One of Christ's titles is, *the Mighty God*.

Beloved, I have showed you from the second title, that Christ is a *King*, a King above all kings, and a King over all kings, and the King of kings, and that his laws are most equal, and his subjects most happy—having no other tax laid upon them than love and fear.

But now this title holds him forth, not only as a great *King*—but as a *GREAT GOD*, before whom all kings and kingdoms are but as little drops, or as small dust, Isaiah 40:15. From this title, The Mighty God, I shall lay down this proposition, That Jesus Christ is true and perfect God. That is the point I shall insist upon.

There are two sorts of people in the world that deny my doctrine, who deny the Deity of Jesus Christ, who say the second Person of the

Trinity is not God.

First, The unbelieving Jews; if Christ had come as the Jews dreamed, as a great monarch, treading upon nothing but crowns and scepters, and the necks of kings, and had all the potentates of the earth to attend his train; I say, had Christ come in this worldly glory, and pomp, and power—then it may be that the Jews would have believed on him; maybe then he would have been their God. But now, beloved, because Christ came poorly and lowly, and made himself of no reputation, and took upon him the form of a servant; therefore the Jews slighted him, and disowned him. The Turks mock us at this day with our "crucified God". Oh, say they, "you worship a crucified God!" And some of the heathen say they would not believe in a "hanged God". Oh blessed Jesus, thus are you reproached and despised by the unbelieving world, because you came and lived poorly, and died shamefully for our sins. Those who despise the *death* of the Lamb—shall surely feel the *wrath* of the Lamb! Those who turn away their ears from hearing Christ's voice now—Christ will turn away his ears from hearing their cries then!

Secondly, There are others who deny the Deity of Christ in this nation, who say that Christ is but a mere man, and that every saint is as much God as Christ. And others say, that to equal Christ with God is high blasphemy. Those who will not own Christ in his first coming—Christ will not own them at his second coming! Those who will not obey the truth of God revealed from heaven unto them—shall suffer the wrath of God revealed from heaven against them!

Express Scripture speaks it forth, that Jesus Christ is true and perfect God. Titus 2:13 says, "looking for the blessed hope and glorious appearance of the great God." Mark, Christ is here not only called God—but *the great God*. Oh, saints, he who came from heaven to make us righteous—will also come from heaven to make us glorious! Not only so—but Christ is also called Mighty God; nay, not only Mighty God—but again, "God blessed forever." Romans 9:5. Christ is God blessed forever. Not only blessed forever—but the *true* God, 1

John 4:20. Jesus Christ is there called the true God; and not only the true God—but a God forever and ever, Hebrews 1:8. Mark there, "unto the Son he says, Your throne O God is forever and ever!" The Father himself calls the Son, God—and therefore well may we.

Thus you see the doctrine fully proved, that Jesus Christ is the true and perfect God. But, beloved, because the Deity of Christ is so much questioned at this day, and this being one of the serious and chief points in divinity, therefore I shall give you some considerations, or demonstrations, or arguments, to fortify you against this great error before named.

**First, That Jesus Christ is true and perfect God.**

Jesus is for TIME, co-eternal with the Father.

Jesus is for NATURE, co-essential with the Father.

Jesus is for DIGNITY, co-equal with the Father.

**First, Jesus is for TIME, co-eternal with the Father.** John 17:5, "Oh Father, glorify me with yourself, with the glory which I had with you before the world was." You see here, sirs, Christ was before the world was, Christ was from everlasting, from the beginning, Proverbs 8:23, speaking concerning Christ, "I was appointed from eternity, from the beginning, before the world began." And therefore Christ is called *the Everlasting Father* in Isaiah 9:6. Revelation 1:8, Christ here, speaking of himself, says, "I am the Alpha and the Omega, who is, and who was, and who is to come, the Almighty!"

Mark, sirs, Christ is the same *in* time, *before* time, and *after* time, "Who is, and who was, and who is to come."

Now, beloved, none can be eternal—but God. Christ is eternal, and therefore he is God, and co-eternal with his Father.



**Second, Jesus is for NATURE, co-essential with the Father.**

"I and my Father are one," says Christ in John 10:30. "There are three that bear record in heaven, the Father, the Word, and the Spirit, and these three are one." Mark here, they are one.

John 14:8, When Philip desires to see the Father, "Show us the Father—and it is enough;" says Christ, in the 9th and 10th verses, "He who has seen me has seen the Father." How so? "For I am in the Father, and the Father is in me." So that you see Christ is more than mere man; he is one with the Father. Oh, sirs, he is *God-man*. If you make the Son mere man, you must make the Father mere man also.

**Third, Jesus is for DIGNITY, co-equal with the Father.**

Philippians 2:6, "Who being in the form of God, thought it not robbery to be equal with the Father." Christ thought it no diminution of his Father's glory—to be equal with his Father in glory. And you shall further find that all the honor which belongs to God—the Father has commanded us to give it to the Son. "That all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him" John 5:23.

Therefore it is clear to every eye, that Christ is for dignity, co-equal with the Father; for the Father has commanded us to give the same honor to Christ which is due to him. Therefore it is no blasphemy at all, certainly, to equal Christ with God; for in him are the riches of the Deity, and the fullness of the Godhead dwells bodily in him; as you may see Col. 2:9. This is the first argument. He is for *time* co-eternal, for *nature* co-essential, for *dignity* coequal with the Father.

**Secondly, consider the work of CREATION.** I shall lay down this argument to prove the Deity of Jesus Christ: surely he who made heaven and earth, must needs be a God; you will yield to this. So says the Lord himself, "These 'gods', who did not make the heavens and the earth—will perish from the earth and from under the heavens." Jeremiah 10:11.

But now, beloved, Jesus Christ made the heavens and the earth, and all things therein, and therefore he is God! See a few Scriptures for this, John 1:3, "All things were made by him;" mark, this is by Christ! All things were made by him, and without him was nothing made that was made, Col. 1:16, "By him were all things created in heaven and in earth, visible and invisible; all things were by him, and for him." So again, John 1:10, "He was in the world, and the world was made by him." Now, beloved, had Christ been less than God, he could not have made heaven and earth, and therefore he is God of glory, the great God who now sits upon the throne; for he created the heavens and the earth, and all things therein.

**Thirdly**, That Christ is the true and perfect God, appears—if you **consider the WORKS and MIRACLES** which he did in the days of his flesh; here is another unanswerable argument to prove the Godhead of Jesus Christ. The *winds* and the *seas* obey him, the *devils* came out of the possessed, the *blind* received their sight, the *lame* walked, the *deaf* heard, the *dumb* spoke, *lepers* were cleansed, the *dead* were raised, the *sick* were healed. Oh, who could do this but God?

But you may say, the apostles did great miracles, and yet were not gods. Why, it is true they did great miracles; but in whose name did they do them? Was it in their own names—and by their own power? No, beloved! They themselves confess the contrary, Acts 4:10. They tell you, it is not in their own power—but in the name and power of Jesus Christ. Beloved, this is a strong argument to prove the Deity of Christ; they did great miracles in his *name*, and by his *power*!

And with this argument, Jesus satisfied the disciples of John, "Go and tell what things you hear and see—how the lame walk, and the blind receive their sight."

Now, I say, these great miracles could be done by none but by a great God; and therefore Jesus Christ is not only the Son of man—but the Son of God, even God blessed forever.

**But, Fourthly, Consider divine WORSHIP is due unto Christ.** *Worship only is proper to God alone.* "Worship him who made heaven, and earth, and the sea," said the angel in Revelation 14:7.

Now, beloved, all the acts of worship that belong to God the Father, are given to the Son Jesus Christ; both angels and men are commanded to worship him. Hebrews 1:6, "Let all the angels of God worship him!" Philippians 2:10, "That at the name of Jesus every knee should bow, both of all things in heaven, and on earth." Mark, sirs, things in heaven, as well as things on earth, must worship Christ; and Christ himself says in John 14:1, "You believe in *God*, believe also in *me*." Now, beloved, we are commanded to *pray* to Christ, to *glorify* Christ, to *believe* in Christ, to *honor* Christ, and *worship* Christ; and therefore the saints have prayed, "Lord Jesus, receive my spirit," as Stephen did. So that you see worship is due to Christ, both from angels and men—and therefore he must needs be God.

**Fifthly, There are clear promises of the coming of Christ under the Old Testament.** No sooner was man fallen—but Christ was promised, "The seed of the woman shall bruise the serpent's head." All the prophets foretold of the Messiah, (Isaiah, Jeremiah, Hosea, Daniel, Malachi, and the rest of them,) how falsely he would be accused, how basely he should be used, and this will be enough to condemn the unbelieving Jews, and make them speechless in the great day of accounts. I might give you the sayings of the same prophets—but you may find them yourselves; search the Old Testament, and you shall find them all speak more or less of Jesus Christ. Thus I have clearly proved, by express Scripture and undeniable arguments, that Jesus Christ is true and perfect God. I proceed to the *USE* and *APPLICATION* of it to ourselves.

The **First** use shall be for **INFORMATION**. If it is so that Jesus is true and perfect God, then, though this is a *strange* truth to some—yet it is a *sound* truth; though the *mystery* is deep—yet the *divinity* is

true, that he who made man became man, suffered by man, and for man, is Jesus, the true and perfect God. "Without controversy," says the apostle, "great is the mystery of godliness." What is the mystery? "God was manifested in the flesh!" 1 Timothy 3:16. Without controversy, without all doubt, a great mystery, says the apostle "God was manifested in the flesh!"

And truly, sirs, it is a great mystery: for *happiness*—to become a *curse*; for him who *made* the angels—to become *lower* than the angels; for the *Creator*—to become a *creature*; for him who had the *riches* of all in himself—to become *poor*. Oh! this is a great mystery, that he whom the heaven of heavens cannot contain—that his glory should be enwrapped in the rags of flesh; that the great God should take upon him a piece of earth; that he who hangs the earth upon nothing—should hang upon a cross between two thieves! Truly a great mystery; that he who rules the stars—should suck the breast; that he who thunders in the clouds—should be cradled in a manger. Oh! a great mystery, that Abraham's Lord—should become Abraham's son; that the God of Abraham should take upon him Abraham's seed; what a mystery is this! He was conceived in the womb of his mother, that he might be received into the bosom of his Father. "Therefore," says the apostle, "without controversy, great is the mystery of godliness, God manifested in the flesh." God's Son became man's son—that we poor man's sons might become God's sons.

But, **Secondly**, is Jesus Christ true and perfect God? My second inference is this—That Jesus is a precious God! He is *honey* in the mouth, *beauty* in the eye, *joy* in the heart, and *music* in the ear.

"Let all their money perish with them—who esteem all the gold in the world worth one day's society with Jesus Christ!" said a great Marquis, when he was tempted with money.

Oh! sirs, Christ's *members* are the happiest, Christ's comforts are the sweetest, Christ's *reward* is the highest, Christ's *precepts* are the

purest, Christ's *glory* is the greatest, Christ's *love* is the truest, Christ's *riches* are the most precious! He is the glory of God, the paradise of angels, the beauty of heaven, the Redeemer of men. In Hebrews 1:3, he is called "the radiance of God's glory," he is the riches jewel in the cabinet of glory, he is the sparkling pearl; whoever has him cannot be poor—but whoever lacks him cannot be rich.

**Thirdly**, If Christ is the true and perfect God—then Christ's members are the **greatest** and happiest! If Christ is God Almighty's only Son, believers are God Almighty's only daughters. You read of God's daughters in Psalm 45. Christ is the King—and believers are his queen! Christ is the Bridegroom—and believers are his bride! Christ is the Lamb—and believers are his wife! Revelation 21:9.

What more shall I say? The angels in glory are in a very glorious state—but let me tell you, believers in Christ are higher than angels. They are *servants*, we are *members*. They are the *friends* of the Bridegroom, we are the *bride*. They have their personal glory, we have the same glory, for substance, with Jesus Christ! John 17:22, "The glory which you have given me," says Christ, "I have given them." Believers are nearer the throne than angels—this wonderfully speaks out that we are higher than the angels. Oh! beloved, how *great* are believers advanced! how *high* have we become, *poor dust and ashes*—to be above angels! and this is the greatest happiness, which we get by Christ's assuming our nature for the salvation of our souls.

Again, Christ's members be not only the greatest—but the **happiest**! Our renewed condition is as good in Christ—as it was bad in Adam. Oh, sirs, we were no more cursed *out* of Christ—than we were blessed *in* Christ! Christ is as full of life—as Adam was full of death! Christ is as full of sweetness to us—as Adam was of bitterness to us! Truly, soul, if you say Christ is yours—I will say, "Soul, you have that which is of more worth than a king's ransom! You have that which is more worth than all that which the devil promised Christ, when he showed him all the kingdoms of the world!" Oh! the happiness of poor

believers! "There is *no condemnation* to those who are in Christ Jesus," says Paul in Romans 8:1. Therefore they are happy.

But, **Fourthly**, Christ Jesus is true and perfect God. Then we infer from hence, that God's love and goodwill to mankind was very great, that Jesus Christ should come from heaven to take our nature—that we might be partakers of the divine nature. Christ took upon him our shame—that we might be partakers of his glory. One drop of his blood—is worth a sea of ours; and yet he died our death—that we might live his life; he suffered our hell—that we might enjoy his heaven. Oh! how infinitely did he love us! He endured the sorest pains—that we might enjoy the sweetest pleasures!

"The voice of my Beloved! Look! Here He comes, leaping over the mountains, bounding over the hills!" Song of Songs 2:8. The Scriptures tell us that Jesus came leaping! He came with such love—that He came leaping! When a man goes leaping—you may know that it was with a great eagerness. Jesus came leaping—how so? He came leaping . . . from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from thence to the throne again! This was His great leap! Oh! sirs, oh! sirs, how eagerly did Jesus suffer and die for poor believers! He was hanged upon the cross on mount Calvary—that we might sit on the throne with him on mount Zion!

**Fifthly**, by way of *EXHORTATION*. To unrepentant sinners, to **unbelievers**, to graceless people, I have a few words to say. "Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance? But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed." Romans 2:4-5

Oh! sirs, oh! sirs, methinks I can only do towards you, as Christ did once toward Jerusalem, when he came near the city—he *wept* over it! Truly, sinner, your state is a *weeping* state; your state is a *miserable*

state! You lie open to all the wrath, to all the vengeance, to all the curses under heaven!

Oh poor miserable sinners—will you not pity yourselves? The Lord of heaven pities you! Did Jesus Christ come from heaven to you sinners—and will not you come out of your sin to come to Christ? Did Christ come from his Father's bosom, and leave his throne and crown, and all his glory—to come to a poor lost world, and to die and suffer here for poor lost sinners? And what, sinners—will all this make no impression upon you? Let me tell you, sirs, Christ came into the world, for no other end and reason—but only to die for poor sinners. It was the great design of Christ to save poor sinners. Sirs, if you will not credit me—then look into the Scripture, and then surely you will believe it, 1 Timothy 1:15, "This is a faithful saying," says the apostle, "and worthy of all acceptance, that Jesus Christ came into the world to save sinners." Mark sirs, he came into the world to save sinners! Christ hanged upon the cross, and wept upon the cross, and died upon the cross—to save sinners! All the hardships, all the trials and sufferings which he met with—it was for the sake of poor sinners. Christ has suffered all this woe and misery for sinners—and will not you leave your swearing, and your drunkenness, and your wickedness for Christ? Oh! the sad, sad day that is coming on you! How can you answer this before God Almighty, that Jesus Christ, the King of kings, should come into the world, and abase himself so much as to be in a poor and suffering state—and yet this should have no affect on you!

*Oh! who will pity you who would not pity yourselves—when you are damned—when you are howling and roaring in hell? Oh! for the Lord's sake, consider that God should come and take our nature, and that he should take our rags—that we might wear his glorious robes! What, will you rather remain in your sins and die and go to hell—than come to Christ for eternal life? Oh! sinner, for the Lord's sake, put off your beggar's rags—that you may put on his lovely robes.*

I have read of *Alexander the Great*, that when he came against a city, he used to set up a *candle*, and if they yielded to him before the candle was out, they would be shown mercy—but if they stood out against Alexander, they could expect nothing but death. Oh! sirs, Christ sets up a *candle*—and if you will come in today, you shall have mercy! But if you do not yield to him—you will have none of his mercy. If all the angels and saints in heaven would fall upon their knees, and say, "Oh! Lord, spare this poor creature, one grain of mercy for him!" it would not be regarded, the Lord will not hear them! And therefore, consider that men are sentenced to hell, not only for their *sinfulness*—but for their *slothfulness*! Men may perish for being *unprofitable servants*—as well as for being *abominable sinners*!

Methinks you should take as much delight in those *precepts* that enjoin *holiness*—as in those *promises* that assure *happiness*! If *the day of mercy* leaves you graceless—the day of judgment will find you speechless! Though you may resist the judgment that he lays before you—yet you can never resist the judgment that he lays upon you! There is no standing *before* Christ—but by standing *in* Christ. Ungodly men *fear* no wrath—because they presently *feel* no wrath. Because their sin is now unpunished—they think there is no punishment for their sins! Because God continues to spare them—they go on to provoke him! Because he adds to their lives—they add to their lusts! Because he is very merciful—they will be very sinful! Because He is very good to them—they will be very bad to him! Because justice now winks—men think he is blind! Because he does not reprove them for their sins—therefore they think he approves them in their sins!

But *JUSTICE* will soon avenge the quarrel of *abused mercy*! The longer God forbears, not finding amendment, the sorer he strikes when he comes to judgment.

Oh! sinners, though the patience of God is lasting—it is not everlasting! If by the warnings of God, you are not alarmed—you



shall be consumed by his wrath! The longer God is in raising his arm—the heavier will be the blow when it comes! "I gave her time to repent, but she would not turn away from her immorality." What follows? "Therefore, I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely!" Revelation 2:21.

The day that begins in mercy—may end in judgment! God is silent for only so long; but know, that God has vials of wrath filled with indignation—for vessels of wrath fitted for destruction! If God's mercy does not draw you to repentance—God's judgments will drive you to destruction! The sea of damnation shall not be sweetened with a drop of compassion!

Oh! sinners, either seek out a *Savior* to deliver you from the wrath of God—or else find out a *shoulder* to bear you up under the wrath of God!

Oh, that you would consider your ways! Has not God said, "You can be sure that no immoral, no impure, no greedy person, no swearer, no drunkard—shall enter into the kingdom of heaven?" And such are some of you! God knows it, and your own consciences know it! And yet you *flatter* yourselves, and speak *peace* to yourselves—when God speaks not a word of peace to you. *Oh! sinners, think of this—before the bottomless pit has shut its mouth upon you!* Oh, do no longer forget God and your own salvation! Hebrews 2:3, "How will we escape—if we neglect such a great salvation!" If you neglect the great salvation—you cannot escape the great damnation!

**Sixthly, *Believers***, let me beseech you to stand fast, and to hold fast that which you have already, Revelation 2:19. "Be faithful unto death, and I will give you a crown of life!" He has a *crown* for runners—but a *curse* for runaways! As you look for *happiness* as long as God has a being in heaven—so God looks for *holiness* as long as you have a being on earth! "As many as walk according to this rule, peace be on them," Galatians 6:16. To tread in any other path but

holiness on earth—is but to mistake your way to heaven! While you are on this side of eternity—you must hold the *scepter of grace* in your hands, until God set the *crown of glory* upon your heads! This is the sparkling diamond that is set in the apostle's crown, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Timothy 4:7. O believer! it will be your happiness, your glory, your honor throughout eternity—if you are faithful while on earth. Oh! do not turn your backs upon the truths of God, as too many in our days have done. That man's beginning was in *hypocrisy*, whose end is in *apostasy*; *indifference* in religion is the next step to *apostasy* from religion.

Oh! do not make him a stone of stumbling, whom God has made a stone for building. If the *golden chain of duty* will not hold you—the *iron chain of darkness* shall bind you. If you abuse your liberty in this world—you shall lose your liberty in the next world. That soul was never related to Christ—that was never devoted to Christ; there is no obtaining the *prize of happiness*—without running the *race of holiness!*

Oh! for the Lord's sake, do not you *begin* in the spirit—and *end* in the flesh. O do not put your hand to the plough—and look backward. Be not *true* to the father of lies—and *false* to the Father of truth! Keep close to the *Son* of God, to the *Word* of God, to the *ordinances* of God, to the *day* of God, to the *ministers* of God, to the *people* of God—and you will be safe. "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up!" Galatians 6:9.

## THE EVERLASTING FATHER

"He is altogether lovely!" Song of Songs 5:16

Doctrine, That Jesus Christ is infinitely and superlatively lovely.

*Man* is the excellency of the creature;

the *saint* is the excellency of the man;

*grace* is the excellency of the saint;

*glory* is the excellency of grace.

"He will be called Wonderful Counselor, the Mighty God, **the Everlasting Father**, the Prince of Peace." Isaiah 9:6

Beloved, we have shown you from the third title, Mighty God, that Jesus Christ is true and perfect God, a Mighty God, mighty with God, mighty as God, the Great and Mighty God. This fourth title holds him forth to be a *Father*; not only a Father—but an *Everlasting Father*—*the Everlasting Father*.

The proposition which I shall lay down from the title is this, That God in Christ, is a believer's everlasting Father. That I may clear up this point, I shall lay down these truths:

**First**, That God, in Christ the Everlasting Father, begot himself in us, and us in him. Christ is both "the author and finisher of our faith," of all our joy, of all our peace, of all our life, of all our salvation. Christ is a Father ever begetting and bringing forth himself in us; his *light* is in us, his *love* is in us, his *nature* is in us, his *wisdom* is in us, his *power* and *strength* are in us; "From the fullness of his grace we have all received one blessing after another," John 1:16.

All believers who were in time past, who are in time present, who shall be in time to come—shall receive his fullness. And therefore he is called, *The Everlasting Father*.

He is the Sun—we are the beams. He is the Fountain—we are the streams. He is the Root—we are the branches. He is the Head—we are the members. He is the Father—we are the children. And hence it is, that believers are called his offspring, "We are the offspring of God," says the apostle.

In *creation* God has given us to ourselves—but in *redemption* he has given himself to us. It is a greater favor to be *converted*—than *created*; yes, far better to have *no* being—than not to have a *new* being; it is only the new *creatures* that are heirs of the new *Jerusalem*.

**Secondly**, God in Christ, *calls all his children by his name*; he puts his name upon them. Mark, sirs, "I will write upon them the name of my God," in Revelation 3:12. The **saints** are called *godly*, from God; *Christians*, from Christ; *spiritual*, from the Spirit; and *heavenly*, from heaven, because their conversation is there, because their Head is there, and they be heirs of heaven. So the **wicked** are called *devilish*, from the devils; and the *cursed*, from the curses; and *worldlings*, from the world; and *sinner*s from sin.

O the great difference that there is between the names of the saints and the names of the wicked! The **ungodly** are called dogs, vipers, swine, thorns, and ravening wolves, who lick up, and suck the blood of the innocent! But the **saints** are called jewels, treasures, kings, doves, lilies, and heirs of the kingdom of glory! And hence it is, that some godly men have thought it a greater honor to be a member of Christ—than to be a king upon a throne; a greater honor to be one of Christ's little ones—than one of the world's great ones. Indeed, sirs, a holy heart—is better than a great estate; inward holiness—is better than outward happiness; a Christ without honor—is better than honor without Christ; piety without prosperity—is better than prosperity without piety; godliness without greatness—is better than greatness without godliness.

**Thirdly**, God in Christ is a *Father who is tender and full of affection towards his poor children*. When we were full of sin—then he was full of love. Christ is more tender of his mystical body—than he was of his natural body. He allowed his natural body to be hungry, to be thirsty, to be weary, to hang upon the cross, to bleed upon the cross, to suffer upon the cross, to be pierced and bored with nails upon the cross. Oh, he went through the furnace of wrath—to keep us out of the flames of hell!

But now mark, sirs, for his mystical body—O how tender is he! He loves them, he pities them, he smiles upon them, he carries them in his bosom, and dandles them on his knees. Oh! they are the beauty of his eyes, the joy of his heart; he cannot endure to see them wronged, to see them injured and abused; every blow they get—goes to his very heart! "Saul, Saul, why do you persecute Me?" You see how tender Christ is of his body mystical. Christ is **our Jonah**, who threw Himself into the *sea of His Father's wrath*—to save us from everlasting perdition! "Then they picked up Jonah and threw him into the sea, and the sea stopped its raging!" Jonah 1:15. He has opened the gates of heaven, to let us into salvation.

**Fourthly**, God in Christ is a Father who lays up for his children. He gives them something in *possession*—but more in *promise*. He gives them a little in *hand*—and a great deal in *hope*.

1st, God in Christ, is a Father who lays OUT for his children—He gives them something *in hand*. He gives us the air to breathe in, and the earth to tread upon. He gives us the sun, the moon, the stars, wind, water, and fire. He gives us the fish of the sea, the beasts of the earth, and the birds of the air. Poor man lives by death—our natural life is preserved by the death of the creature, and our spiritual life by the death of our Savior. Hence I may say, *we live by death*. It is man's duty to serve God, since God has made all the world to serve him. Says the apostle, "He gives us *all* things richly to enjoy." Mark, he does not only give us *some* things—but *all* things; not only all things—but all things *richly* to enjoy.

2nd, God in Christ, is a Father who lays UP for his children—as well as lays *out*. Psalm 31:19, "Oh! how great is your goodness that you have *laid up* for those who fear you!" David is astonished at it, "Oh! how great is your goodness which you have laid up!" Mark the words!

Just so in 2 Timothy 4:8, "Hence is laid up for me a crown of righteousness." What, *only* for you Paul? No, not only for me—but for ALL those who love his appearing."

So again, see another Scripture for this, 1 Corinthians 2:9, "As it is written," says the apostle, "*eye* has not seen, nor *ear* heard, neither has it entered into the *heart* of man to conceive." Why, sirs, what is this which eye has not seen, nor ear heard, neither has it entered into the heart of man to conceive? Why, mark "the things that God has prepared for those who love him!"

Oh! beloved, God gives his children the best portion, the richest portion, the greatest portion! All things are theirs: *life* is theirs, *death* is theirs, things *present* are theirs, and things to *come* are theirs, *God* is theirs, *Christ* is theirs, the *Spirit* is theirs, *heaven* is theirs! What more can they have? God gives his children in this world—a talent of grace; and in the world to come—a talent of glory! They shall wear Christ's *crown* above—who bear his *cross* below!

**Fifthly**, God in Christ, protects and defends his children from their enemies: from Satan, from sin, from the world, from the curse, and from the second death, which is hell. Revelation 2:11, "He who overcomes shall not be hurt by the *second death*." Mark, a believer may feel the *stroke* of death—but he shall never feel the *sting* of death! The *first* death may bring his *body* to corruption—but the *second* death shall never bring his *soul* to damnation! Though he may live a life that is dying—he shall die a death that is living. He who is housed in Christ—shall never be housed in hell. God protects his children from all wrongs and injuries, he allows no man to do them wrong. "He allowed no one to oppress them; for their sake he rebuked kings." Psalm 105:14. Mark the phrase well, sirs—if kings

will lay on saints the hands of *violence*—God will lay on kings the hands of *vengeance*. He rebukes kings for their sakes; if kings will wrong the poor saints for Christ's sake—Christ will reprove kings for the saint's sake. So says the Word of God. They who are *gods* before men—are but *men* before God. *If men will throw saints into prison for their piety—God will throw them into hell for their iniquity!*

Mark what the prophet says in Isaiah 30:33, "Topheth—the place of burning—has long been ready for the king; it has been piled high with wood. The breath of the LORD, like fire from a volcano, will set it ablaze!" The prophet speak so forthright, as though *hell* was chiefly prepared for *great* men. Oh sirs, hell is prepared for great men—as well as the lowly. Those to whom God bestows great temporal mercies—if they abound in great *vices*—God will inflict great *punishments!* How shall they be able to lift up their heads *before* Christ, who lift up their heads *against* him? "The kings of the earth stood up, and the rulers were gathered together *against* the Lord, and against his Christ," Acts 4:26. Christ will pass a sentence—upon every sentence that has been passed. He who says, "Come, you who are blessed," will also say, "Go, you who are cursed."

**Sixthly**, God in Christ, is a Father who *teaches* his children, and *instructs* his children. "They will all be taught by God." John 6:45. All God's children shall be taught by God. And what does he teach them? Why, among other things he teaches his children those six lessons:

1st, He teaches them to *deny* themselves. A true believer will lay down his *lusts* at the command of Christ, and his *life* for the sake of Christ.

2dly, Christ teaches them *contentment*. Here is another divine lesson which Christ teaches his children. A believer will be contented to bear the wrath of man for him—who bore the wrath of God for him.

3rdly, The *vanity of the creature*. He teaches us, that all earthly things are vanity, and vexation of spirit.

4thly, The sinfulness of the heart.

5thly, The deceitfulness of the heart.

6thly, The right knowledge of himself.

Oh, Christians, have you learned these lessons? Then let all your actions be Christ-like, and walk like Jesus as your example. Jesus *lived* to teach us how to live—and he *died* to teach us how to die! He who will not follow the *example* of Christ's life—shall never be saved by the merits Christ's death.

As Christ is the *root* on which a saint grows—so he is the *rule* by which a saint squares. If Jesus is not your *Jacob's staff* to guide you to heaven—he will never be your *Jacob's ladder* to mount you up to heaven.

We should be as willing to be *ruled* by Christ, as we are willing to be *saved* by Christ. God made one Son like to all—that he might make all his sons like to one. If the life of Christ be not your life—you are dead and doomed!

**Seventhly**, God in Christ, is a Father who stamps upon all his children the lovely image of Jesus Christ—they resemble him to the very life. As was said of Constantine's children, 'They resemble their father to the life.' So we may say of believers, 'they resemble Christ to the life.' God will allow no man to wear the livery of Christ upon him, who has not the likeness of Christ within him! "And we all, who with unveiled faces all reflect the Lord's glory, are being *transformed into his likeness* with ever-increasing glory!" 2 Corinthians 3:18.

Oh! sirs, what a rare jewel is grace! The Lord of grace, calls it glory. Mark, with ever-increasing glory—that is, from one degree of grace to another. "The Lord will give grace and glory!" Psalm 84:11. Grace is



glory militant, and glory is grace triumphant! Grace is glory begun, and glory is grace made perfect! Grace is the first degree of glory, glory is the highest degree of grace! Grace is the seed, glory is the flower! Grace is the ring, glory is the sparkling diamond in the ring! Grace is the glorious infant, and glory is the perfect man of grace! Grace is the spring, glory is the harvest! The soul of man is the cabinet, the grace of God is the jewel; Christ will throw away the cabinet where he finds not the jewel. He who restored us in the image, will restore us to his image.

**Eighthly**, God in Christ, is a Father who never dies. All other fathers are dead and gone; our father Abraham is dead, our father Isaac is dead, our father Jacob is dead—and all others are dead and gone.

Oh! but God in Christ is a Father who lives forever, who loves forever, who reigns forever. He is the Father *of* eternity, *in* eternity, *from* eternity, *to* eternity! Proverbs 8. He *was* always, *is* always, and *shall be* always, and he cannot but be always! "I am the Alpha and the Omega," says the Lord God, "who *is*, and who *was*, and who *is to come*, the Almighty." Revelation 1:8. Christ is the same *before* time, *in* time, and *after* time. Hebrews 13:8, "Jesus Christ is the same," says the apostle, "yesterday, today, and forever!" "For *from* Him and *through* Him and *to* Him are all things. To Him be the glory forever! Amen." Romans 11:36.

**Ninthly**, God in Christ, is a Father who *corrects* his children. All whom God loves, he chastens, though he does not *love* to chastise. God had one Son without *sin*—but no son without *sorrow*! He had one Son without *corruption*—but no son without *correction*! Hebrews 12:6, "For whom the Lord *loves*—he chastises, and scourges every son whom he receives." Revelation 3:16, "As many as I *love*—I rebuke and chasten." Afflictions are blessings to us—when we bless God for the afflictions! God is as far from beating his children *for* nothing—as he is from beating his children *to* nothing.

Christ tells us, "If anyone would come after me, he must *deny himself* and take up his cross and follow me." Matthew 16:24. There is a *fourfold self* which must be denied for Jesus Christ, or else you cannot be called his disciple.

1. A sinful self.
2. A natural self.
3. A self-righteousness.
4. A self-gain, or lucre.

*Sinful* self is to be destroyed, and *natural* self is to be denied. We cannot *enjoy* ourselves—until we *deny* ourselves!

### **The Application.**

Is it so, that God in Christ is a believer's Everlasting Father? Oh then, what is so *sweet a good* as Christ! and what is so *great an evil* as sin? Oh! love Christ more—and hate sin more! Christ brings *life* with him—a life of grace, a life of comfort, a life of glory. But sin brings *death* with it—death of body, death of soul, death here, and death hereafter.

Oh! the blood of Christ speaks better things than the blood of Abel; Abel's blood cries for vengeance—but Christ's blood cries for mercy. He is the pearl of great price, for which the rich merchant sold all that he had, and bought it, and found more joy in this pearl, than ever he had with all that he possessed. Oh therefore! let me beseech you who are his children, to love him and to serve him! He is your Everlasting Father, therefore do his will on earth, as the angels do in heaven. You cannot complain of him for lack of mercy; so good has he been to you, as he has not been lacking to you in anything—and will you be lacking to him in everything?

"A son honors his father, and a servant respects his master. I am your father and master, but where are the honor and respect I

deserve?" Malachi 1:6. As a father—he will be revered for his goodness to his children. Oh what is that little he *desires* from you—compared to that which he *deserves* from you! If honor is not *due* to him—let it not be bestowed! If it is due to him—let it not be denied! If God does great things for his children—he will not accept of small things from his children!

See the outcry that God makes against his own children in Isaiah 1:2, "Hear, O heavens! Be astonished, O earth!" Why—what is the matter? "The children I raised and cared for—have turned against me!" The nearer the *relation*—the greater the *obligation*! Christ is related to them as a *Master* to his servants, as a *Father* to his children, as a *Prince* to his subjects, as a *Head* to his members! Where the *relation* is nearest, there the *provocation* is greatest. It is a more pleasant thing to see *rebels* become children—than it is to see *children* become rebels.

What mother can endure to see those lips that drew her breasts—suck her blood? Oh! Christians, you are more known to God than others, and therefore you must more acknowledge him than others! You do not look for so much splendor from the *burning of a candle*—as from the *shining of the sun*; nor so much moisture from the dropping of the bucket—as from the dissolving of a cloud. To whom much is *given*—of them much shall be *required*.

God does not expect much—where little is bestowed. Nor does he accept little—where much is received, "Hear this word the Lord has spoken against you, O people of Israel—against the whole family I brought up out of Egypt—You only have I chosen of all the families of the earth; therefore I will punish you for all your sins!" Amos 3:1-2. God has exalted you above all others—and therefore you must do more for God than others. It was a great blemish to Hezekiah, that his *returnings* were not answerable to his *receivings*. Oh believers! let me beseech you to do much, to love much, to give much, to pray much—seeing you have received much!

I shall wind up all, with a word of COMFORT to the children of God. Oh! sirs, God in Christ, is your *Father*, your *loving* Father, your *everlasting* Father—and you are his children! Therefore fear not—it shall go well with you both here and hereafter! "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom!" He will withhold no good thing from you! "For the Lord God is a sun and shield. The Lord gives *grace* and *glory*! No good thing does he withhold from those whose walk is blameless!" Psalm 84:11. He gives both grace and glory unto you! *Grace* is the silver link that draws the golden link of *glory* after it!

# THE PRINCE OF PEACE

"He is altogether lovely!" Song of Songs 5:16

Doctrine, That Jesus Christ is infinitely and superlatively lovely.

Wherever Christ is a *Priest* for redemption—he is a *Prince* for dominion! Wherever he is a *Savior*—there he is a *Ruler*! Wherever he is a Fountain of happiness—there he is a Fountain of holiness! Wherever he is a Redeemer—there he is a Refiner! Wherever he takes a burden from off the creature's back—there he lays a yoke upon the creature's neck! "The Lord is our *Judge*, the Lord is our *Lawgiver*, the Lord is our *King*—he will save us!" Isaiah 33:22.

I shall now proceed to the fifth title of Jesus, "He will be called Wonderful Counselor, the Mighty God, the Everlasting Father, **the Prince of Peace!**" Isaiah 9:6

It is the happiness of the church of God, that although they cannot *give* peace—yet they may *get* peace; though they cannot settle it on earth—yet they may seek it from heaven. Peace is the well-being of all other enjoyments; all other mercies suck their livelihood at the breasts of peace. Peace is the mother of all prosperity; as the life of old Jacob was enrapt up in the life of the lad Benjamin, so is all happiness enrapt up in peace. Peace is the felicity of the saints on earth, and the glory of the angels in heaven. When the old Hebrews wished any happiness to anyone, they only used this expression, '*Peace be unto you*'.

From this title of Christ, I shall lay down two propositions:

First, That Zion's King is a peaceable King.

Secondly, That the Lord Jesus Christ, the Prince of Peace, is the cause and foundation of a believer's peace.

These two points lie fully in the words; but I shall only speak of the latter, namely, That Jesus Christ, the Prince of Peace, is the cause and foundation of a believer's peace.

In the prosecution of it, I shall show you four things—

1. Christ is the Peace-bringer.
2. Christ is the Peace-maker.
3. Christ is the Peace-giver.
4. Christ is the is the Prince of Peace, or the peaceable Prince.

**First, Jesus Christ is the Peace-BRINGER.** He brought in everlasting peace by righteousness, and not by a sword, "Peace on earth, and good-will towards men." Why was the *Bread of Life* hungry—but that he might feed the hungry with the bread of life? Why was *Rest* weary—but to give the weary rest? Why was the *Prince of Peace* in trouble—but that the troubled might have peace? None but the *Image of God* could restore us to God's image. None but the *Beloved of God* could make us beloved to God. None but the natural *Son of God* could make us sons of God. None but the *Wisdom of God* could make us wise. None but the *Prince of Peace* could bring the God of peace, and the peace of God, to poor sinners; and therefore he is called *our Peace*, Ephesians 2:14.

Oh what is so sweet a good as Christ! And what so great an evil as sin! Christ brings us to joy and peace; sin brings us to woe and misery.

**Secondly, He is the Peace-MAKER,** as well as the Peace-bringer. He is the Peace-maker between God and men. Sin is the great bar between God and the soul. Sin is the wall of separation between God and us—and the Prince of Peace makes peace between God and us. He paid all the debts, and took up all the controversies, and blotted out the hand-writing, and has broken down the partition-wall, and

made up the great breach between God and man! 2 Corinthians 5:19, "God was *in Christ* reconciling the world to himself." Mark, it is *in Christ*; so likewise elsewhere. "You who were once afar off, he has made near by the blood of Christ." Oh! sinners, Christ is our Peace-maker! The Prince of Peace makes peace between God and us; he reconciles God to men, and men to God; so that though God might be justly displeased with us—yet in his Son he is well pleased with us. He is more pleased with a believer for Christ's sake, than he was displeased with us for sin's sake.

**Thirdly, Jesus Christ is the Peace-GIVER.** Alas! poor sinners, we have no peace with conscience, nor one with another—until the Prince of Peace gives it to us, "Peace I leave with you, My peace I give unto you," says our Lord unto his disciples, John 14:27. Oh! sirs, he gives peace with God, in Romans 5:1, "We have peace with God through our Lord Jesus Christ." Christ gives peace to us, which the world cannot take from us. Worldly trouble cannot overcome heavenly peace.

**Fourthly, He is a Prince of Peace, or the PEACEABLE Prince.** So he is styled not only Peace—but the Prince of Peace. Indeed, beloved, he is all peace to a believer, "Her ways are ways of pleasantness, and all her paths are peace," speaking of Christ, Proverbs 3:18. Mark, all her paths are peace.

Now, what are these paths? I shall name six to you:

1. The path of repentance.
2. The path of faith.
3. The path of truth.
4. The path of self-denial.
5. The path of obedience.

## 6. The path of holiness.

**1st**, These are **several paths** of peace, and peaceable paths. Oh sirs! there is no peace to be found—but in the paths of peace! As all his *works* are great and marvelous—so all his *ways* are peace and pleasantness.

**2ndly**, His **gospel** is a gospel of peace. It is a great mercy to enjoy the gospel of peace—but a greater mercy to enjoy the peace of the gospel.

**3rdly**, His **reward** is peace, Isaiah 57:2, "He shall enter into peace." Here the joys of heaven are called peace. The true sons of peace, and the peaceable sons of truth—shall be crowned with peace. They shall enter into peace. And thus, beloved, I have briefly, yes I have fully proved the point That Jesus Christ is the *cause* and *fountain* of a believer's peace!

**USES.** Now for the **application** of the point. I shall reduce it to four heads:

1. For information.
2. For examination.
3. For exhortation.
4. For consolation.

**First, By way of INFORMATION.** Here we may see what great *need* we stand in of Jesus Christ.

**Firstly**, Oh, Christians! Is Jesus Christ the cause and foundation of all our peace? Then we have no right or title to peace—but by the Prince of Peace, "We have no peace with God," says the apostle, "but through our Lord Jesus Christ." we are reconciled to God in Christ Jesus; and "we who were afar off," says Paul, "are made near by the



blood of Christ." We are only acceptable in the Beloved; so that, beloved, it is all in Christ, and through him—that we have our peace.

A *Christless* man is a *peaceless* man. We have no peace with God, no peace with conscience, outside of Christ. Until we are Christ's friends—we are our own foes. It is true, a wicked man may speak peace to himself—but God speaks not a jot of peace to him. He may speak peace to himself until he falls into everlasting flames! God is his enemy, the devil is his foe, angels hate him, all creatures cry for vengeance upon him. Isaiah 57:21, "There is no peace to the wicked, says my God!" No, not a word, not a grain of peace to a person who is outside of Christ! Therefore, oh sirs! consider in what need you stand of the Prince of Peace.

**Secondly**, it informs us, that to have peace with our God and Maker is the sweetest and best thing in the world. Oh how infinitely sweet is peace! What is sweeter than peace? Alas! *gold* is but dust, *pleasures* are but toys, *wit* is but a flash, *beauty* but a blast, *honor* but a rattle, *life* but a vapor! Oh but peace is better than the sweetest, and better than the best of all those!

1st, Because he who has peace with God may come boldly to God, Hebrews 6:16.

2ndly, He who has peace with God, has communion and fellowship with God, 1 John 1:3. "Truly our fellowship is with the Father, and with his Son Jesus Christ."

3rdly, He who is at peace with God—is a son of God. Peace is of all other good things—the most sweet! Oh! it is wine to comfort us, and bread to nourish us, it makes a man live comfortably, and die cheerfully.

**Thirdly**, If Jesus Christ, the Prince of Peace, is the cause and foundation of all our peace; why then, he who lacks the Prince of Peace, lacks all good things! He who is without Christ—is the most miserable man in the world; he lacks reconciliation with God; he

lacks a saving interest in Christ; he lacks the sealing and comforting of the Spirit; he lacks justification, sanctification, and adoption; he lacks pardon of sin, and freedom from the dominion of sin; he lacks that favor which is better than life, that joy which is unspeakable and full of glory, and that faith, a grain of which is more worth than a king's ransom! He lacks those *riches* which perish not, those *evidences* for heaven that fail not, that *love* which dies not, that *kingdom* which shakes not!

Oh, beloved! how many things does that poor soul lack—which lacks a Christ! He is wretched, and miserable, and poor, and blind and naked! Revelation 3:17.

Christ is a pearl—whoever has him can never be poor, and whoever lacks him can never be rich! Did but men see all in this pearl of great price—then they would sell all for this pearl of great price.

**Fourthly**, If Jesus Christ is the cause and foundation of our peace, then it is our greatest concernment to get into favor with the Prince of Peace! "Many seek the ruler's favor," says the Scripture—but oh seek the favor of this Prince! Poor souls, without him there is no mercy, no peace, no grace, no glory, no heaven, no crown, no eternal life; for "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent!" John 17:3.

**Use 2. By way of EXAMINATION and self-denial.** The trial of ourselves, is the ready way to the knowledge of ourselves. Oh Christians! would you see your God? Then cast your eyes upward. Would you see yourselves? Then cast your eyes inward.

Contemplation is a looking-glass to see your God in. It is of greater concernment to know the state of our hearts—than to know the estate of the kingdom.

And therefore, I beseech you, examine yourselves, that you may know yourselves, that you may know whose you are while you live, and where you will go when you die, and what will become of you to

all eternity! Oh, sirs! bring yourselves to the trial, and try yourselves, and see whether you are in the faith, and the faith is in you. Faith is such a grace, that a man cannot be saved without it—and not a man can be damned who has it.

Oh see whether you are in the narrow way that leads to life—or in the broad way that leads to death! Whether your hearts are chairs for vice to sit in—or thrones for grace to rule on! Whether you are one of Christ's spouses—or one of the Devil's harlots! Whether you are heirs of heaven or hell! Whether you are Satan's bondmen—or God's freemen. Examination is the beaten path to perfection, 1 Corinthians 1:25, "Not many wise, not many mighty, not many noble, are called." It is seldom that the sparkling diamond of a great estate, is set in the gold ring of a gracious heart. A man may be great, with Saul—and graceless! He may be rich with Dives—and miserable. The richest are oftentimes the poorest—and the poorest are oftentimes the richest. Oh how many *threadbare souls* may there be found, under silken coats and purple robes! A sight of ourselves in grace—will certainly bring us to a sight of ourselves in glory! *Those sins shall never make a hell for us—that have been a hell to us!*

**Use 3. But it is time for me to turn my speech into an EXHORTATION.** Oh, that you would make your peace with the Prince of Peace, that you may be the true sons of peace, and the peaceable sons of truth, that you may be righteous before God, and holy before men; that you may gloriously shine in glory; and that you may have peace with God and with your own consciences, and with one another!

Well, sirs, what do you say in answer to the message? Shall the Prince of Peace be your love and Lord; your nearest and dearest, your joy and your delight? Will you kiss the Son? Will you make your peace with the God of Peace, and give up your souls and lives to be ruled by him? These things I exhort you to do—and God expects them at your hand.

But that this exhortation may stay with you, I shall back it with some *pressing considerations*.

**First**, Consider God's goodness and good-will towards men. God has given you *rich means*, that you may make and secure your peace with God.

First, He has given you the *law* and the *gospel*.

Secondly, He has generously given *time* and *opportunity*.

Thirdly, He has given you *mercies* and *afflictions*. Mercies to *draw* you—and *afflictions* to drive you.

Fourthly, He has given you *preachers*, both inward and outward preachers. By *outward* preachers, I mean the ministers of Christ, who beseech you, and entreat you, for Christ's sake to be reconciled to God, and make your peace with God. By *inward* preachers, I mean your own conscience, that judges you, and checks you, and reproveth you for your sins and abominations.

Fifthly, He has given you *precepts* and *promises*. Precepts commanding you what to do—and promises assuring you of a glorious reward for your doing.

Sixthly, He has given you the *Spirit* and *convictions*, Genesis 6:37, "My Spirit shall not always strive with man." Oh! how long will you stand out against God? What have you to say against this? How can you answer this, when you and I shall appear before God's judgment-seat? Have you anything to say against this? Oh! sad will be your end—unless you make your peace with God; and therefore (seeing God has given these things to you, that you may make and secure your peace with him) he who lives in sin without repentance, shall die in sin without forgiveness!

**Secondly**, God invites and woos you to come and make your peace with him; Isaiah 55:1, "Come, all you who are thirsty, come to the

waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost!"

Beloved, here are three 'comes' in this text, to show the infinite willingness of God to save poor sinners. Just so in Revelation 22:17, "The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life!" There are three 'comes' again in this text. What, are there none thirsty among you? Do none thirst for Christ, and grace, and heaven? If you come, sirs—here you may have grace, and mercy, and happiness. Now, for the Lord's sake, consider why God invites you to all this—that you may make your peace with God. Shall the God of heaven call—and you will not hear? What, will you rather stay in your sins, and die and go to hell—than go to Christ for life! Oh! sirs go to the Prince of Peace for peace, that you may have peace! If you do not lay your sins to your hearts, that you may be humbled for them—God will lay them to your charge, that you may be damned for them.

A **third** consideration is this: either you must taste of God's goodness—or of his fury! There is not a man, woman, or child among you—but must partake of the one or the other! Your portion will be either joy—or sorrow; either desolation—or consolation! If you are not trees for fruit-bearing, you must be trees for burning! If you are not for fruit—you must be for the flames! If you do not swim in the waterworks of repentance, you shall burn in the fireworks of vengeance! If you do not go and make your peace with God, that you may have heaven, you shall go to hell for not making your peace! One of them you must do.

Oh! sirs, I have set life and death, heaven and hell, bitter and sweet, before you this day. Will you make your peace with God—or not? Will you still go in a way of wickedness, breaking his laws, grieving his Spirit? Will you die a natural death, before you live a spiritual life? I say then if you live so, and die so—you shall be damned with the damned, and punished with the punishment of hell, and so sent

to hell with loads of wrath upon your backs! You shall have your part in that lake which burns with fire and brimstone, which is the second death, "He who believes, shall be saved, and he who believes not shall be damned!" says our Lord, Mark 16:16.

Oh! sirs, it is better to repent without perishing, than to perish without repenting! Therefore look to it well. Are you able to deal with God? Alas! alas! all the world is but like a drop of water in comparison of God; and therefore make your peace with him, Hebrews 2:3, "How shall we escape—if we neglect so great salvation!"

**Fourthly**, Consider what the damned in hell would give for the *offers of mercy* that are now offered to you. Certainly they would give ten thousand worlds if they had them, for these opportunities that you enjoy. Should God say to poor wretches that are suffering in hell for their drunkenness upon earth, and their whoring and abominations, as he does to us, "Come unto me, all you who labor are heavy laden, and I will give you rest;" oh! how earnestly would they run and catch the word out of God's mouth! But alas! alas! poor damned wretches, there is not a grain of mercy for them! No, not so much as a drop of water for them, not one drop of water to cool their flaming tongues!

Oh, that you would consider this, and make your peace with God before death comes, which may be the next night, for anything you know; if you lose your *golden seasons* of mercy—you lose your souls. Oh therefore make your peace with God, that it may not be said of you, as it was once said of Jerusalem, in Luke 19:42, "Oh that you had known, in this your day, the things that concern your peace; but now they are hid from your eyes!" Here was a weeping word, a sad word to Jerusalem. Alas! now it is hid from their eyes; their golden season is gone; there is no peace to be had; and therefore I beg of you, as though I were condemned, and begging of my life; so I beg of you in the affections of Christ, and for your soul's sake—make your peace with God!

**Fifthly**, Seriously consider the *multitude of sins* you have been guilty of, even more than the *hairs* of your head, or the *sand* on the sea-shore, or the *stars* in the heavens, which are innumerable. Says David, "They are more than the hairs of my head," Psalm 40:12. Alas! *one* of your sins were enough to sink you into hell forever! What advantage does Dives reap in hell, from all those delicious banquets that he had on earth? Oh! think on that time, wherein you shall be ashamed of nothing but wickedness, and glory in nothing but holiness.

SIN is like a serpent in the bosom that is stinging; or like a thief in the closet that is stealing; or like poison in the stomach that is poisoning; or like a sword in the heart that is killing! Some are in hell already for the same sins you live in! And if you live and die without Christ—you shall before long be with them! Therefore, I say, make peace with God.

**Sixthly**, Consider that there is more bitterness following upon sins *ending*—than there ever was sweetness flowing from sins *acting*. You who see nothing but well in the *commission* of sin—will suffer nothing but woe in the *conclusion* of sin! It is better here to forego the *pleasures* of sin—than hereafter to undergo the *pain* of sin! You who sin for your profits—will never profit by your sins! He who likes to do *works* of sin—will never like to have the *wages* of sin. Sin is both shameful and damnable: it shames men in this world, and damns them in the other world. Sin is like Judas, who at first *greets*—but at last *betrays* us. Sin is like Delilah—who *smiles* to our face, and *betrays* us into our enemies' hands. Oh! sinners, think of this, and part with your sins, that you may meet with your Savior, and make your peace with him.

**Seventhly**, Consider the heavy judgment that hangs over your heads. You lie open to all the judgments in this life, and torments in the life to come. Oh! sinners, the days are hastening upon you, wherein you have misery without mercy, sorrow without support, pain without ease, punishment without pity, and torment without

end—unless you sincerely repent! "The Lord Jesus will be revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power!" 2 Thessalonians 1:7-9. Oh! let the *hearing* of this—prevent the *feeling* of this, poor sinner.

**Eighthly** and lastly, If none of the former arguments or considerations prevail with you to make your peace with the Prince of Peace—yet let this one convince you, I beseech you. Consider the readiness and willingness of God to give Christ, and Christ to give himself to you. Oh! sinners, is God willing to give his Son—and are you unwilling to receive his Son? Consider the willingness of God, "Behold, I stand at the door and knock, if any man hears my voice, and open the door, I will come in unto him, and will sup with him." Mark, sinners here, "Behold, I stand," Who stands and knocks? I who have *heaven* to give; I who have a *crown* to give; I who have *all joys* to give; I who have *myself* to give—I stand and knock!

Do you see this, poor sinners? *Who* is it that stands at the door of your hearts and knocks? *Who*? It is the King of saints, the Prince of Peace, the Mighty God—and will you not open to him? What! are you unwilling to be saved, to go to heaven, and to be happy forever! What! are you unwilling to be delivered from Satan, from sin, and from the flames of hell! Make your peace with God, for God is willing to open heaven for you—if you are willing to open your hearts to him. He is willing to save you—if you are but willing to be saved. He is willing to give a Christ—if you are willing to receive a Christ! Therefore, poor souls, let these considerations provoke you to go for life—to the Lord of life; to go for peace—to the Prince of Peace; to go for grace—to the God of grace! Were men so diligent as to do their best—God is so indulgent as to forgive the worst!



# THE PRECIOUS ELECT

"He is altogether lovely!" Song of Songs 5:16

Doctrine, That Jesus Christ is infinitely and superlatively lovely.

Who can be weary of preaching, or hearing, or reading, or learning of Christ? He is so precious and lovely! Mahomet is the Turks' love; Moses is the Jews' love; the Pope is the Papists' love; but Christ is a believer's love.

I shall now make some entrance upon Christ's sixth, famous, and lovely title, The Elect Precious.

"See, I lay in Zion a chief corner stone, **elect, precious**; and the one who trusts in him will never be put to shame." 1 Peter 2:6

From this excellent title, I shall lay down two propositions:

**Doctrine 1.** That Jesus Christ, the Mediator, is God the Father's elect.

Mark, sirs, there is a *three-fold elect*:

First, The elect *Jesus Christ*; Isaiah 13:1, "Behold my servant, my elect," says the Father, speaking of Christ.

Secondly, The elect *angels*; 1 Timothy 5:21, "I charge you before God, and our Lord Jesus Christ, and the elect angels."

Thirdly, The elect *saints*; and for this see Col. 3:1, "Put on therefore, as the elect of God, holy and beloved."

But alas! what are the elect angels, or the elect saints, compared to the *Elect Precious*! It is only the blessed Jesus, who is the Elect

Precious, and precious to the elect.

But I shall not stand on this point—but proceed to the second.

**Doctrine 2.** And that this is—That **the crucified and glorified Christ, is very precious to all believing saints.**

In handling this precious point, I shall show you five things.

1. That Christ is *precious*.
2. That Christ is *most* precious.
3. That Christ *all* precious.
4. That Christ is *always* precious.
5. *Why* Christ is so precious.

**First, That Christ is precious.** Jesus Christ is precious three ways:

to God, to angels, and to saints.

**1st, Christ is precious to God the FATHER.** This will appear by what God the Father has said himself of the Son, Isaiah 43:1, "My elect in whom my soul delights." Here you see Christians, what God says to Christ—the soul of God delights in the Son of God. So again, Matthew 3:17, "This is my beloved Son in whom I am well pleased." Mark here, not only *pleased*—but *well* pleased. Oh! how precious is Christ to God the Father!

The Lord Jesus, though he was a man of sorrows—yet he was not a man of sin; he had correction—but not corruption; he who was a Way to others, never went out of the way himself. Jesus Christ must needs be precious to the Father, because he never displeased him in anything—but pleased him in everything. In John 8:29, Christ says, "I always do what pleases him!" Oh! friends, it will be your glory,

your crown, your honor, and happiness forever—if you do these things that please God while on earth! Christ must needs please the Father, for he went about doing good, Acts 10:38. He did not always stay in one place—but he always went about doing good wherever he was.

And truly, sirs, if people were not made better by his coming, they might blame themselves, for he went about doing good. As he was never ill employed, he was never unemployed; as he opened the Scriptures to our understanding, so he opened our understanding to the Scriptures.

**2dly, Christ is precious to the ANGELS**, as well as to the Father. The angels were very joyful at the birth of Christ their Lord; they sang praises to God on high, Luke 2:13, 14. See with what joy and triumph the angels sang at the birth of Christ! Oh! how precious is Christ to the elect angels! The angels adore him, "Let all the angels of God worship him," Hebrews 1:6. The Lord Almighty is worshiped by an host of angels, "Let all the angels of God worship him!" The angels desire to pry into the mysteries of the gospel of grace; as you may see in 1 Peter 1:2. The angels, though they are glorious to all eternity, look upon it as not below them to pry into the mysteries of Christ. Oh, sirs, the angels are desirous to know these things—which we neglect to know.

The angels stand ready to serve God and his people. When he bids them go—they go. When he bids them come—they come. When he bids them do this—they do it. They obey all his commands, Psalm 103:20. Jesus Christ is the *Creator* of angels, the *Lord* of angels, the *Prince* of angels, the *Head* of angels, Col. 1:16. Do you see, sirs, how precious Christ is to the angels of God! And well he may, for indeed he is the *precious jewel in the cabinet of grace*.

**3rdly, Jesus Christ is precious to the SAINTS**, as well as to his Father and angels, 1 Peter 2:7, "Unto you who believe—he is precious!" Mark here, 'unto you'. Unto who? "To you who believe—he

is precious!" He is precious indeed to those who believe, and no wonder—he is a believer's all. Now that which is his all, must needs be precious! Christ is his all—Christ is all that he has, and all that he truly enjoys. They have nothing of true worth without him. It is not worth a man to live—unless he lives in Christ. Christ is the gain of a believer, living and dying; so that whatever is good for a believer, he must say, "for this, I am indebted to Christ!" All things are yours—and you are Christ's.

Now, sirs, let me give you a more particular account of the Christian's worth, and inventory of his estate; and all along I shall show you that Christ is the worth of all that. What is it that makes a believer so precious and excellent? Why, it is such things as these:

1. He is a *living* man.
2. He is a *seeing* man.
3. He is a person of *honor*.
4. He has a great deal of *joy*, and *hope* of more.
5. He is *righteous* and *holy*.
6. In a word, he is saved at last.

These are things that make a Christian so excellent a person, and he has none of these but by Christ, and he has all this alone by Christ.

First, This is the excellency of a Christian, that he is a **LIVING** man. There is no man on earth who can, in a spiritual sense, be called a living man—but a believer. All men be dead men—but those who believe. You know that it was said of the prodigal, while he lived in his sins he was dead, "This is my son who was dead, and is now alive." When he believed, then he was alive. Now, sirs, LIFE is the most valued thing which we have, skin for skin, all that a man has will he give for his life! A man will rather part with his *livelihood*,

than with his *life*, because his life is so dear to him. Now, beloved, if *natural* life is so desirable a thing, what is a *spiritual* life, that which in Scripture is called the life of God!

Now the believer is the only living man, every other man is spiritually dead. How does the believer come to life? By whom does he live? Why, it is by Christ Jesus! Galatians 2:20, "I am crucified with Christ, notwithstanding I live." What, crucified—and yet live? Yes, Christ was crucified, and yet lives; and so did Paul in resemblance and conformity to Christ, "I live," says he, "yet not I—but Christ lives in me; and the life which I now live in the flesh, I live in the faith of the Son of God." So that Paul will not call his life his own—but only as he derived it from Christ. Christ lives in him—more than he himself lives.

Secondly, The excellency of a believer lies in this, that he is the **SEEING** man. It is sight which makes a vast difference between person and person. It is a sad thing to be born blind, or to be made blind after a man is born. Now all men are either born blind, or made blind after they are born, or both. Now, beloved, would you know how *precious sight* is? Ask a blind man who once could see! We read of a poor man who comes running to Christ, and cries out, "O Lord, that I may receive my sight!" Now, sirs, if in *nature* having the sight of our eyes is a thing that makes us so much more excellent than otherwise we would be without it, oh then how much value should we put upon this *spiritual* sight which refers to our souls! We can much better lack the eyes of our *heads*—than the eyes of our *understanding*!

Now, in a spiritual sense, there is no seeing man—but a believer. No man saw Christ savingly—but those who saw him believingly. Every man but a believer walks in darkness; nay, he is in darkness. The apostle says in Ephesians 5:8, "You were once darkness—but now are you light in the Lord."

In the Lord Jesus Christ—a believer sees. He was once as dark as others, and as blind as others, until he was in the Lord; and no sooner was he in the Lord—but he was light in the Lord.

Thirdly, The excellency of a believer lies in this, That he is a very beautiful and **HONORABLE** person. Beauty and honor are ravishing things of this world—and all but believers are deformed people—there is no beauty nor loveliness why they should be desired. But now the believer is a very lovely and beautiful person; he is so in the eyes of God, Ezekiel 16:11-14, "I gave you lovely jewelry, bracelets, and beautiful necklaces, a ring for your nose and earrings for your ears, and a lovely crown for your head. And so you were made beautiful! You looked like a queen, and so you were!" But now mark how she came by this beauty in the next verse, "Your fame soon spread throughout the world on account of your beauty, because the splendor I bestowed on you perfected your beauty, says the Sovereign Lord." She was not only beautiful *in* the eyes of the Lord—but she had her beauty also *from* the Lord!

As they are thus lovely in the eyes of God, so also of holy angels and saints too. For as glorious a place as heaven is, the angels think it not below them to wait on the *image and pictures of Christ*, here below—and to be the Lord's guardians here upon earth, Hebrews 1:14, "Are they not all ministering spirits, sent forth to minister for those who shall be the heirs of salvation?" But this is not all they do for them, they will not leave them when they die—but take those lovely souls and transport them to a better country than ever this world was to them. There is no believer who goes to heaven—but he goes in the arms of angels! Luke 16:12, In the history of Dives and Lazarus, says the text, "Lazarus died (believing Lazarus died,) and his soul was carried by the angels into Abraham's bosom," that is, to heaven. Oh what an honor have believers at their death, that the very angels transport their souls to heaven!

And they are also very lovely and honorable in the eyes of all godly people. The truth is, there is scarcely any man fit company for

believers—but believers; and therefore, says the apostle, "be not unequally yoked," that is, believers with unbelievers.

Now godly men are much taken with a believer, though he is a stranger to them on all accounts; they are very fond of one another in this world, and had rather suffer together than live with other men.

Now, this makes a believer so excellent—that he is thus beautiful and honorable in the eyes of God, and holy angels, and godly men. Now all this beauty and honor they have from Christ. It is Christ who makes him honorable in the eyes of God, and in the eyes of holy angels, and godly men. All that beauty and honor they have, it is through Christ, he is their worth in every capacity.

Fourthly, That which makes a believer so excellent is, that he has true **JOY**. All other men have no joy which is not worth the having. Alas! the joy of the hypocrite, what is it—but the crackling of thorns under a pot? But now, a believer has a joy that no man can take away. But how and where did he obtain his joy? Why, in and from the Lord, "These things I speak," says Christ, "that my joy may be in you." They rejoice in the Lord, "We rejoice in Christ Jesus," says Paul, "and have no confidence in the flesh."

Fifthly, Have they **HOPE**? it is from Christ; and indeed none have hope but they. For without *God*, and without *Christ*, and without *hope*, are put together, in Ephesians 2:12. But now the believer has *good* hopes, and this bears him up many times. Alexander thought hope was so noble a thing, that when he gave to one man whole countries, and to another vast treasures, and being asked what he would keep for himself—says he, "I will keep hope!" For he thought it enough for so brave and great a soul as his, to *hope* for that which would make him to do whatever he was able to do, or any one could think. The hopes of eternal mercy, and joy and peace—will carry a man through thousands of difficulties.

Now the believer has this hope—but he has it from Christ, Col. 1:27, "Christ in you—the hope of glory."

Sixthly, none but they are **RIGHTEOUS** and **HOLY**. Every sinner is a fool—he plays the fool all the time he spends without of the fear of God! All sinning-time is a fooling-time. Now the believer is a *wise* man, and he is a *righteous* man, and a *holy* man. How he comes to be thus, we see in 1 Corinthians 1:30. Christ is the ALL of a believer, "It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption." So that you see if a believer is a *wise* man—he may thank Christ for it. If he is a *righteous* man, and if he is a *holy* man—he may thank God for it!

Lastly, In a word, they are **SAVED**. Indeed, this is apex of all the others! Says Christ, "he who believes shall be saved, and he who believes not shall be damned." The believer is already in the state of salvation, and the unbelieving are in the state of damnation. By nature we are all children of wrath; now faith in Jesus Christ is the means that God has appointed to free us from being children of wrath. Now he who believes shall not be condemned, he shall be saved. How does he come to be saved? It is by only by Christ, by believing in Christ. Oh! who is the Savior, but Christ? To be IN Christ is heaven below—and to be WITH Christ is heaven above! There is no being WITH Christ above, if we were not IN Christ here below.

Thus you see, beloved, what it is that makes a believer so excellent and precious, it is Christ that makes him such; he has it all from Christ, Christ is his all in all. Now put all this together, and see that there is great reason that Christ should be precious to believers.

**Secondly, As Jesus Christ is precious—so he is MOST precious.** Oh, sirs! angels are precious, saints are precious, friends are precious, heaven is precious—but Christ is ten thousand times more precious than these! A believer had rather have Christ without heaven—than heaven without Christ! "Whom have I in heaven but



you? and there is none on earth that I desire besides you!" Psalm 73:25. Let a believer search heaven and earth, and yet he will find nothing comparable to Christ. To be like to him—it is our happiness; and to draw near to him—is our holiness. You will see, beloved, life is precious, freedom is precious, health is precious, peace is precious, food and clothing are precious, gold and silver are precious, kingdoms and crowns are precious. Indeed they are, in their places—but nothing is as precious as Jesus Christ.

Mark, sirs, what the apostle says, "But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ!" Philippians 3:7-8

What is our life but a warfare? And what is our life but a pilgrimage? It is only the best of beings that can bestow the best of blessings. Oh how good is a believer's God, who sweetens his pilgrimage to him? Oh, Christ is a believer's all, and therefore he is more precious than all! He has all in Christ, and nothing outside of Christ; there is no such thing as a believer without him. By faith we have a saving interest in Christ—and by having an interest in Christ, we have an interest in all things; the believer is the only blessed man, the only happy man, the only rich man. Revelation 21:7, "He who overcomes shall inherit all things." Oh what a glorious inheritance are they born to—who are *new* born! All things are theirs, and they shall inherit all things! What can they desire, more than all? All that Christ has is theirs! His *wisdom* is theirs to teach them, his *love* is theirs to pity them, his *Spirit* is theirs to comfort them, his *righteousness* is theirs to justify them, his *power* is theirs to protect them, and his *glory* is theirs to crown them.

Oh, sirs! Christ cannot but be most precious to a believer, because all his precious comforts come from Christ. The Lord Jesus is fairer than the fairest, sweeter than the sweetest, nearer than the nearest,

dearer than the dearest, and richer than the richest, and better than the best.

The *Elect Precious* is the most precious of all:

**1st**, Because that Christ is the **GREATEST** gift that God can give, or that we can receive, "God so loved the world, that he gave his only begotten Son!" This is more than if he had given us all the world! For God has but one Son—and can make no more. But God can make more worlds at his pleasure. This gift is *God himself*, and God can give us no greater gift than himself. We may say, as one said to Caesar, when he gave him a great reward, "This is too great a gift for me to receive," said he "But it is not too much for me to give," said Caesar.

**2ndly**, Because Christ is the **RICHEST** gift that ever was given, for Christ is all in all. If he has given us Christ, he will give us all other good things, Romans 8:36.

**3rdly**, Christ is the one thing **NEEDFUL**. Yes, he is the *gift of God*, "If you knew the gift of God, (says our Savior, John 4:10) you would have asked for it, and begged it of me." Why is Christ called **THE gift of God**? Surely God has given us more gifts than one; true—but as the sun is more worth than all the stars, so this gift excels all the others put together. "We do not thank God for *stars*—when the *sun* shines."

**4thly**, Because he is the **CHIEF** gift that God has to give. Other gifts he gives promiscuously to both the godly and wicked. Judas had the money-bag; and Dives dined deliciously every day, when Lazarus would have been glad to get his *crumbs*. But God never gives this gift to any but whom he loves with his dearest, special, and eternal love.

Suppose some prince would woo a great lady, and had a jewel worth a fortune. And it may be that he would give some coins, or some slight tokens of favor unto the servants. But the rich jewel—that he gives to his spouse! This jewel is Christ!

Abraham may give to Ishmael a bottle of milk—but Isaac had the inheritance.

**5thly**, The Lord Jesus is the **RAREST** gift of all! Christ is a gift given to very few—here to one, and there to another. Millions of millions perish, for not knowing and trusting in Christ.

Oh! what a rare jewel is Christ! Though our souls are more worth than a world—yet a world of souls is not worth Christ! It is he who makes us *blessed* in life, *happy* in death, and *glorious* after death!

**6thly**, The Lord Jesus is the **SWEETEST** gift of all others; for if God gives his Christ, then he gives us all other gifts in his love, and they become a blessing sweetened to us! Those who have this good—shall lack no good, "The young lions do lack and suffer hunger—but they those who the Lord shall not lack any good thing," Psalm 34:10.

Now put all this together—and you will see Christ to be **most** precious.

**Thirdly, Christ is ALTOGETHER precious.** I told you in the last section, that Christ is precious; and indeed I told you the truth, for they are not only *my* sayings—but *God's* sayings, therefore they are true. Christ is altogether precious, there is nothing in Christ but what is precious; he is amiable and desirable; he is fullness and sweetness, and greatness and goodness, light and life, and happiness. Believers enjoy all things in Christ; in all things he is the joy of a believers life, and the life of a believer's joy. Oh sirs! Christ is precious, he is very precious, he is most precious, he is always precious, he is altogether precious to the believing soul.

1st, His **NAME** is precious, he is called a precious Stone, Isaiah 28:16. Christ is there called a precious Stone.

2ndly, His **BLOOD** is precious, in 1 Peter 1:9. His blood is there called precious Blood. Yes, and well it may, for a drop of his blood is

worth a sea of ours! And yet he died our death—that we might live his life.

3rdly, **FAITH** is precious, in 2 Peter 1:1. Faith is there called precious faith, the least grain of faith is more worth than all the gold in Europe!

4thly, His **PROMISES** are precious, in 2 Peter 1:4. "Giving to us exceeding great and precious promises." Christ's promises are called great and precious promises. Why great—and why precious? They are great for extent, and precious for their excellencies.

5thly, His **GIFTS** and **GRACES** are precious, Proverbs 3:15. "More precious than jewels!" All things you can desire are not to be compared to them.

6thly, His **MEMBERS** are precious, Isaiah 43:4, "Since you have been precious in my sight, you have been honorable." Here you see the members of Christ are called precious. A believer indeed is a *raven* in the world's eye—but a *dove* in Christ's eye! In the world's account, the saints are dung and dirt; but in God's account, they are jewels and pearls! Graceless men look upon God's people as castaways—but God will give whole kingdoms for their ransom! Wicked men may call the saints factious—but God calls the saints precious. Indeed, sirs, the scoffers and jeerers of the people of God in other ages, were but bunglers compared to the scoffers and jeerers of the people of God in our age. Well, there is a time coming, when Christ will laugh at the ungodly, for now laughing at ungodliness. Though holiness is that which a sinner *scorns*—yet holiness is that which a Savior *crowns*! As you expect *happiness* from God above, so God expects *holiness* from you below. "For God did not call us to be impure, but to live a holy life." 1 Thessalonians 4:7

7thly, The **REPROACHES** of Christ are precious; Hebrews 11:26, "Esteeming the reproach of Christ greater riches than the treasures in Egypt." I beseech you mark, is it not here said, that Moses

esteemed the *person* of Christ, or the *members* of Christ, or the *privileges* of Christ, or the *glory* of Christ, greater riches than the treasures in Egypt? Oh! beloved, the worst of Christ's—is better than the best in the world! Christ's cross—is sweeter than the world's crown! The reproaches of Christ—are greater riches than the treasures in Egypt.

Esteeming the reproaches of Christ greater riches than the treasures in Egypt. Our **afflictions** are also good and precious. Now, beloved, if I can prove that afflictions and reproaches for Christ are good and precious, which is the worst of him—then you will conclude with me, that Christ is all precious.

1stly, That must needs be good—which comes from God. Now, afflictions come from God, who alone good. Psalm 39:9, "I was silent; I would not open my mouth." Why David? "because *You* are the one who has done this!"

2dly, That must needs be good—which was suffered by the sweetest good. Now, afflictions were endured by Christ who is the sweetest good; "He was a man of sorrow, and acquainted with grief," Isaiah 53:3.

3rdly That must needs be good—which fits and prepares us for a glorious estate, the eternal good. Now, affliction does this, "It was good for me that I was afflicted." Sirs, do you believe king David? Will you believe David was a man after God's own heart? Why, he says that it was good for him he was afflicted. But you will say, Why was it so good? Look in the 6th verse, and there is the reason. Says he, "Before I was afflicted—I went astray." A very satisfactory answer; and therefore it was good for me I was afflicted.

So again, in 2 Corinthians 4:17, "For our light afflictions, which are but for a moment, work for us." What do they work? "A far more exceeding weight of glory!"

Oh Christians! under your greatest troubles—lie your greatest treasures! Afflictions are good—but not pleasant. Sin is pleasant—but not good. There is more evil in a drop of sin—than there is in a sea of afflictions. God by affliction, separates the sin he hates so deadly—from the soul he loves so dearly! By the greatest affliction—God teaches us the greatest instruction! And a believer, when he lies under God's hand which afflicts him—he lies in God's heart which loves him! Believers are crucified *by* the world—that they may be crucified *to* the world. The flesh is an enemy to suffering, because suffering is an enemy to the flesh! Those who do not carry the yoke of Christ upon their necks—will never carry the cross of Christ upon their backs! But a believer studies more how to *adorn* the cross—than how to *avoid* the cross! None are so courageous, as those that are very pious. Some glory in that which is their shame—and shall we be ashamed of that which is our glory? It is an *honor*—to be *dishonored* for Jesus Christ!

Tell me, oh believer, is not Christ with his cross, better than the world with its crown? Suppose, Christian, the furnace is hot, seven times hotter—it is but to make you seven times more holy! Fiery trials make golden Christians! Sin has brought many a believer unto suffering—and suffering has kept many a believer from sinning! Those who here be crossed for well-living, shall hereafter be crowned for well-dying. The losing of our heads, makes way for receiving of our crown! God will season our vessels with water of affliction, before he pours in the wine of glory. By this you see, beloved, that the reproaches of Christ are precious. It is better to be preserved in *brine*—than to rot in *honey*!

4thly, Jesus Christ is always precious to believers; he is more precious to them than a thousand worlds! Because he is always with them, in all their trials, and in all their troubles, and in all their straits, and in all their afflictions. "In all their afflictions he was afflicted," says the text. Sirs, who would not suffer with such a companion as this? "But now, O Israel, the Lord who created you says: Do not be afraid, for I have ransomed you. I have called you by

name; you are mine. When you go through deep waters and great trouble, I will be with you. When you go through rivers of difficulty, you will not drown! When you walk through the fire of oppression, you will not be burned up; the flames will not consume you. For I am the Lord, your God, the Holy One of Israel, your Savior!" Isaiah 43:1-3.

Do you see this, Christians, he is with you in the fire, in the water, in the prison, in all places, and at all times! He never leaves you, nor forsakes you, Hebrews 13:5. He beds and boards with you; he lies down, and rises up with you! He is called a friend, and indeed he is our best friend! "Yes, He is altogether lovely! This is my Beloved, and this is my Friend!" Song of Solomon 5:16

1. Jesus Christ is a *faithful* friend.
2. Jesus Christ is a *prudent* friend.
3. Jesus Christ is a *providing* friend.
4. Jesus Christ is a *compassionate* friend.
5. Jesus Christ is a *constant* friend.
- 6, Jesus Christ is a *loving* friend.
7. Jesus Christ is an *everlasting* friend.

He loves us to the end—and there is no end of his love! He who gave his image to us—loves his image in us. Jesus Christ gave himself to us, and for us; he loves us in himself, and as himself. Oh! what a sweet friend is Christ! God, in giving Christ to us—gave his very heart for us! Now, beloved, how can Jesus Christ be but always precious *to* a believer, who is thus always *with* a believer?

5thly, and lastly, **WHY is Jesus Christ so precious to believers?**

First, Because he is a believer's **life!** Col. 3:4, "When Christ, who is our life, shall appear, then shall we appear with him in glory!" There is a three-fold life that flows from Christ:

a life of *grace*,  
a life of *comfort*,  
a life of *glory*.

Secondly, Jesus Christ is precious to believers, because he is their **light!** Alas! alas! until we are in Christ—we must be in darkness! It is in his light, that we see light, Ephesians 5:14, "Awake you that sleep, and arise from the dead, and Christ shall give you light."

Thirdly, Christ is precious to believers, because he is their **food!** "My flesh is the true food, and my blood is the true drink." John 6:55. Oh! what choice fare have they to feed on—who have Christ to feed on! Oh! You who have not Christ to feed on—your bread is but perishing bread.

Fourthly, Christ is precious to believers, because he is their **strength!** Take a man that is outside of Christ—he has no strength to withstand or overcome. "Without me," says Christ, "you can do nothing!" John 15:5. "When we were *without strength*, Christ died for us." To be without *Christ*, and to be without *strength*—is all one.

Fifthly, Jesus Christ is precious to believers, because he is their **righteousness** and holiness.

Sixthly, Jesus Christ is precious to believers, because he is their **portion!** Jesus Christ is the *terror* of his enemies—and the *portion* of his people. Jesus Christ is a *lion* his enemies—and the *Lamb* to his people.

I might in a few particulars ANATOMIZE the believer, and begin with his **head**. All that he knows of the things of God—he is indebted to Christ for it. Says Paul, "God who has shined in our hearts, by the light of the gospel, in the face of Christ." All the knowledge of God, all



gospel light, all the knowledge of spiritual things, we have all from Christ.

Consider the believer in his **heart**. We find there a *broken* heart, a *tender* heart, a *good* and *honest* heart, a *new-covenant* heart. How does he get this heart? Why, he has it only from him in whom the new-covenant is made, and that is Christ.

Consider the believer in his **graces**, as faith, and love, and patience, and humility, and the rest—he has all from Christ! "Indeed, we have all received grace after grace from His fullness!" John 1:16. There is not one grace we have—but we have it from Christ.

Consider the believer in his **life**. He is an honest and just man. Who made him to differ? Why is he not so full of cheating tricks as other men? Why, he has not so learned Christ! Christ teaches him to live at a more holy rate than others do—so that if the believer is better than others in this, he may say, "Thanks be to Christ, for that before I lived as vainly as others did; but now I have not so learned Christ!"

Consider the believer in his **privileges**. He is a child of God, and it is by the Son of God—that he is a son of God, "Yet to all who received him, to those who believed in his name—He gave the right to become children of God." John 1:12. So that if he is a child of God, he must thank Christ for it! If he is one of the family royal, one of the chosen generation, he must thank Christ for it! For it is *in* Christ, and *by* him alone, that we have all the good which we enjoy.

Consider the believer in his **comforts**. He has not one good day—but it is from Christ. Has he comfort in ordinances, in the society of saints and prayer? He must thank Christ for all this.

And thus I have given you a brief anatomy of the Christian, and showed you that Christ is all in all. Whatever a believer has of worth, he is indebted to Christ for it.

Now put all this together, and see what great reason there is that Christ should be precious to believers. Is it any wonder that these souls are enamored so with him, that they think their lives not worth the living but for him, and in him, and for his sake. Oh sirs, there is very great reason why believers set so high a value and esteem upon Christ, who is their all in all.

## APPLICATION

The first use shall be for **examination** and self-trial. You have heard that Christ is precious, precious to God, to angels, to saints. But now, O soul—is he precious to *your* soul? If he is precious to you—then all which is precious to him—is precious to you.

Oh, that men would but deal truly with their own souls! Many *talk* of grace—but few *taste* of grace! Many *talk* like a Christian—but few *walk* like a Christian! Many *know* what is to be done—but never *do* what is to be done. Many wear Christ's livery—but do the devil's drudgery! Many have hands as white as snow—but their hearts as black as hell! Many think themselves as surely going to heaven, as if they were already dwelling in heaven! Many think it shall go well with them hereafter, because it is so well with them here! Many lie down with such hopes in their beds of rest, which they dare not lie down withal in their beds of dust! Many appear righteous, who are only righteous in their appearance. But such as deceive others with a false show of holiness—will deceive themselves with a false hope of happiness! Remember, sirs, that the sheep's coat shall be stripped off the wolf's back! "They come to you in sheep's clothing—but inwardly they are ferocious wolves!" Matthew 7:15. There is no *making* out our salvation—but by *working* out our salvation.

God binds up none in the *bundle* of life—but such who are the *heirs* of life! "Let me die the death of the righteous, and may my end be like theirs!" Numbers 23:10. There is no living a life that is wicked—and then dying a death that is righteous. Oh! therefore, examine

yourselves. I shall propose four questions to be resolved by your own hearts.

1. What interest have you in him?
2. What influences have you from him?
3. What affections bear you to him?
4. What preparations make you for him?

Oh, sirs, that you would consider well these weighty things! Tell me, sir—what did **Judas** get by all his deceitful dealings? Nothing but a halter—in which his *body* was hanged; and a fire—in which his *soul* was burned! Though the earth may keep a wicked man living—yet heaven will not take a wicked man dying. I say, therefore, examine yourselves.

Secondly, I shall speak a little by way of **exhortation** and conclude.

1st, If Jesus Christ is so precious, oh then, open the door of your *affections* to him—that he may open the door of *salvation* to you! Open to the God of glory—that he may make you glorious. Behold the God of heaven stands at the door of your hearts, and knocks, Revelation 3:20, "Behold! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me." He knocks by his Word, by his rod, by his Spirit, by his mercies, by his judgments, by his comforts. And all is, that he may come in and commune with you. Now, sinners, will you not open the door of your *hearts* to Christ—that he may open the door of *heaven* to you? If you shut out Christ out of your hearts—he will shut you out of heaven! And what will you get by that? Oh, sirs, he has gold to enrich you, wine to cheer you, bread to nourish you, righteousness to justify you, mercy to save you, and happiness to crown you!

2ndly, Let all that which is precious to God be precious to you:

1. The *Son* of God.
2. The *book* of God.
3. The *worship* of God.
4. The *ordinances* of God.
5. The *ministers* of God.
6. The *people* of God.

Oh! let these be precious to you. May the Lord give his blessing to what has been written.

## WONDERFUL

"Yes, He is altogether lovely!" Song of Solomon 5:16

Doctrine, That Jesus Christ is infinitely and superlatively lovely.

To be in a state of grace—is to be miserable no more—and to be happy forever. It is *faith* which unites Christ and sanctified souls together on earth; and *love* that unites God and glorified souls together in heaven. Oh! believers, you are those *worthies* of whom the world is not worthy! From one saint, Jesus Christ has more glory given to him, than he receives from all the world besides. We owe not only our *service* to Christ—but we owe also *ourselves* to him.

I shall now make some remarks upon our Lord Jesus Christ's seventh famous and lovely title, which is *Wonderful*.

"He shall be called **Wonderful**." Isaiah 9:6

The point that we shall lay down and speak to from hence, is this,

Doctrine: That a believer's Savior, is a Wonderful Savior.

The world and devils **fear** him. But he is Wonderful in the eyes of all angels and saints, for his **love**.

For the opening of this excellent point, take these particulars:

1. Christ is Wonderful in his *nature*.
2. Christ is wonderful in his *person*.
3. Christ is wonderful in his *incarnation*.
4. Christ is wonderful in his *saints*.
5. Christ is wonderful in his *offices*.
6. Christ is wonderful in his *miracles* that he wrought.
7. Christ is wonderful in his *humiliation*.
8. Christ is wonderful in his *conquest*.
9. Christ is wonderful in his *ascension*.
10. Christ is wonderful in his *exaltation*.
11. Christ is wonderful in his *working* in his saints.

Lastly, Christ is Wonderful in his *judgment*.

Some preachers have more time than matter—but I have now more matter than time; therefore I must omit much precious matter, for lack of precious time.

Beloved, I will handle but one of these in particular, and that is the seventh:

**That Jesus Christ is wonderful in His HUMILIATION.**

This is the head we shall now insist upon, and indeed this is one of the greatest wonders of all. That he who was so high—should be brought so low; that he who was so rich—should become so poor; that the Lord of life—should die; that the great God—should become a helpless babe; that the Eternal Word—should not able to speak a word; that he who made the law—should be under the law; that he who was more excellent than all the angels—should become less and lower than the angels. Oh! you angels, how you stand amazed at this, that the Lord of heaven and earth—should become a Servant to his own servants! Philippians 2:7, "He took upon him the form of a servant." This must needs be wonderful to all the angels in heaven.

**The first wonder in Christ's humiliation is this—he took upon him our nature**, Hebrews 2:16. *God could stoop no lower than to become man*, and man could be advanced no higher than to be united to God. He who before made man a soul after the image of God—now made himself a body after the image of man. For a man to be like to God is a wonder—but for God to be like man is a greater wonder! But when was it, that Jesus Christ took upon himself our nature? When it was in a state of *innocency*, free from all misery and calamity? No! But when it was at the lowest after the fall, when it was most beggarly, most wretched, most bloody, most accursed, most sinful, most feeble, "When we were without strength—Christ died for the ungodly," says the apostle. Romans 5:6.

Now, my brethren, that Jesus Christ should take upon him our condition, our frailty, our curse, our nature, when it was thus low, thus poor, thus wretched—oh! this is the wonder of wonders, and yet thus you see did Jesus Christ. Oh, wonderful abasement! Must God take upon him our frailty! Had we so far run upon the score of justice—that none could satisfy but God himself? Could he not send his

angels or saints—but must he come himself in person? No, no! Angels or saints could not do it! If Christ will save us—he himself must come and die for us!

**The *second* wonder in Christ's humiliation is this—he descended very low.**

1stly, He was born of a poor maiden, of no account or reputation. Was there not even one great lady in Jerusalem, for this great Prince of heaven and earth to be born of? Must he be born of a poor despised virgin? Yes, certainly, there were many noble women in Jerusalem, but our Lord Jesus Christ had no more regard for the rich, than for the poor.

2ndly, He was revealed to poor despised shepherds—and not to emperors and kings. I say, the angels did not go and declare these joyful tidings and good news to Caesar at Rome—but to poor shepherds in the fields, Luke 2:8.

3rdly, He was born in a stable, Luke 2:12. Not in a parlor in a stately house or palace. No—but in a stable where horses and cows are fed.

4thly, He was wrapped in strips of cloth, and laid in a feeding trough. They were no cloths of fine linen or silks. They were not gilded with silver or gold. Nor were they precious robes—but poor beggars' rags.

Now, beloved, put all this together, and tell me what is more wonderful and astonishing than this? Oh! humility, humility, how great is your riches that are thus commended to us! You please men, delight angels, and confound devils—and bring the Creator to a feeding trough! Oh, sweet Jesus, you conquer death by dying!

**The *third* wonder in Christ's humiliation is this—he became poor.** "For you know the grace of our Lord Jesus Christ: although He was rich, for your sake He became poor, so that by His poverty you might become rich!" 2 Corinthians 8:9. He who was so rich—became so poor! He who was Lord of all—had nothing at all!

He who made heaven and earth—had no home of his own! He who gives crowns of glory to others—had only a crown of thorns for himself! The foxes and the fowls had more than Jesus! "Foxes have dens to live in, and birds have nests, but I, the Son of Man, have no home of my own, not even a place to lay my head!" Matthew 8:20. The foxes had holes to lay their heads in—but Christ had not a place to lay his head on. As he was *born* in another man's house—so he was *buried* in another man's tomb!

"He became poor!" Yes, poor indeed, and so poor that he had not a penny! You will say, that a man is very poor—who has not a penny! Truly such a one was Christ—he had not a penny to pay the tax until he got it out of the fish's mouth! "Go down to the lake and throw in a line. Open the mouth of the first fish you catch, and you will find a coin. Take the coin and pay the tax for both of us." Matthew 17:27

And when he was to ride into Jerusalem—he had no coach, no chariot, no horse of his own—he had to ride upon another man's donkey! Matthew 21:2.

Oh! admire and wonder at this! Is not he the brightness of God, the paradise of angels, the beauty of heaven, the Redeemer of man, the destroyer of death, the King of saints! And that he should become so poor for us—oh! this is wonderful and astonishing to angels and men!

**The *fourth* wonder in Christ's humiliation is this—he shed his blood six times for poor sinners!** This is a great wonder!

**1st**, The first time was, when he was circumcised at eight days old. Oh, what a blessed Jesus is this! What, ready for the sacrifice already? What—but eight days old, and shed his blood for the salvation of men's poor souls!

**2ndly**, The second time was, when he was in his agony, when he was in the garden. Matthew tells us, that "his soul began to be sorrowful." "deeply distressed and troubled", says Mark. "Now my soul is



troubled" says John. Troubled? O Lord, what! You who bind up the proud waves of the sea—you who turns the hearts of kings as rivers of waters—you who laid the foundations of the earth, and spread the heavens as a curtain—you who guides the stars and thunders in the clouds—you who upholds all things by the Word of your power. What—you troubled? Oh, the horror, the terror, the sorrow that seized upon the soul of Christ! "And being in agony, he prayed more earnestly, and his sweat was like drops of blood falling to the ground!" Luke 22:44. He sweat what? Not natural sweat—but blood, he was in a bloody sweat all over! "He sweat clots of blood," as the original has it.

Oh! how did Christ come swimming to us in blood—and have not we a tear to shed for all these streams of his! We ate the sour grapes—and his teeth were set on edge! We climbed the tree, and stole the forbidden fruit—and he went up the ladder of the cross, and died! Oh! how lovely should he be in our eyes? We should wear his cross in our hearts, and treasure it up as Moses did the manna in the golden pot.

Christ's cross is the golden key that lets us into paradise! His red blood washed away our crimson sins!

**3rdly**, He shed his blood for us when his cheeks were ripped and torn; the pulling off the hair, as the prophet speaks, "I gave My back to those who beat Me, and My cheeks to those who tore out My beard. I did not hide My face from scorn and spitting." Isaiah 50:6. Some are of opinion, that Christ's cheeks were rent to his very chin, and his beard was pulled off; both were very likely to be true; neither of them could be without much blood.

"The men who were holding Jesus started mocking and beating Him." Luke 22:64. Oh how was that face of his lacerated and covered with blood—which was brighter than the sun! He who was fairer than the sons of men; he who is the great glittering and sparkling diamond of the ring of glory! How was he bespotted and besmeared

with blood! Oh! you hard of heart, you stubborn of heart, and indeed too stubborn are we all, if *judgment* and the *hammer* will not break your hearts—let *love* and *mercy* do it. Look unto Christ, and say, "Have you suffered this for me—and shall I not love you, O Lord! Shall I not serve you, and obey you, and honor you!"

**4thly**, Christ shed his blood when the crown of prickling thorns was put upon his head. "They put a purple robe on him, then twisted together a *crown of thorns* and set it on him. Mark 15:17. Certainly there was much blood shed here. Oh! what a sight was this—to behold that head of his, that was as the most fine gold, as the spouse expresses it to be—now covered and torn with thorns! That he should wear the prickly crown of sharp thorns—who was fit to wear the crown of glory!

**5thly**, A fifth time when he shed his blood was when his hands and feet were nailed to the cross! These beautiful feet of his which came skipping upon the mountains, bringing the glad tidings of peace and salvation; skipping from the *throne* to the *cradle*, from the *cradle* to the *cross*, and from the *cross* to the *throne* again! How were these blessed hands of his nailed and made fast to the cross! Oh, you blessed spirits, look down from heaven, and you may see even the Almighty kneel at the feet of men. Oh, you angels! how should you be amazed at this, to see your Lord and master so far deny himself, as to take upon him the form of a servant! "We see Jesus (says the apostle,) made a little lower than the angels." To suffer death, the Creator not only became a creature—but inferior to some of the creatures which he had made. Oh, you blessed saints! Why do you not wonder at this wonder? to see the beauty of heaven, the paradise of angels, the brightness of his Father's glory, the Redeemer of man—thus to humble himself, and take upon him man's nature—for the salvation of man's soul.

**6thly**, and lastly, Christ shed his blood when the spear was thrust into his side, out of which presently gushed water and blood; John 19:34. That is a very strange cure—that the physician should bleed,

and his blood should have the virtue, that would save others. Physicians are usually liberal of other men's blood—but sparing of their own; but it is not so with our great Physician. Instead of the patient's bleeding in the arm—he bled in the side! Why do you shower down your blood—and come *swimming* in your blood? Is not a *drop* sufficient? One drop of his blood, is more worth than heaven and earth!

Oh love without measure! Oh wonderful redemption! That God should take upon him man's frailty, that is wonderful indeed! It is enough for a king to pardon a thief—but that the king himself should die for the malefactor, that is beyond expression! This our blessed Lord did, our blessed Savior! He died—that we might live! He went and suffered in agony—that he might "stay us with flagons, and comfort us with apples." He endured the greatest pains—that we might enjoy the greatest pleasures. Oh how lovely, how lovely was Christ in his sufferings! Who would not love you, O King of saints? Christian! consider how much your dear Lord and Savior has suffered and undergone for you. Oh precious blood—it redeems us, it cleanses us, it washes us, it justifies us, it sanctifies us, it restores us to God, and brings us to heaven! "He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed!" Isaiah 53:5

**The *fifth* wonder in Christ's humiliation is this—He suffered in his soul.** Matthew 26:38, "My soul is overwhelmed with sorrow to the point of death!" says Christ. Oh what a word was this for a God to speak! For a man to say so, is no wonder—but for God to say so, oh, this is a great wonder indeed! The *suffering of his soul*—was the *soul of sufferings*! Christ yielded his soul—for our souls.

Many of the faithful servants have suffered much in their bodies, as the martyrs that were racked, and burnt, and sawn asunder; but they had much freedom in their souls, their souls were full of much

spiritual joy and comfort. But now Jesus Christ did not only suffer in his body—but in his soul. This is what makes the wonder the greater—that Christ suffered in his soul. He drank the cup of affliction—that we might drink the cup of consolation! He tasted death for us—that we might taste life through him! He was forsaken—that we might never be forsaken!

**The *sixth* wonder in Christ's humiliation is this—that he should allow himself to be so much mocked!** He was mocked as Sampson was by the Philistines, when his eyes were put out. And truly this is a great wonder:

1. If we consider who Christ was.
2. If we consider who they were, who mocked him.

He was God—they were but dust and ashes!

1. They spit upon him.
2. They blindfolded him.
3. They crowned him with thorns.
4. They put a reed into his hand, instead of a scepter,
5. They clothed him with purple garments.
6. They bowed their knees to him in scorn.
7. They saluted him with, "Hail, king of the Jews!"
8. They made him carry his own cross, on which he was to be hanged; as malefactors go with halters about their necks to execution, so they made him carry the cross.
9. They reviled him, wagging their heads.

10. They crucified him with two thieves, and him in the midst of them, as though he had been the prince of the thieves, the greatest malefactor of them all.

11. They insulted over him in his misery.

All this they did in scorn to him, that they might make his death the more painful and shameful! Thus they never left off mocking him—until his soul left the world! Oh sirs, this is no small wonder—to consider how Jesus Christ was cruelly mocked.

**The *seventh* wonder in Christ's humiliation is this—he suffered much from his Father!** "Stricken by God, smitten by him, and afflicted." Isaiah 53:4. Here is the wonder of wonders! He did not only suffer from Jews and Gentiles, Scribes and Pharisees, Judas and Pilate, wicked men and devils—but he suffers too, from his own Father! One would have thought, if God would spare any—it would have been his Son, his own Son, his beloved Son, his only begotten Son, his bosom Son. And yet God spared him not a jot! "He did not even spare His own Son—but offered Him up for us all!" Romans 8:32. Mark, if Jesus Christ will come and take our sins upon him, God will not spare him—but let out the fullness of justice, and justice to the full upon him, until he had paid the uttermost farthing of justice!

Oh! blessed Jesus, you suffered so much for our sinning, for our offending, for our rebellion!

Oh! then, what infinite cause have we to love you, and obey you, and honor you! For the more you has done and suffered for us—the dearer you ought to be unto us.

**The *eighth* wonder in Christ's humiliation is this—Christ foresaw all this—and yet he willingly undertook it, to save his people!** He knew before he came from heaven, how men would abuse him, and that one of his family would betray him. Says the text, "Jesus knew from the beginning, who would betray him!" Now,

that our Lord Jesus Christ should foreknow all this most dreadful misery that he would endure—yet that he should come freely, willingly, and joyfully from heaven, to die and suffer by and for such poor wretches as we are—here is a wonder to angels and men!

"Here I am, I have come to do your will." Hebrews 10:9. Why did he come? To suffer for poor man, to redeem poor men! Do you see here, sirs, what great love Christ bore to his people! Rather than they should be in hell, and be damned—Jesus Christ would come from heaven and suffer all this for them, though he knew before how he would suffer! Oh, this is a great wonder, dear Christians! Methinks such a pearl should sparkle in our eyes. We sail to glory, not in the salt seas of our tears—but in the red sea of Christ's blood. Truly it is astonishing to think how much he did for us—and how little we do for him! The greater our sins were—the greater his sufferings were! The greater his pain was—the greater should our love be to him.

I shall make of this point—a use of information and exhortation.

**Use 1. INFORMATION.** Did Christ suffer so much for his people? Then we have a wonderful Savior! This informs us of eight things:

**First,** My first inference is this, that Christ suffered in what he endured from men in his body, and what he endured from God in his soul. He did not only endure pain in his body—but agony in his soul. Oh, the sea of sufferings, the sea of sorrow, the sea of blood, the sea of tears that our blessed Savior waded through—to bring peace to our souls, salvation to our souls, grace and glory to our souls! He suffered from devils, he suffered in his name, he suffered in his body, he suffered in his soul! The cause was our sins—the effect was our salvation!

If you look through the chronicle of his life, you will find his whole life full of sorrow and misery; he was persecuted, he was tempted, he was reproached, he was falsely accused, he was apprehended, he was betrayed, he was crucified. What more shall we say? Shall we say

more? What more can be said? He was full of sorrow—he took his name from sorrow, "He was despised and rejected—a *man of sorrows*, acquainted with bitterest grief." Isaiah 53:3. Now judge sirs, whether Christ's life was not full of sorrows, he took his name from sorrow.

Oh! sweet Jesus, your sufferings were great. This is my first inference.

**Secondly**, Jesus Christ suffered by himself. He was alone in his sufferings; neither angels nor saints bore any part with him in his sufferings. No! he drank the bitter cup alone! He alone purged our sins! Hebrews 1:3, "He alone, by himself," says the text, "purged our sins." No, Christ had none to help to bear his heavy burden with him—he bore it himself alone.

But, my beloved, though our Lord Jesus Christ suffered *by* himself—yet he did not suffer *for* himself! He suffered for us, he suffered that wrath which we deserved! "Surely he took up our *griefs* and carried our *sorrows*, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our *transgressions*, he was crushed for our *iniquities*; the punishment that brought our *peace* was upon him, and by his wounds we are healed!" Isaiah 53:4-5. Do you see here, Christians, how many 'ours' are here? Our griefs, our sorrows, our transgressions, our iniquities, our peace; you have here, five 'ours'!

So again, "For our sakes he became *poor*;" 2 Corinthians 8:9. Mark, for *our sakes*. Beloved, he was born for us, "Unto us a child is *born*;" he was given for us, "to us a son is *given*," Isaiah 9:6. "He was made a *curse* for us," Galatians 3:13. He was delivered up for us, "Who spared not his own Son—but *delivered* him up for us all." Oh, sirs! all these things were *FOR US*: given for us, made a curse for us, made sin for us, delivered up for us, and is now in heaven interceding for us, Hebrews 7:25. My brethren, all that our Lord Jesus suffered, it

was not for himself—but it was for us! Our blessed Savior suffered for us—that we might not suffer! This is the second inference.

**Thirdly**, My third is, That this is more for *Christ* to suffer anything—than for all *men* and *angels* to suffer all things. Mark, sirs, if all the kings and emperors would leave their thrones, their crowns, their kingdoms, their scepters, their glory, their honors and princely robes—and would take upon them a *poor Lazarus' condition*—to live poorly, and fare poorly, and die shamefully; why, all this would not be so much as for Jesus Christ, the Son of God, to suffer the least thing he suffered!

Now further, I say, if all the angels in heaven, and men on earth, had come and suffered, and died ten thousand deaths—why, put all this together—and all this would not be as much as it was for Christ to suffer anything! This is because they are creatures—and he is the Creator; they the servants—and he is the Master; they are subjects—and he is the Prince; they are mean—and he is Mighty; he is the King of kings, and Lord of lords! Now, I say, it would not have been half such a wonder, if all the angels in heaven, and men in earth—had come and suffered—as it was for the Son of God. Oh! this is a wonder of wonders! His sufferings were wonderful, his humility was wonderful, his patience was wonderful, his love was wonderful; greater love could no man show; he loved us so—that he died for love!

Now, I beseech you, consider this inference, which was this, That it is more for Jesus Christ to suffer anything, than for all men and angels to suffer all things. And indeed, sirs, let me tell you—that I lack words to express it, or set it forth; for there is both lack *of* words, and lack *in* words—to express this this astonishing truth!

**Fourthly**, My fourth inference is this, What a miserable and dreadful case we lay in—that our Lord and Savior Jesus Christ must endure all this, bear all this, undergo all this, for poor sinners! What do you think is the miserable and dreadful case we lay in? Certainly



the misery of man was very great—that man should need such redemption as this! Oh! what a breach had sin made between God and us—that the Son of God must come from heaven to earth to suffer all this! Oh! sirs, mischievous sin, I say *mischievous sin*, has undone us! **Sin has robbed us of six jewels**, every one of which is of more worth than heaven and earth. Would you know what jewels they are, which sin has robbed us of? I will tell you—and then you will agree with me—that we were in a very miserable case indeed!

1. Sin robs us of the **image of God**. Was not this a precious jewel? I say, sin robbed us of the image of God—and drew the devil's picture in us! *Malice* is the devil's eye, *oppression* is the devil's hand, *blasphemy* is the devil's tongue, and *hypocrisy* is the devil's cloven foot!

2. Sin robs us of our **divine sonship**—and makes us slaves to the devil, slaves to sin, slaves to the world, and slaves to ourselves! This is another jewel we have lost.

3. Sin robs us of our **friendship with God**—and makes us enemies to God, and enemies to Christ, enemies to our own souls, and enemies to all that is holy!

4. Sin robs us of our **communion and fellowship with God**—and makes us strangers and aliens to God.

5. Sin robs us of our **rights and privileges of heaven**, and heavenly things—and makes us children of wrath and heirs of hell.

6. Sin robs us of our **honor and glory**—and makes us vile and miserable; as you may see in Isaiah 1:6, "There is no soundness in us—but only wounds, and bruises, and putrefying sores!"

Now, sirs, put all this together, and then see whether or not we are miserable, and whether we needed a Savior to come and deliver us from this misery into which our souls were plunged! Now here is our happiness, Christians: in Christ we have these jewels back again—

which we lost in the old Adam! The glorious image of God, our divine sonship, our friendship with God, our fellowship with God, our heavenly privileges, and our glory and honor—we have regained all this by Jesus Christ!

Oh! sirs, man was in a very sad condition; man had brought himself into a sad condition; our condition was a miserable condition.

A **Fifth** inference is this, Jesus Christ brought *life* to us—but we brought *death* to him! He brought to us a life of grace, a life of comfort, a life of glory—but we brought shame to him! He brought riches to us—but we brought poverty to him! He brought joy to us—but we brought sorrow to him, sorrow upon sorrow! He put the crown of glory upon our heads—but we put the crown of thorns upon his head! He does not think heaven is too good for us—but we thought the earth too good for him, and would not let him live here—but put him to death! He is not ashamed to own us before his Father, and his holy angels—but we are ashamed to own him before men! He justifies us—but we condemn him! Oh! sirs, think of your unkindness to him, and let the considerations of his infinite love and favor to you—draw out your affections after him!

My **Sixth** inference is this, All believers have exceeding great cause to bless God for Jesus Christ; God the Father gave him to us—who were not his friends, but enemies; to us—who were not sons, but slaves; to us—who were not angels, but men; to us, who loved not God—but hated him! Oh! have we not cause to bless God for Jesus Christ? "God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life." Oh, sirs, what a gift is Jesus Christ!

**Seventhly**, If Jesus Christ is so wonderful—oh, then, how vile a thing, how base a thing is it for the hearts of men to prefer anything before Jesus Christ! Surely, sirs, if Jesus Christ is so wonderful, so precious, so lovely, so rich, so sweet, so rare—oh then it is a most abominable thing, a wicked thing, a vile thing to prefer anything

before Jesus Christ! Oh! I speak it with grief of heart, that there are too many in the world who despise him, and make nothing of him, and love him not, and prefer every base lust before him! Though there is nothing more cursed than this—yet there is nothing more common than this—for men to prefer the vilest things before Christ.

1stly, The wicked **worldling** prefers the trash of the world before Jesus Christ! He can leave hearing and praying, reading and meditating—to follow the world! He prefers gold before God, earth before heaven, gain before glory, his corruptible silver before the eternal Savior. Oh, you wicked worldling, you wretched worldling—can your riches save your soul? Let me ask you, "Can your riches deliver you from hell? Can your riches bring you to heaven—that you prefer them before Christ." Oh! the Lord Jesus will come in flames of fire, to take vengeance on such—and then you will know to your cost, and pain, and torment—that your riches cannot keep you out of hell, much less bring your soul to heaven! Then you will see your folly when it is too late!

2ndly, **Drunkards**, wicked drunkards, prefer their drunkenness before Christ! The drunkard prefers his cups before Christ; the drunkard wades through a sea of drink to his grave; he can sit a day or a whole night in the ale-house, and think it a little time; but an hour in the worship of God, oh now tedious is that! Oh! you drunkard, you drink up your cups so fast, God Almighty has a cup for you—but not a cup of wine, or a cup of beer—but a cup of wrath, which you shall drink to eternity! This is worse than to drink scalding hot lead down your throat! You have so much liquor here, not only drink to quench his thirst—but to drink to excess. But is no tavern or ale-house in hell; no, there is not even a drop of water to be obtained all through hell. Oh, wretch! you shall live in burning flames, and your tongue shall cleave to the roof of your mouth, and if you would give a thousand worlds for one drop of water, you shall not have it. And therefore, I beseech you, if any such there are here, in the name of God—hear and fear, and live no more wickedly!

Oh! I would not be in your condition for ten thousand worlds; and yet I cannot have but affections of pity towards you, which constrains me thus to speak, knowing your condition better than you do yourself. Oh! could you but speak with your fellow-drunkards that are now in hell, oh what a dreadful story would they tell you of their burning, and suffering, and pain, and torments! Some are in hell already—for the same sins you live in! And if you live and die without Christ, you shall be with them before long!

3rdly, The **swearer**, the blasphemous swearer, prefers his cursing before Christ. Many can swear by their Creator and Maker, and speak proudly, and look highly, and walk contemptuously—as if there were no God to punish, and no devil to torment. Well, let me tell you, oh swearer, who now delight in cursing—before long you shall be sent with a curse to a cursed place! Christ will say to you, "Depart, you who are cursed, into everlasting flames!"

Lastly, The **proud** person prefers his pride before Christ. If a fine suit of clothes were on the one hand, and Christ on the other—the proud person would rather put on the suit of clothes than Christ! Oh, I beseech you, sirs, consider what a vile and abominable thing it is—to prefer anything before Christ! "Consider this," says the Psalmist, "you who forget God—lest he tear you in pieces, and there be none to deliver you!" Oh, poor wretch! consider of that text! You are open to all the judgments in this life, and to all the torments in the life which is to come—all you wicked ones that prefer anything before Christ!

**Eighthly**, The last inference is this: If Jesus Christ is so wonderful, oh then everyone who *hears* of him, should think it is a most dreadful thing to *miss* of him.

Oh, friends! consider it; certainly that man or woman's condition must needs be sad indeed, who lives and dies without Jesus Christ. Oh, poor wretch! the devil looks but for a look from God to come and rent you to pieces, and draw your soul to hell. Poor soul, your soul is in danger every hour of being arrested by death, and carried prisoner

to hell. Oh, sirs, I beseech you—think and consider what a sad thing it is to miss of Christ. Until a man is in Christ, he has nothing, he knows nothing, he enjoys nothing, can do nothing, and is fit for nothing, and is worth nothing, Proverbs 10:20.

Oh, I beseech, you, that you would consider seriously that of all miseries that is the greatest of miseries to miss of Christ; we are never able to lament the loss of the poor soul that loses Jesus Christ; all losses be enrapt up in that one loss.

And therefore I beseech you all—think what a sad condition that person is in, who misses of Christ. So much for this use of **information**.

## **A BELIEVER'S GOLDEN CHAIN**

I come now to the second use, and that is a use of **exhortation**. And here I shall make a **Golden Chain of *twenty links*** for believers to wear about their necks.

**I. Hear the best *men*. Read the best *books*. Keep the best *company*.**

**1. Hear the best MEN.** Oh, sirs, hear a soul-enriching minister, a soul-winning minister, and soul-searching minister--one that declares the whole counsel of God, and gives the Father his due, the Son his due, the Holy Spirit his due; one that makes hard things easy, and dark things plain.

Many there are, I may speak with grief and to their shame, who, instead of making hard things easy to the people--make easy things hard to the people. They make plain things dark, speaking in an

unknown tongue, which the people cannot understand; and all to work a vain admiration of themselves in the ignorant! But how unlike Christ, and the prophets, and the apostles, these are--I will leave you to judge.

A sanctified heart--is better than a silver tongue! A heart full of grace--is better than a head full of notions! Mere notional knowledge, it may make a man's head giddy--but it will never make a man's heart holy! That which most tickles delicate ears--least helps sin-wounded hearts! How are we to speak to God and live--much less to speak from God and to the people, that they may live! How holy had they need to be--who draw near to a holy God! Ministers are called angels, because we should be as angels in our lives; but it angels fall--they turn into devils. Oh! we should be holy as the holy angels.

It is the foolishness of preaching which saves souls--but not foolish preaching! Christ taught them as they were able to hear it, and as they were able to bear it, Mark 4:33. Paul was excellent at this, "I had rather speak five words in a known tongue--than ten thousand in an unknown tongue." A man may be a great scholar--and yet a great sinner.

Judas the traitor--was Judas the preacher! Therefore, sirs, let me beseech you, for your poor souls' sake--hear these ministers who come nearest to Christ, the prophets, and the apostles. He is the best preacher--who does the most good, and wins the most souls. You may go from men to truth--but not from truth to men; for the best of men--are but men at best.

**2. Read the best BOOKS,** for in them you will find the best things! Compare what is spoken in the books of men--with what is written in the book of God.

**3. Keep the best COMPANY.** Be much with those who are much with God. Walk with those who walk with God, "Truly our fellowship

is with the Father and with his Son Jesus Christ," 1 John 1:3.

Forsake all bad company--and join yourself with good company. Let them be your choicest companions--who have made Christ their choicest companion. Lay them nearest your hearts--who lie nearest his heart. Carry them in your bosom by love--who shall be carried by the angels into Abraham's bosom. Let Christ's love--be your love. With whom shall believers be--but with believers? You know what our English proverb is, 'Birds of a feather will flock together.' Acts 4:23, "On their release, Peter and John went back to their own people." Indeed none are fit company for a believer--but a believer. To see a *saint* and a *sinner* associating one with another--is to see the *living* and the *dead* keep house together! Carnal men, though they are naturally alive--yet they are spiritually dead! It is better to be with Lazarus, though in rags--than to be with Dives, though in his fine robes! "He who walks with the wise--shall be wise," Proverbs 13:20. Oh dwell where God dwells, make them your companions on earth, who shall be your companions in heaven.

## **II. Meditate often on these *four last things*:**

*Death*, which is most certain.

*Judgment*, which is most strict.

*Hell*, which is most doleful.

*Heaven*, which is most delightful.

**1. Meditate upon DEATH, which is most certain.** "It is appointed to men once to die." Hebrews 9:27

Out of the dust was man formed--into the dust shall man be turned. To think of death--is a death to some men! But, beloved, meditate upon death. Meditation on death--will put sin to death! Death to the wicked--is the end of all comfort, and the beginning of all misery! But death to the godly--is the outlet to sin and sorrow, and an inlet to

peace and happiness. The saints' enjoyment shall be incomparable, when the sinners' torments shall be intolerable! When a believer's soul goes out of his own bosom--it goes into Abraham's bosom! When a believer dies--he leaves all his bad behind him, and carries his good with him! When a sinner dies--he carries his bad with him, and leaves his good behind him! The godly man goes from evil to good; the wicked man goes from good to evil. When a saint leaves the world--his flesh returns to the dust, and his spirit returns to rest! When a sinner leaves this world--his body goes to worms to be consumed, and his soul goes to flames to be tormented! The saint goes to Abraham's bosom, the sinner goes to Beelzebub's bosom! The wheat goes to the barn; the chaff goes to the fire! Oh! for the Lord's sake, meditate upon death!

When you come into the world--you do but live to die! When you go out of the world--you do but die to live! He who lives well--cannot die ill. He who is assured of a life that has no end--cares not how soon his life is at an end. He who lives without the fear of God--shall die without hope. He who has no grace in his life--shall have no true peace in his death. An old sinner is nearer to his second death--than he is to his second birth; his body is nearer to corruption--than his soul is to salvation.

Death levels the highest mountains with the lowest valleys; the *robes of princes* and the *rags of beggars* are both laid up together in the wardrobe of the grave! The reason why men so little *prepare* for death, is because they think so *little* of death; when they feel sin arresting them--then they fear death approaching. The grave is a *bed* to rest in--but not a *shop* to trade in. When the soul at death takes its flight from his loving mate--they shall meet no more until the general assize. When you are putting off your clothes, think of the putting off your bodies; be going to your beds, as if you were going to your graves, and close your eyes in one world, as if you would open them in another world; when you are creeping between the sheets, then think of your winding-sheets.



Remember, Christians, that God can as easily turn you into the dust as he could take you out of the dust; today is your living day, tomorrow may be your dying day. The meditation of death will prepare you for death.

**2. Meditate upon JUDGMENT, which is most strict.** "We must all appear before the judgment seat of Christ!" Those who will not come before his mercy-seat, shall be forced to come before his judgment-seat! Those who will not hear his Word--shall feel his sword! Those who are graceless in this day--will be speechless in that day! At the world's end--such will be at their wits' end, to see the earth flaming, the heavens melting, the stars falling, the graves opening, the judgment hastening, the sun and moon mourning, and Christ and his angels coming! He who comes to *raise* the dead, will also come to *judge* the dead. Oh! sirs, the great day to great sinners will be a dreadful day--when they shall see Christ coming in the clouds, with great power and glory, crowned with dignity, and attended with the angel reapers, and enraged with anger--to bring all kings and nobles, high and low, rich and poor, to his judgment bar! And there he will judge them, not by the whiteness of their countenances--but by the blackness of their hearts! "He comes to judge the earth. He will judge the world in righteousness and the peoples with equity!" Psalm 98:9

He who was guarded to the cross with a band of soldiers, shall be guarded to the bench with a guard of angels! You who make no account of his coming--how do you think to give an account at his coming? For the Lord's sake, meditate upon judgment! Sirs! meditation on judgment--may make you judgment proof! Those who now judge themselves in their own private sessions--shall not be judged by Christ at his great white throne!

**3. Meditate upon HELL, which is most doleful!** Oh sirs, heaven is a place where all is joyful, and hell is a place where all is doleful. In heaven--there is nothing but happiness; but in hell--there is nothing but heaviness! "The wicked shall be turned into hell, and

all the nations that forget God." Psalm 9:17. Mark, sirs, the wicked shall be turned into hell. *Oh, dreadful place--where the devil is the jailor!*

Hell is the prison,  
damnation is the punishment,  
eternity is the duration,  
brimstone is the fire, and  
men and devils are the fuel!

To *endure* this will be intolerable--and to *avoid* it will be impossible! This is the day of God's long-suffering, that will be the day of man's long-suffering! There they will suffer: *pain* without ease, *torment* without end, *sorrow* without support, and *misery* without mercy!

Sirs! Meditate upon hell! Oh, what hells are there in hell! Hell is the loss of God, the loss of Christ, the loss of all good! Endless, ceaseless, and remediless torments must be their eternal portion. Oh, that you would often think of hell! If once you drop into hell--then after a thousand years, you will be as far from coming out hell--as you were at your first entrance in! There is only one way to **keep** a man out of hell--but there is no way to **get** a man out of hell!

In this world, the wheat and the chaff both grow together--but they shall not always both lie together! In hell there shall not be a saint among those that are terrified! And in heaven there shall not be a sinner among those that are glorified! The *sea of damnation*--shall not be sweetened with a *drop of compassion!*

Will you pity a person who is going to the gallows, and will you not pity a person who is going to the bottomless pit? What a dreadful visitation is that--where the *black horse of death* goes before, and the *red horse of wrath* follows after! Oh, that must needs be sad--when one death comes upon the back of another; when the second death comes upon the back of the first death! A man's condition in this life may be honorable, and yet his state in eternity may be damnable!

Poor Lazarus goes to heaven--when rich Dives goes to hell. It is far better to go to heaven poorly--than it is to go to hell richly! Oh, sirs! let us go to hell by contemplation, that we may never go to hell by condemnation!

**4. Meditate on HEAVEN, which is most joyful.** "Then the King will say to those on his right--Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world!" Matthew 25:34

"Well done, good and faithful servant! Enter into the joy of your Lord!" Matthew 25:21. Heaven is a place where all joy is enjoyed! In heaven, there will be mirth without sadness, light without darkness, sweetness without bitterness, life without death, rest without labor, plenty without poverty! Oh, what joy enters into the believer--when the believer enters into the joy of his Lord! Who would not *work* for glory with the greatest diligence--and *wait* for glory with the greatest patience?

Oh, what glories are there in glory! Thrones of glory, crowns of glory, vessels of glory, a weight of glory, a kingdom of glory! Here on earth, Christ puts his grace upon his spouse--but there in heaven, he puts his glory upon his spouse! In heaven the crown is *made* for them, and in heaven the crown shall be *worn* by them! In this life believers have some good things--but the *rest* and *best* are reserved for the life to come.

Oh, sirs! meditate upon heaven, for meditation of heaven will make us heavenly! Heaven is not only a possession promised by Christ--but a possession purchased by Christ! When our contemplations and minds are in heaven--then we enjoy heaven upon earth!

To be *in* Christ is heaven below, and to be *with* him is heaven above! There cannot be a better thing for us, than for us to be with the best of beings, "To me to live is Christ, and to die is gain." Philippians 1:21. Paul was contented to stay a while out of heaven, that he might

bring other souls into heaven: his *life* to *them* was most useful--but his *death* to *him* was most gainful. Let our condition be ever so great, it is hell without Christ! And let our condition be ever so bad--it is heaven with Christ! "I had rather be in hell with Christ, than in heaven without him," says Luther. Indeed hell itself would be heaven--if Christ were in it; and heaven would be hell--if Christ were from it.

That which makes heaven so full of joy--is that it is above all fear! And that which makes hell so full of horror--is that it is below all hope! The *vessels of grace*--shall swim in the *ocean of glory*! Here all the earth is not enough for one man--but there one heaven is enough for all men. A believer shall see with an eye that is purified, what he shall shortly see with an eye that is glorified. We may *talk* of the greatness of our crowns--but we shall never *know* the weight of our crowns--until they are set on our heads!

**III. Set the *watch of your lives--by the Sun of righteousness*.** "But for you who fear my name, the *Sun of Righteousness* will rise with healing in his wings. And you will go free, leaping with joy like calves let out to pasture!" Malachi 4:2

Live in *print*--and keep the *copy* of your lives free from blots and blurs--that the characters may be read by all. Bring up the bottom of your living--to the top of your Scripture light. When the *watch of your life* is set by the beams of the Sun of righteousness, then it moves with uprightness. "For the grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age." Titus 2:11-12

Those who will not submit to *grace's teaching*, shall never enjoy *grace's salvation*. Oh, live so that the Word which has brought salvation to your souls--may bring your souls into salvation; that you may be such *jewels of grace*--as shall be locked up in the *cabinet of glory*! The *Father of light* takes no pleasure in the *children of*

*darkness*; "Let your light so shine before men," Matthew 5:16. We must shine in *grace*--before we can shine in *glory*!

Those who look for a heaven made ready--should live as if they were in heaven already.

There are four things which make a new creature:

1. Light.
2. Life.
3. Holiness.
4. Good works.

The children of light--must put on the armor of light.

I cannot but sadly reflect, on the *inconstancy of rotten professors*. An applauded Christ shall have many hosannas--but shall a condemned Christ should not have many crucifiers! A true believer can as well go with Christ to the *tree* where he is to be crucified--as he can go with him to the *throne* where he is to be glorified. Oh, how unanswerable are the *lives* of some professors--to the *light* of professors! They *know* much--but *do* little! They know the good they are to do--but they do not do the good which they know! They speak of heavenly things above--but they love and follow after earthly things! A man is not what he says--but is what he does!

A man is not what he *says*--but is what he *does*! To say what we do--and not to do what we say--is but to undo ourselves by doing. Take heed, sirs--that you do not take yourselves to hell with heavenly words! What is the great prejudice that the world has against professors but this, that those who profess against pride more than others--are themselves as proud as others! They profess against covetousness more than others--but are themselves as covetous as others! They often meet together to be better--but they are never the better for their often meeting together! Do but take away their profession--and you take away all their religion! They have nothing

of the form of religion--but the skin! They are better in their outside--than they are in their inside!

Oh, sirs, if ungodliness is evil--why do you so much practice it? And if goodness is good--why do you so little practice it? Either take Christ in your lives--or cast him out of your lips! Either obey his commandments more--else call him Lord no more! Either get oil in your lamps--or cast away your lamps. To be a *professor of piety*--and a *practicer of iniquity*--is an abomination unto the Lord.

Some would not *seem* evil--and yet would *be* so! Others would seem to be good--and yet are not so! Either be what you seem--or else be what you are. There are many who blush to *confess* their sins--who never blushed to *commit* their sins.

There is nothing done in vain--but what is vainly done. Oh, Christians, bring your lights to the light. What darkness can obscure those who have a sun above them? Believers, when their candles are put out, they can fetch light from the Sun of righteousness. The nearer you are to such a sun--the clearer will be your light. Oh, Christians, you are never the better for your light--if you are not made better by your light. He who sins *against* his light, will at last sin *away* his light. If your light does not put sin and the world under your feet--it will never put a crown of glory upon your head.

#### **IV. Be willing to lack--what God is not willing to give.**

As God has never the less for the mercies he gives--so he has never more for the duties he gets. Man is such a debtor to God--that he can never pay his due to God! We are so far from paying the utmost farthing--that at the utmost we have not a farthing to pay! There is no man but has received more good than he deserves--and done more evil than he has suffered! Therefore he should be contented though he enjoys but little good-- and not discontented though he suffers much evil. "If we have food and clothing, we will be content with these." 1 Tim. 6:8. A Christian is to submit to the will of God's

*disposing*--as well as to the will of God's *commanding*. That man obtains his will from God--who submits his will to God. A gracious heart shall never be out of heart, because God has said, "I will never leave you, nor will I ever forsake you," Hebrews 13:5. He who has said it--will not unsay it; therefore take up your contentment, in God's appointment.

We are not to be troubled for this--that we have no more from God. But we are to be troubled for this--that we do no more for God! A Christian though he has a will of his own--yet it does not befit a Christian to do his own will. Contentment without the world--is better than the world without contentment! Christian, get a holy heart--and your estate on earth shall be sufficient! Christian, is God not willing to give you *riches*? Oh, then--you be willing to lack riches! Is God not willing to give you *health*? Oh, then--you be willing to lack health! Is God not willing to give you *children*? Oh, then--you be willing to lack children! Is God not willing to give you your desire for this thing or that thing? Oh, then--you be willing to lack this or that thing!

Never were any saints their own *carvers*--but before they were done, they cut their own fingers! *Lot*, you know, was put to his own choice--and he chose Sodom. And you know what happened--it was not long before Sodom was burned to the ground! Rachel said, "Give me children--else I die!" And she had a child--and it cost her her life! Abraham desired the life of Ishmael--but he had much trouble from him all his days. Therefore, dear Christians, submit your will to God's will. That soul shall have his will from God--who desires nothing but what God wills! Do but take care of all that which belongs to God--and God will take care of all that which belongs to you!

It is only reasonable, that God should fall out with those who, in the course of his providence--fall off from him in the course of their obedience.

Wicked men make the world their treasure--and God makes the world their torment! When they *desire* great estates--they are troubled for them. And when they *gain* great estates--they are troubled with them. Murmuring people think everything too much that is done *by* them--and everything too little that is done *for* them! God is as far from pleasing them with his mercy--as they are from pleasing him with their duty. It is *unthankfulness*, which is the cause of the earth's *unfruitfulness*. Did a man believe that the Lord would not fail his body--how carefully would he look after his soul! It is only the Christian man--who is the contented man. He does not quarrel with God for mercies *denied*--but blesses God for mercies *bestowed*. The higher a Christian is raised above the things of the earth--the more is he ravished with the joys of heaven!

#### **V. Crucify your sins--which have crucified your Savior!**

"Those who belong to Christ Jesus have crucified the flesh with its passions and desires!" Galatians 5:24. Did the *rocks* rent, when Christ died for our sins--and shall not our *hearts* rent, who have lived in our sins! Oh, that the nails which pierced his hands--should now pierce our hearts! Oh, that they should wound themselves with their sorrows--who have wounded him with their sins! Oh, that they who have grieved his heart--should be grieved in their hearts! Oh, that I should be such a bad a child to him--who has been such a good a Father to me! My sins have been my greatest terror--and my Savior has been my choicest helper!

Oh! put sin to death--for sin was the cause of Christ's death! If someone killed your father--would you hug him and embrace him as your friend, and let him eat at your table? Would you not rather hate and detest the very sight of him! If a snake should sting your dearly beloved spouse to death--would you preserve it alive, warm it at the fire, and hug it in your bosom? Would you not rather stab it with a thousand wounds! And were not our sins the cause and instrument of Christ's death? Were not they the whips that scourged him, the nails, the cords, the spear, the thorns that wounded him, and fetched the heart-blood from him! And can we love our sins--which killed



our Savior? Can a spouse truly love her husband--and still embrace an adulterer?

We complain of the sins of *Judas*, and seem to hate them, and shudder at their mention! And can we love *our Judas sins*--which put Christ to death? And yet how many are there--who had rather have sinful-self satisfied, than to have sinful-self crucified. Oh, sin is that mark at which all the arrows of Divine vengeance are shot! Were it not for sin--death would never have had a beginning! And were it not for death--sin would never have an ending! Man began to be sorrowful--when he began to be sinful. The wind of our lusts--blows out the candle of our lives. If a man had nothing to do with sin--death would have nothing to do with man.

Oh, did *sin* bring *sorrow* into the world? Oh, then--let *sorrow* carry *sin* out of the world. Of all evils--sin is the great evil! "The wages of sin is death!" Romans 6:23. Oh, sin is worse than punishment, banishment, and imprisonment! Sin kills both body and soul--it throws the body into cold earth rotting, and the soul into the hot hell burning!

Oh, for the Lord's sake, think on this, and weep for this early! Let the cry of your *prayers*--outcry the cry of your *sins*!

Nothing can quench the *fire that sin* has kindled--but the *water which repentance* has caused. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from our sins. 1 John 1:11. A saint is not free from sin--that is his burden! A saint is not free to sin--that is his rejoicing! Sin is in his soul--that is his lamentation. His soul is not in sin--that is his consolation. If you will grieve for your sins--you will not sin grievously.

**VI. Those who are most blessed by God--must bless God most.** God is good to all--but he is most good to his people. "Surely God is good to Israel--to those who are pure in heart, even to such as are of a clean heart." Psalm 73:1. They can never speak enough of

God--who have tasted the goodness of God. It is but reasonable, that they should bless God most--who are most blessed by God.

Those who lease the largest farms--must pay the greatest rents. Differing *mercies*--call for differing *duties*. It is very fit that Christ should be *magnified by us*--who makes us fit to be *glorified with him*. Oh, Christians, if he has called you out of your marvelous *darkness* into his marvelous *light*--you ought to show forth his marvelous *praise!* 1 Peter 2:9, "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God--that you may declare the praises of him who called you out of darkness into his marvelous light."

Men should not glory in what they have received--but they should give glory for what they have received. The glory of God must be the golden bulls-eye, at which all the arrows of duty are shot. Grace in our hearts is like the *moon*--which shines not by its own splendor--but by the borrowed beams from the Sun of righteousness. "Giving thanks to the Father, who has made us fit to be partakers of the inheritance of the saints in light!" Col. 1:12.

As the best of *means* should make us *fruitful*--so the best of *mercies* should make us *thankful*.

Shall a saint find God to be a bountiful master--and shall God find a saint to be an undutiful servant? If he gives us any enjoyment, it is but for his own glory! He shall never lack mercy--who does not trifle with mercy. To bless God for *mercies*--is the way to *increase* them. To bless God for *miseries*--is the way to *remove* them. No *blessing* lives so long--as that which is thankfully improved. No *evil* dies so soon--as that which is patiently endured. Oh, Christians, give all your glory unto him--who has given all his glory unto you. Do as these glorified ones do in glory, "The the twenty-four elders fall down and worship the one who lives forever and ever. And they lay their crowns before the throne and say--You are worthy, O Lord our God, to receive glory and honor and power. For you created everything,

and it is for your pleasure that they exist and were created!" Revelation 4:10, 11. All you have is *derived* from God--let all you have be *returned* to God. The more *God's hand* is enlarged in the blessing of us--the more *our hearts* should be enlarged in the blessing of God.

Oh, believers! God has frowned upon others--but he has smiled upon you! God has passed by others' doors--and knocked at your doors! God has made you light--when others remain in darkness! God has made you live--when others remain dead! God has made you heirs of glory--when others remain the children of wrath! God has made you his sons--when others remain Satan's slaves! God has made you higher than the angels--when others are no better than devils! All this has he done, and more--for you who are believers. Now, have you not great cause to bless God? While man is a-blessing of God *for* his mercies, God is a-blessing of man *with* his mercies.

Can you find me out that *good* that is not given you--or that *evil* that is not forgiven you? God *deserves* more from every Christian--than he *demand*s from every Christian! Where the *Sun of mercy* shines the hottest--there the *fruits of grace* should grow fairest!

**VII. Do not fear--the fear of men.** Wicked men must not be *feared*--though they are ever so mighty. Nor must they ever be *followed*--though they are ever so many. "Do not fear those who can kill the body," says our blessed Savior, "but can do no more," Matthew 10:28. If a righteous cause brings us into suffering--a righteous God will bring us out of suffering. If we suffer for well-doing, we do well in suffering. Shall we cease to be professors, because others will not cease to be persecutors. "If you suffer for well-doing," says the Scripture, "you are blessed."

What! are you *members* of Christ--and yet afraid to be *martyrs* for him? What! are the children of God--afraid of the children of the devil? What! are the children of light--afraid of the children of darkness? What! are the children of heaven--afraid of the children of

wrath? What though you re weak--your King is strong! What though you are lambs among wolves--your Captain is the lion of the tribe of Judah! What though you have no power--Christ has all the power given him both in heaven and earth! Matt, 28:8.

The *fear* of persecution--is more than persecution. He who loses a base life for Christ--shall find a better life in Christ. Persecution, though it brings *death* in one hand--it brings *life* in the other hand. Though it kills the body--it crowns the soul. Though it sends the body to the dust--it sends the soul to rest! The *worst* they can do against you--is the *best* they can do for you! The worst they can do is but to send you out of earth--and the best they can do for you is to send you up to heaven! They take a life from you, which you cannot keep--and bestow a life upon you, which you cannot lose.

If they are blessed who die *in* the Lord--oh, how blessed are those who die *for* him! Do wicked men glory in that which is their shame--and shall we be ashamed of that which is our glory! It is an honor--to be dishonored for Christ. What is a short happiness, attended with everlasting misery--compared to a short misery, attended with everlasting happiness?

Oh how clear will the Sun of righteousness shine, when these dark clouds are blown over! What if they threaten you with present death--does not God threaten you with everlasting death, if you be not ruled by him? Whose threatening should you fear? Is *man* more dreadful than *God*? Is *death* more dreadful than *hell*? God has said, "I, even I, am the one who comforts you. So why are you afraid of mere men, who wither like the grass and disappear?" Isaiah 51:12. Do you see, Christians, God would not have you to be afraid of men; he who is afraid of *man*--is afraid of *grass*! "Do not be afraid, for I am with you. Do not be dismayed, for I am your God. I will strengthen you. I will help you. I will uphold you with my victorious right hand!" Isaiah 41:10. Let but Christians do their best--and let the world do their worst.

## **8. Cleave closest to that truth--which is the choicest.**

### **First, Be both for *hearing* and *doing*--but more for *doing*.**

He who *does* most--shall receive most. Christians, the more glory you bring to God--the more glory you shall have from God. Oh, how abundant shall they be in the work of the Lord--who know that their labor is not vain in the Lord! 1 Corinthians 15:58.

**Secondly, Be both for *knowledge* and *practice*--but more for *practice*.** Alas! what is it to be a Christian--no farther than a few good words will go! I tell you, sirs, good *words* without good *works*--will never turn to a good *account*! Holy *sayings* without holy *doings*--will never conduct your souls to a holy *place*!

### **Thirdly, Be both for *gifts* and *graces*--but more for *graces*.**

A *sanctified heart*--is better than a *silvered tongue*. Grace brings Christ and your soul together, and unites them together. Without grace, there may be much "*head* knowledge". But without grace, there can be no "*saving* knowledge".

### **Fourthly, Be both for *reputation* and *conscience*--but more for *conscience*.**

Where there is a pure conscience, there will be a pure life. As no *flattery* can heal a bad conscience--so no *cruelty* can hurt a good conscience.

### **Fifthly, Be godly in both *good* and *bad* times--but more in**

***bad* times.** To be godly at *all* times, is a Christian's *duty*--but to be godly in *bad* times, is a Christian's *glory*. You cannot tread in the *steps* of our Savior--but you will taste of the *cup* of our Savior! "Any man," says the apostle, "who lives godly in Christ Jesus--*must* suffer persecution."

### **Sixthly, Be both for *body* and *soul*--but more for the *soul*.**

Oh, how *careful* are men for their bodies--but how *careless* for their souls! They are true to the part which is *without*--but false to that part which is *within*. As long as they have something of the *world* in their *hands*--they care not though they have nothing of *heaven* in

their *hearts*. Oh, Christians! Our work below is then the best done--when our work above is first done. The greatest happiness of the creature--is not to have the creature for one's happiness!

**Seventhly, Be both for *peace* and *truth*--but more for *truth*.** Oh, Christians! Love the truth in truth. Love the truth of God in truth. Justify the truth--and the truth will justify you. Until you can love the naked truth--you will never love to go naked for the truth. Remember that, I pray, Christians.

**Eighthly, Be both for *life* and *Christ*--but more for *Christ*.** Christ is sweeter than wine, and better than life. He who came from above--is above all. He alone who has the *key* of heaven--can open the *door* of heaven!

**Ninthly, Be both for *works* and *faith*--but more for *faith*.** Faith is a grace that is the most needful, and a grace that is the most faithful. A faith that does not *work*--is a faith that does not *save*! Nothing will get up to heaven--but that which came down from heaven.

**Tenthly, Be both for *public* and *private* duties--but more for *private* duties.** Be much in private duties; if you fall short in any duties--fall short in public duties, and be most in private duties. You who have filled the *book* of God, with your sins--must fill the *bottle* of God, with your tears.

**Eleventhly, Be both for the *form* and the *power* of godliness--but more for the *power*.** Christians, alas! What is the *form* of godliness, without the power of godliness? Some give God the hymn and the knee--and give up themselves to all manner of abominable wickedness. Oh, Christians, I say--be for the *power* of godliness, more than the *form* of godliness.

**Twelfthly, Seek to please both *men* and *God*--but more to please *God*.** To be in favor with those who are out of favor with God, to be well spoken of by those who are evil spoken of by God--is

rather a *reproach* than an *honor*! If there is no *fellowship* between Christ and you in holiness--there will be no society between Christ and you in heaven.

## **9. Acquaint yourselves with yourselves.**

The *trial* of yourselves--is the ready road to the right *knowledge* of yourselves. No man begins to be good--until he sees himself to be bad. Until you see how foul your faces are--you will never bow to Christ for washing them. He can never truly relish the *sweetness of God's mercies*--who never tasted the *bitterness of his own misery*.

The bottom of our disease lies here--that we do not search our disease to the bottom. "He who trusts in his heart is a fool"--and yet such fools are we, that trust our hearts! The *outward life* may be civilized, when the *inward life* not sanctified. A man may be acquainted with the grace of *truth*--who never experienced the truth of *grace*. "Therefore examine yourselves, and prove yourselves," 1 Corinthians 13:5 "whether you are in the faith or not" or whether the faith is in you or not; whether your hearts are the cabinet of such a jewel! For lack of this self-examination, men are like travelers skilled in other countries--but ignorant of their own. Many have their evidences of grace to *seek*--when they should have their evidences of grace to *show*.

Oh, beloved, I beseech you with beseeching, be more in searching of your own hearts! It is of a greater concernment to know the state of your *hearts*--than to know the state of all your *estates*. A man may *profess* like a saint, *pray* like a saint, *speak* like a saint, *look* like a saint--and yet be a *devil*! You cannot always tell what 'time' it is in a man's heart--by the 'dial' of his countenance. The *humblest look*--is sometimes linked to the *proudest heart*!

Believers, for the Lord's sake, consider well these three things:

1. What you *were*--in the state of *nature*.
2. What you *are*--in the state of *grace*.

### 3. What you *shall be*--in the state of *glory*.

Oh! methinks you should think of this, what you were, are, and what you shall be. *Conversion* begins in *consideration*. Grace, as it makes our *comforts* sweeter--so it makes our *crown* greater.

Beloved, for God's sake, and for your soul's sake--acquaint yourselves with yourselves! The readiest way to know whether or not you are in Christ--is to know whether or not Christ is in you! For the *fruit* is more visible--than the *root*. The *tree* of righteousness, is known by the *fruits* of righteousness. Matthew 7:20, "The tree is known by its fruit," said our Lord Jesus Christ. If you would know the heart of your sins--you must then know the sin of your heart. Will you remember that Christians?

"For out of the heart," says our Lord, "come evil thoughts, murder, adultery, all other sexual immorality, theft, lying, and slander!" Matthew 15:19. Many have passed the *rocks of gross sins*--who have been cast away upon the *sands of self-righteousness*! If you are *found* in *your* righteousness; you will be *lost* in *your* righteousness! He who has no better righteousness than what is of his own providing--shall meet with no bigger happiness than what is of his own deserving!

### **10. Do good in the world--with the goods of the world.**

It is better spending your time in *doing* good--than in getting goods! For the goods we get, we must leave--but the good we do, will never leave us! Revelation 14:13, "They shall rest from their labor--and their works follow them." The ambitious man shall *leave* all his greatness behind him--when the pious man shall *carry* all his good with him.

*Dives' charity was very cold--and he found the flames of hell very hot!* There is not a drop of water for such *Dives'* in hell--who have not a crumb of bread for such *Lazaruses* on earth! Dives denied Lazarus a *crumb of bread*--and therefore Lazarus must not bring



him a *drop of water*! He who will show no mercy--shall have no mercy shown to him. Let *charity* be your shop to trade in--and eternity shall be your bed to rest in! Be a *father* to all in *charity*--and a *servant* to all in *humility*! Do *much good*--and make but *little noise*.

Every grace that is more *exercised*--shall be more *glorified*. The more good you do for God--the more good you shall receive from God. As the poor cannot live without your mercy on earth--so without God's mercy you shall not live in heaven. He who gives to the poor saints for Christ's sake--shall be rewarded by Christ for the saints' sake!

"Then the King will say to those on the right, 'Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me.' Then these righteous ones will reply, 'Lord, when did we ever see you hungry and feed you? Or thirsty and give you something to drink? Or a stranger and show you hospitality? Or naked and give you clothing? When did we ever see you sick or in prison, and visit you?' And the King will tell them, 'I assure you, when you did it to one of the least of these my brothers and sisters--you were doing it to me!'"  
Matthew 25:34-40

The more you disburse for Christ on earth--the greater sums of glory you shall receive from Christ in heaven. The crop that is sown in mercy--shall be reaped in glory!

As we must lay all *out in* the cause of God--so we must lay *down* all *for* the cause of God. That which is cast into Christ's treasure by the way--is not cast away. Charity is so good a servant, that it will never let its master die a beggar! Though charity makes your *pockets* lighter--yet it will make your *crowns* greater Oh, that God should

give the rich so much! And, oh, that the rich should give the poor so little!

Some say that the barrenest ground--is nearest to the richest mines; it is too true in a spiritual sense. How many rich men, though their *estates* are like a fruitful paradise--yet their *hearts* are like a barren wilderness! They have much of the *earth* in their hands--but nothing of *heaven* in their hearts! They are rich in goods--but not in goodness. I wonder that such worldlings do not tremble at these sayings:

"Then the King will turn to those on the left and say, 'Away with you, you cursed ones, into the eternal fire prepared for the Devil and his demons! For I was hungry, and you did not feed me. I was thirsty, and you did not give me anything to drink. I was a stranger, and you did not invite me into your home. I was naked, and you gave me no clothing. I was sick and in prison, and you did not visit me.' Then they will reply, 'Lord, when did we ever see you hungry or thirsty or a stranger or naked or sick or in prison, and not help you?' And he will answer, 'I assure you, when you refused to help the least of these my brothers and sisters, you were refusing to help me!' And they will go away into eternal punishment, but the righteous will go into eternal life." Matthew 25:41-46

Oh, that men should be so much taken *up* with their riches--who must shortly be taken *away* from their riches! As you brought none of your money into the world with you--so you shall carry none of it out of the world with you! In the world you *find* it--and in the world you shall leave it; to *whom* you *know* not--it may be to those whom you *would* not.

Did but some rich men know before their death, how their gold and silver would be spent after their death--they would wish it back again into the mines from whence it came! Oh, you rich men, I say unto you--do good in the world, with the goods of the world! It is a greater honor to give *like* a prince--than to *live* like a prince! It is better to

have a heart, and not wealth--than to have wealth, and not have a heart. "Give--and it shall be given unto you." Your charity should seek the poor--before the poor should seek your charity! He who shows mercy when it may best be spared--shall receive mercy when it shall be most needed.

### **11. Improve that TIME--which is yours but for a time.**

Time before long--shall be to you, time no longer!

Opportunities are *for* eternity--but opportunities are not *to* eternity. Christians, remember that the *race* which you run, is *short*--but the *prize* for which you run, is *eternal*. Had we not need to take heed how we *shoot*--who have but *a single arrow* to direct to the mark? No time is ours but what is *present*--and that is as soon *past*, as *present*! Nature's *womb*--often proves nature's *tomb*!

Oh! consider how *much of your time is gone*--and yet how *little of your work is done*! Shall your *sleep* steal away one half of your time--and your *lust* the other half? Oh, what *enemies* are they to themselves, who *waste* their time! Your *work* is great, and your *time* is short! You have a *God* to honor, a *Christ* to be believed in, and a *soul* to save! You have a *race* to run, a *crown* to win, a *hell* to escape, and a *heaven* to make sure of! You have many *strong corruptions* to weaken, and many *weak graces* to strengthen! You have many *temptations* to withstand, and many *afflictions* to bear! You have many *mercies* to improve, and many *duties* to perform! Therefore endeavor to improve your time!

All the *time* God allows us--is little enough to perform the *task* which he allots us! Therefore, dear Christians, "Redeem the time!" Ephesians 5:16. If much of your time is *past*--let no more of your time be wasted! How much the longer our time has been--the shorter our time shall be. Oh! that *every step* our souls take, might be towards heaven. Oh! and that you would make sure of *God* today,

because next day you are not sure of *yourselves*. For the *Lord's* sake--improve your time! For your *soul's* sake--redeem your time!

The lawyer will not lose his *opportunity*, the sailor will not lose his *tide*, the tradesman will not lose his *bargain*, the farmer will not lose his *season*--and will *you* lose your precious season? If you lose your *season*--you lose your *soul*. There is but one heaven--miss that--and where will you take up your eternal lodging, but in hell? There is no preparing for heaven under ground, for those that have lost their time above ground. The great hindrance of *well-living*, is the expectation of *long-living*. Many think not of living any *better*--until they think of not living any *longer*. Oh, how just is it--that they should miss of heaven at the last! Now is the time of grace to accept of you--and now is the time for you to accept of grace.

"Today! Today! Today!" says *God*, thrice in one chapter, Hebrews 3. Today! in the 7th verse; Today! in the 13th verse; Today! in the 15th verse. Oh--but *sinner's* say, "Tomorrow! Tomorrow! Tomorrow!" Alas! sirs, *one today*--is better than *ten tomorrows*. Today is your *living* day, tomorrow may be your *dying* day; and therefore, for the *Lord's* sake, do not put it off. Now--*if ever*, now--*forever*, now--*or never*--be up and be doing--lest you be undone forever.

**12. Learn humility--from Christ's humility.** "Take my yoke upon you and learn from me, for *I am gentle and humble in heart*, and you will find rest for your souls." Matthew 11:29

Humility makes a man like an angel. For lack of humility--some angels became *devils!* Proud *sinner's* are fit companions for none but proud *devils!* The most *lowly* Christian--is the most *lovely* Christian.

A believer is like a vessel in the sea: the more it *fills*--the more it *sinks!* None live so humble on earth--as those who live highest in heaven. Do but see how one of the *best* of saints looks upon himself--as one of the *least* of saints, "Unto me who am less than the least of all saints," said the great Paul in Ephesians 3:8. The most *holy* men--

are always the most *lowly* men. Where *humility* is the corner-stone, there *piety* is the top-stone. It is good to have *true* thoughts of ourselves. The *coat of humility*--should always be worn on the back of Christianity. "Clothe yourselves with humility." 1 Peter 5:5

God Almighty has two houses in which he dwells: his city-house, and his country-house. His city-house is the heaven of heavens; and his country-house is the humble and lowly heart! Isaiah 57:15, "I dwell in the high and holy place," that is, in heaven, God's city-house; "and also with him who is of a contrite and humble spirit," that is his country house. Humility is a 'Bethel' for God's dwelling-place! Pride is a 'Babel' for the devil's residence. If you do not keep pride out of your soul, and your soul out of pride--pride will keep your soul out of heaven!

I will not say a poor man is never proud--but I will say a proud man is never godly. James 4:16, "God resists the proud--but gives grace to the humble." The face of piety, shines brightest through the mask of humility.

"Clothe yourselves with humility." Of all garments, humility best fits Christians, and best adorns their profession. God will not endure that any man should think well of himself--but Himself. A Christian should look with one eye upon God's grace--to keep him thankful; and with the other eye upon himself--to keep him mournful. When you begin to grow proud of your *glistening feathers*--look down upon your *black feet*! Revelation 4:10, "The twenty-four elders fall down before the throne, and cast down their crowns before him who sits on the throne." The only way of keeping our crowns on our heads--is the casting them down at Christ's feet!

Alas! sirs--*what are you proud of?* Are you proud--of your *riches*, of your *honors*, of your *relations*, of your *beauty*, of your *strength*? Alas! alas! these are poor base things to boast in! When men glory in their pride--God stains the pride of their glory!

Oh, go to the graves of those who have died before you. Are not their *bones* scattered, their *eyes* rotted, their *flesh* consumed, their *mouth* corrupted! Where now are their ruddy lips, their lovely cheeks, their fluent tongue, their sparkling eyes, their flowing hair? Are they not all gone, as a dream? *And where will you be before long?* And will you be proud of these things? A humble heart knows no *fountain*--but God's grace; and an upright man knows no *end*--but God's glory. "I hate pride and arrogance!" Proverbs 8:13. "He is able to humble those who walk in pride!" Daniel 4:37.

### **13. Be altogether Christians.**

The gospel does not only require that we should be *excellent* Christians--but that we should be *diligent* Christians. The more *glorious dispensations* you live under--the more *gracious conversation* you should have. Spiritual actions, will make you look lovely in the eyes of spiritual Christians. The more you have of *God* in you--the more you shall have of *good* with you. The clearer the lamp of grace burns on earth--the clearer the Sun of glory shall shine in heaven. We live--by dying to ourselves; and die--by living in ourselves.

Christians should be *burning* lamps--as well as *shining* lamps. Should we walk in darkness--whose Father is light? Shall the tongue be found *lying* continually to men--which was found *praying* so earnestly to God? Shall those be found gazing on *sinful objects*--who were found reading of *sacred oracles*? Shall such as have received Christ's holy wages--fight under Satan's vile colors? Beloved, either let your works be according to your profession; or else let your profession be according to your works. Never put on your fair suit of profession--to do your foul work of corruption! Never put on Christ's livery--and do Satan's drudgery.

"Let everyone who names the name of the Lord depart from iniquity." "Not everyone who *says* unto me, 'Lord, Lord,' shall enter

into the kingdom of heaven--but he who *does* the will of my Father who is in heaven." Oh, that men's *tongues* should be larger than their *hands!* In *words* they profess him--but in *works* they deny him! Many set a crown of *glory* on the head of Christ by a good profession; but place a crown of *thorns* on the head of Christ by an evil life. "They worshiped the Lord--but *they also served their own gods* in accordance with the customs of the nations from which they had been brought." 2 Kings 17:33

Alas! beloved, what good will your profession do you--if you do not make good your profession? "All that glitters--is not gold." It is better never to *glitter*--than not to be *gold*. Either take *oil* in your lamps--or throw away your lamps! The almost Christian--shall be but almost saved!

Therefore my brethren, let me beseech you, be *altogether* Christians; be right, upright Christians, be sincere Christians, be as godly as the godly in Psalm 15:1-4. Who is the upright man? Who is the right, upright Christian? "He whose walk is blameless and who does what is righteous, who speaks the truth from his heart," and so he goes on. If you would keep yourselves unspotted *from* the world, you must keep yourselves unspotted *in* the world. Oh! be not vain--in a vain world!

The *loose walkings* of professors--are the *reproaches* of professors. Were Abraham now on earth, how would the *father of the faithful* blush to see their actions, who call themselves his offspring? Oh! there are some men who think themselves too good to go to hell--but God thinks them too bad to go to heaven! Noah was a just man and perfect in his generation, Genesis 6:9; he was not a *sinner* among those who were *saints*; but he was a *saint* among those who were *sinners*. He walked with God--when others walked in iniquity. He was a just man, and like unto God--though there was not another man, like unto him.

The primitive Christians were the best of Christians; they *knew* little--but *did* much. We *know* much--but *do* little. Oh! sirs, if the service of God is bad--why do you set forth in it? Be *altogether* Christians--or else be not Christians at all. It is good to *profess*--but it is better to *practice*. Yes, of the two, practice without profession, is better than profession without practice! We must not be offended at the *professors* of religion, because they are not all religious, who make a profession. Though there are many professors who are not true believers--yet there are no true believers, but are professors. Those who make a good profession, are sure to make their profession good.

**14. Let it be your aim in duty--to give God your heart in duty.** "My son--give me your heart!" Proverbs 23:26. You see, God calls for the heart! The heart is that field from which God expects the most plentiful crop of glory. God bears a greater respect to your *hearts*--than he does to your *works*. God looks most--when men look least. If the heart is for God--then all is for God: our affections, our wills, our desires, our time, our strength, our tears, our alms, our prayers, our estates, our bodies, our souls. For the heart is the fort-royal, that commands all the rest. The eye, the ear, the hand, the tongue, the head, the foot--the heart commands all these. Now, if God has the heart--he has all; if he has not the heart--he has none.

The heart of obedience--is the obedience of the heart. As the body is at the command of the soul that rules it--so should the soul be at the command of God who gave it. 1 Corinthians 6. 20, "You are bought with a price," says the apostle, "therefore glorify God in your bodies and in your spirits." He who is all in all for us--would have that which is all in all in us. The heart is the royal castle, where the King of Glory takes up his lodging. That which is most worthy in us--should be given to him who is most worthy of us. The body is but the cabinet--the soul is the jewel. The body is but the shell--the soul is the kernel.

The soul is the breath of God, the beauty of man, the wonder of angels, and the envy of devils! The devil knows that if there if any



good treasure, it is in our hearts! And he would gladly have the key of this cabinet--that he might rob us of our jewel! The devil would gladly have the key of our hearts. As we commit our estate into the hand of men, so we should commit ours hearts into the hands of God. But alas! man has no desire to give, what God has a desire to have. "This people draw near to me with their mouth, and honor me with their lips--but their hearts are far from me!" Matthew 15:8.

Alas! too often we have our hearts to seek--when we come to seek God. You may keep your duty to yourselves, if you do not give your heart to God. A duty that is heartless--is a duty that is fruitless. You can never give God the heart *of* your service--if you do not give him the heart *in* your service.

The heart should be the first that comes into duty, and the last that goes out of duty. Good *words* without the heart, are but *flattery*; and good *works* without the heart, are but *hypocrisy*. Beloved, for your poor souls' sake: let words and works go together; let your tongue and hearts go together; let your lips and lives go together; let your prayer and practice go together. *If your duties do not eat out the heart of your sins--your sins will eat out the heart of your duties!* A grain of works, is better than a flood of words. A heart without words--is better than words without a heart. A little done with the heart--is better than a great deal done without the heart.

### **15. Be diligent in the means--but do not make an idol of the means.**

"Give all *diligence* to make your calling and election sure." 2 Peter 1:10. It is our present business--to make sure our future blessedness. When estates, and honors, and life, and friends, and pleasures, cannot be made sure--let future blessedness be made sure. For, you see, by daily experience, earthly blessings cannot be made sure. 2 Timothy 6. 19, "Lay up for yourselves a good foundation." See what the apostle says, "Lay up for yourselves a good foundation." And

why? That you may lay hold on eternal life. There is no landing on the *shore of felicity*--without sailing on the *bark of fidelity*.

Philippians 2:12, "Work out your salvation with fear and trembling." Until you attain to *firm salvation*--you will never be free from *great temptation*. Luke 13:24, "Strive to enter in at the strait gate!" Who would not *strive* for glory with the greatest diligence, and patiently *wait* for glory?

"Pray without ceasing," 1 Thess. 5:17. Pray continually, though you are not continually at praying. Our daily bread--calls for daily prayers. Every day, begin and end the day with God; let prayer be your first work and your last work every day. Oh, Christian, lock up your heart with prayer--and give God the key! Are you called by the name of Christ--and will not you call upon the name of Christ? Take away spiritual *breathings*--and you take away spiritual *living*. We may pray always--and yet not be always at prayer. Christians can never lack a praying *time*--if they do not lack a praying *frame*. None can pray aright--but those that are new creatures; but all ought to pray--because they are creatures. A *spiritual* man may pray carnally--but a *carnal* man cannot pray spiritually. Prayer fetches an *angel* out of heaven to fetch Peter out of prison; he prayed heartily and speeds happily. The *gift* of prayer may have praise from *men*--but it is the *grace* of prayer which has power with *God*. Prayer--never did man rightly make it--but God did quickly grant it. No Christian has so little of Christ--but he has matter of praising; and no Christian has so much of Christ--but he has matter of praying. Do not deny God faith in prayer--and God will not deny a faithful prayer.

But then, in the second place--as you must be **diligent** in the means--so **do not make an idol of means**. Take up all duties in point of *performance*, and lay them down in point of *dependence*.

What is *hearing* without Christ--but like a cabinet without a jewel? What is *receiving* without Christ--but like an empty glass without a cordial? *Duty* can never have too much of our *diligence*--nor too

little of our *confidence*. A believer does not do good works to live--but he lives to do good works. It is a bad thing for us to be something in ourselves--and to be nothing in Christ. We must *undertake* all our duties, and yet to *overlook* all our duties. The righteousness of Christ is so to be magnified--but the righteousness of Christians is not to be mentioned. When you have done all, then say, "We are unprofitable servants; we have only done our duty." Luke 17:10. We owe the life of our souls--to the death of our Savior. Duties are not *destroyed* by Christ--but they must be *denied* for Christ.

We have as much need of the Spirit to bring *up* our graces--as we have need of the Spirit to bring *forth* our graces. The clock of our hearts will stand still--unless he oil the wheels! "Rejoice in Christ Jesus, and have no confidence in the flesh." Good works are so *indigent*--as none can be saved by them; and yet they are so *excellent*--as none can be saved without them. Duties, if Christ breathes not in them--a Christian grows not under them.

We must live in obedience to Christ alone. Many live more upon their *customs*--than they do upon *Christ*; more upon the prayers they make to God--than upon the God to whom they make their prayers. Duties are but dry pipes in themselves, though ever so meticulously worked out--until Christ fills them.

## **16. Take nothing upon trust--but all upon trial.**

Though all gold glitters--yet all that glitters is not gold. All is not truth--which goes for truth. Mark, sirs, "Do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." 1 John 4:1. "Prove all things--hold fast that which is good." 1 Thess. 5:21. Prove all things, that is, test all things by the Scripture. Many hold fast before they test--but we must test before we hold fast.

Alas! there are many who are like infants, that swallow everything put into their mouths. Truly it is so with many men and women,

whatever men say--down it goes! They will not take so much pains as to test the sayings of *men*, by the sayings of *God*. 'Oh,' they say, 'the men we hear are honest men, able and learned men!' But would you blindly trust them with your money? And will you take your beliefs upon trust, without trial? Only a fool would buy a *jewel in a box*, without first seeing it! Remember, Christians, that the whore's cup is gold without--but poison within! Revelation 17:4, "She had a *golden cup* in her hand, full of abomination and filthiness." The cup is of gold--but the poison is the rankest poison; methinks this cup is much cupped about.

The *learned men* are grown so wise, that they have almost made the whole world into fools! "But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies!" 2 Peter 2:1. Oh! that there were not so many false teachers in these days. To counterfeit the coin of heaven, is treason against the King of heaven! And if this treason deserved hanging, very many deserve to be hanged! I have often thought upon Chrysostom's saying, preaching before a company of ministers, 'I do not know whether any of you clergyman are saved or not!' You will say, this is a strange saying of a minister to a company of ministers. Their *calling* is so weighty, their *temptations* so many--and their *lives* were so bad! They *speak* like angels of light--but they live like demons of darkness.

Oh, how desirous are men to put the *fairest gloves*--upon the *foulest hands*! Men are better characterized by what they *do*--than by what they speak. For many *say*--and not *do*. Therefore, beloved, do not believe their clever words, nor fair speeches, whereby they deceive the hearts of the poor ignorant people! "By good words and fair speeches," said the apostle, "they deceive the heart of the simple." God may reject those as *copper*, whom men do adore as *gold*.

It is ill dressing ourselves for the eternal world--by the looking-glass of this world. The Scriptures do not only present to us what God will do for man--but also what man must do for God. What is the reason

that there are so many *scribbling professors* in the world--but because they write after such *imperfect copies*? The generality of people, will rather walk in the way that the *most* go--rather than in the way that the *holiest* go. *Great men's vices* are more imitated, than *poor men's graces*! But know, those who follow after others in sinning--will follow after others in suffering! We must not walk in the way that *most* trod--but in the straight and narrow Scripture way.

"Be followers of me" says Paul, "as I am of Christ." Where he follows Christ--we must follow him. But if Paul forsakes Christ--we must forsake Paul. If we will not take the world to be our *leaders*--we shall be sure to have them to be our *troublers*! If they cannot seduce us into an evil way--they will oppose us in our holy way. If they cannot *scorch* us with their fire--they will *blacken* us with their smoke! They will speak evil of you, because you do not run in their worldly way. Because you will not *do* evil with them, therefore they will *say* evil of you! But, sirs, whatever you do, follow those that follow Christ. Oh, that they would *speak* so much of God to others--and *act* so little for God themselves.

Now, beloved, I beseech you, that you would take nothing upon trust--but all upon trial. Try their *ways*, try their *doctrines*, try their *sayings*, try their *worship*--by the Word of truth; and if it is according to truth, and agreeable to truth, and bottomed on truth--then believe it, then receive it! If not, reject it, and tread it down as dirt under your feet; whoever it is, who brings it. Nay, if an angel from heaven comes and preaches any other doctrine, than the written Word declares--let him be eternally accursed! We ought not to receive it! "But even if we or an angel from heaven should preach a gospel other than the one we preached to you--let him be eternally condemned!" Galatians 1:8. Therefore, once more, let me beseech you, for the Lord's sake, take nothing upon trust--but all upon trial.

**17. Take those reproofs best--which you need most.**

Do not be angry with *those* who tell you the truth--nor with the *truth* that is told you, "Have I now become your enemy--by telling you the truth?" Galatians 4:16. He can be no true friend to you--who is a friend to your sins! And you can be no friend to yourself--if you are an enemy to him who tells you of your sins. Will you like him the worse--who tries to make you better? "Let a righteous man strike me--it is a kindness; let him rebuke me--it is oil on my head." Psalm 141:5. You see here that the godly man is not angry with reproof--but takes it as a kindness; it shall be a kindness, and as an excellent oil on his head.

But the *serpent*, the more he is provoked, the more he gathers up his poison to spit at you. If *Amos* declares the Word of the Lord--the land is not able to bear all his words, Amos 7:10. If John the Baptist endeavors to take away the life of Herod's sins--Herod will take away the life of John the Baptist! Matthew 14:10. If the prophet goes about to expose the king's sins--he himself shall be imprisoned, 2 Chron. 16:10. "The king was so angry with the prophet, that he put him into prison." Jerusalem will stone the prophets, until she has not one stone left upon another. Oh! that men should be so cruel--to those that intend their cure!

Wicked men cannot endure *reproof*. You allow the *physician* to tell you of any disease that is in your *bodies*; you allow your *lawyer* to show you any flaw that is in your *estates*. And what! must faithful preachers only flatter you, and deceive you, and cry, "Peace, peace!" until your souls drop into hell! Oh! we cannot, we will not, we must not! "Go out, and tell them whatever I tell you to say. Do not be afraid of them!" Jeremiah 1:17. "*Command* those who are rich in the present age not to be arrogant or to set their hope on the uncertainty of wealth." 1 Timothy 6:17. *Great* men, as well as *poor men*, must be admonished.

But, my brethren, there is a great deal of *discretion* to be used in reproof. Many reprove anger--with anger; and this is to lay one devil and raise another. Reproof should not be with passion--but

with compassion; not with jeering--but with grieving; not with laughing--but with weeping! "I have told you often, and now I tell you weeping," Philippians 3:18. The apostle could not make mention of their sins, with dry eyes; his eyes were wet, because their eyes were dry.

It is the part of a godly man to reprove, though his reproof is not taken in good part. It is better to lose the *smiles* of men--than to lose the *souls* of men! The *magistrates*, they look to your peace; the *lawyers*, they look to your estate; the *physicians* look to your bodies, the *ministers*, they look to your souls. Ministers must draw the *sword of reproof* against men, and strike at them, and thrust at them. "Have no fellowship with the unfruitful works of darkness--but rather *reprove* them," Ephesians 5:11. We must not allow wicked men to walk in the devil's ways without reproof !we must reprove you wisely, sincerely, sharply; and when you mend your lives--we shall mend our language!

### **18. Labor more for the inward purity--than for the outward felicity.**

"Do not work for food that spoils, but for food that endures to eternal life." John 6:27. That man who is a *laboring bee* for earthly prosperity, will be but an *idle drone* for heavenly felicity. *Gold in your bags* will make you greater--but it is *grace in your heart* that will make you better. He is a *rich* man that lives upon his wealth--but he is a *righteous* man that lives upon his faith! A heavenly conversation is better than any earthly possession. It is a great mercy to have a portion in the world--but to have the world for a portion, is a great misery. Our affections were made for things that are above us, and not for the things that are below us. Col. 3:1-2, "If you have been raised to new life with Christ," What then? "Set your *hearts* on things above! Set your *minds* on things above, not on earthly things!" The things of this life--do not have the promise of godliness--but godliness has the promise of the things of this life.

Inward piety is the best friend to outward felicity--though outward felicity be many times the worst enemy to inward piety. The ways of *iniquity* are the ways of *beggary*. You make heaven your throne to serve it--and God will make the earth your foot-stool to serve you. Inward piety is the ready road to outward plenty. 1 Timothy 4:8, "Godliness has the promise of the life that now is, and of that which is to come." Oh what an excellent jewel is godliness! We should part with all--for godliness! We should account all other things but dung and dirt--to gain godliness!

But, alas! some men are so in love with their *golden bags*, that they will ride with all possible haste to hell--if they are but *paid well* for their pains! They look upon gain as the highest good, and not upon godliness as the highest gain! They mind the present world so much--as if it would never have an ending! They mind the world to come so little--as if it would never have a beginning! The perishing things of this world--are all the happiness of the men of this world! "Who is the Almighty, and why should we obey him? What good will it do us if we pray?" Job 21:15. Oh, what wretched worldlings! Oh, what pains do men take to cover the flesh from nakedness, when their spirits are not clothed with the robes of righteousness?

They are diligent about what is *temporal*--but negligent about what is eternal! They are careful about dying vanities--but slothful about durable excellencies! They feast their bodies--but starve their souls! They lay up treasures on earth--but none in heaven! Oh! "Why do you spend money on what is not food, and your wages on what does not satisfy?" Isaiah 55:2. Riches have made good men worse--but they never made any bad man better. Usually the poorest on earth--are the richest in heaven. If riches would free from hell--oh then how few rich men would be damned. He who knocks at *the creature's door* for true happiness--will find but an empty house kept there. Oh, beloved, what is darkness, compared to light? What is gold, compared to grace? What is earth, compared to heaven? that you thus neglect the great things, the weighty things, the eternal things--



and busy yourselves about toys and trifles! You have a *crown* to look after, a *heaven* to look after, a *kingdom* to look after!

I beseech you, beloved, labor more for inward holiness--than for outward happiness! Labor more for the seed of grace--than for the bag of gold! Labor more for inward piety--than for outward plenty! Labor more for an heavenly conversation--than for an earthly possession! The earth is for a saint's *passage*--but heaven is for a saint's *portion*. Oh, believer, while you live, you will find godliness gainful; and when you die, you will find godliness needful!

### **19. Live in love--and live in truth.**

"Dear children, let us not love with words or tongue--but with actions and in truth." 1 John 3:18. Let your love, Christians, be sincere, and not selfish.

Galatians 5:14, "Love your neighbor as yourself." How do you love yourself? How dearly do you love yourself? Why, just so you must love your neighbor! He who is not lacking in this duty, is lacking in no duty. Love is called both an *old* commandment, and a *new* commandment in 1 John 2:7, 8. It is as old as the law of Moses, and yet as new as the gospel of Jesus Christ.

A *carnal* man may love his friend--but it is a *Christian* man that loves his enemy. He who loved us when we were enemies, commands us to love our enemies. "Love your enemies," said our Lord, "bless those who curse you, do good to those who hate you, pray for those who despitefully use you, and persecute you." A Christian should wish well--to those who wish him ill.

Oh, believers, let me beseech you, let me beg of you for your precious souls' sake--to live in love, and to live in truth. You are fellow-laborers, fellow-members, fellow-citizens, fellow-travelers, fellow-sufferers, fellow-heirs, fellow-servants; and will you not love one another! Remember, Christians, he who would not be his brother's

keeper, would be his brother's butcher! "While they were in the field, Cain attacked his brother Abel and killed him!" Genesis 4:8.

All Christians have all the same father, God; the same head, Christ; the same guide, the Spirit; the same attendants, the angels; the same grace, faith; the same title, son; the same clothing, Christ's righteousness; the same glory, heaven. And shall we not love one another? He who loves himself, will not hate his brother; for while you are out of charity with your brother--God is out of charity with you; and you lose more for lack of God's love, than your brother loses for lack of your love!

Hebrews 13:1, "Let brotherly love continue." Do you love the *person* of Christ--and hate the *picture* of Christ? Oh, sirs, remember the God of love--has commanded us to love one another. Beloved, it is a sad thing, and truly so sad, that it may make our very hearts bleed within us, to think that the Lamb's little flock--who are in *strength* the weakest, in *riches* the poorest, in *number* the fewest--that they should be in *love* the coldest! Is not this sad --that the little ones of Jesus Christ, that the lambs of Jesus Christ, should love one another so little? Oh, Christians, either lay your malice aside, or else God will lay you aside--to your great sorrow! He who will be angry and sin not--must not be angry but with sin.

Therefore, dear Christians, let me beseech you to love one another. Oh, that I could but speak out how much I desire love to one another! Oh, it will be a happy day when all the people of God are knit together in love and affection! Oh, sirs, if God had commanded some great thing of us, some burdensome thing of us--it might have been excused! But, alas! it is no more but to *love our brethren*--and shall we deny this to him? But you may say, **How should we believers love one another?** I answer:

First, You should highly **esteem** one another as *pearls*--in comparison of other men!

This is how God looks on his people. God calls his people his jewels, his treasures, his glory and his portion--when he calls wicked men dogs, vipers, swine, briars and thorns! You should be very high in one another's affections.

Secondly, You should **delight** in the company of one another, in the society of each other! God delights in the society of saints--and so should you.

Thirdly, You should be ready to **help** one another, and to do good for one another, and to share with one another. Remember the words of the Lord Jesus Christ, who said, "It is a more blessed to give--than to receive."

Fourthly, **Admonish** one another. Exhort one another, stir up one another to love, and to do good works.

Fifthly, **Sympathize** one with one another. Fellow-members should be fellow-feelers; so did Moses, and Jeremiah; and old Eli--his *heart* was broken before his *neck* was broken. Dear Christians, let me beseech you, let me beg of you--to love one another! God calls us to love--who is love itself.

**20. Set out for God at your beginning--and hold out with God until your ending.** As there are none too *old* for eternity--so there are none too *young* for mortality, "Remember your Creator in the days of your *youth*," Eccl. 12:1. We are born to serve God. It is better we had never been born--than not serve him. Man is indebted to God--for what he has; but God is not indebted to man--for what he does. It is a greater glory to us--that we serve God; than it is to God--that we serve him. It is not *he*--who is made happy by us; but *we*--who are made happy by him. He needs not such servants as we are on earth--but we need such a Master as he is in heaven. He will be everlastingly blessed without us--but we will be everlastingly cursed without him.

"Of him, and through him, and to him are all things--to whom be glory forever. Amen." Romans 11:36. It is sad, my beloved, it is sad--that we should live so *long* in the world, and do so little good; or that we should live so *little* in the world, and do so much evil. Oh, you must never imagine that you can dance with the devil all day--and sup with Christ at night! You can never go from Delilah's lap--to Abraham's bosom! If salvation were easy to come by--it would be slightly set by. There is no obtaining of what is promised--but by fulfilling what is commanded. Do not neglect *the race of holiness*, "Follow peace with all men, and *holiness*, without which none shall see God!" Hebrews 12:14.

Beloved, there are many young people in the world, who are very wicked in the world. They walk in darkness, and do the works of darkness. They are young in years--but old in sin. They are very vain--in a vain world. They sin with delight--and make sin their delight. I beseech you to meditate on Ecclesiastes 11:9, "Be happy, young man, while you are young, and let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see!" Oh this is brave indeed--*if* it would always last! But after the flash of lightning, comes the clap of thunder! Mark what follows, "BUT know that for all these things--God will bring you to judgment!" Do you but see here, sirs. Oh were it not for this BUT--how brave wicked men would be! "BUT know that for all these things--God will bring you to judgment!" For all your lusts, and for all your pride, and for all your worldliness and selfishness--you shall be brought to judgment! After all your present receiving, you must be brought to your future reckoning.

Oh, therefore, let nothing be done in this world--which cannot be answered for in the eternal world. I beseech you who are young--to serve God, to love God, to honor God, to obey God in your youthful days. "Remember your Creator in the days of your youth!" The *flower of life* is Christ's setting--and shall it be of the devil's plucking? Will you hang the most *sparkling ring* of your young years--on the devil's ear! Oh! it is hard casting off the devil's yoke--

when we have worn it so long on our neck! Oh, young people! If God's today is too soon for your repentance, your tomorrow will be too late for God's acceptance. You can never *come* too soon to God, nor *stay* too long with God!

He shall be *happy* in the end--who is *holy* to the end. "Be faithful unto death, and I will give you a crown of life," Revelation 2:10. Oh, hold *on*--and hold *out* to the end! He who draws back from profession, shall be kept back from salvation! He who *endures* in the faith shall be saved; but he who *departs* from the faith shall be damned! "If any man draws back--my soul shall have no pleasure in him." Hebrews 10:38. So I say to you all, both young and old, "Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain." 1 Corinthians 15:58.

If God gives us that *grace* which is not due to us--shall we deny him that *glory* which is due to him? If God makes *our natures* gracious--we should make *his name* glorious. Oh! be still with God! "When I awake, I am still with you!" Psalm 139:18. David was least alone--when he was most alone! There cannot be a better being for us--than for us to be with God.

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